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LIFE AND LIGHT

FOR

WOMAN.

PUBLISHED BY THE

WOMAN'S BOARDS OF MISSIONS.

. 1893, Vol. XXIII.



BOSTON: FRANK WOOD, PRINTER. 1893.

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From HARPER'S MAGAZINE.

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Yol. XXIII.

JANUARY, 1893.

No. 1.

Expect Great Things from God. Attempt Great Things for God.

MY HEART REJOICES.

All my heart this night rejoices,

As I hear,

Far and near,

Sweetest angel voices.

"Christ is born" their choirs are singing,

Till the air

Everywhere

Now with joy is ringing.

Hark! a voice from yonder manger,

Soft and sweet,

Doth entreat.

"Flee from woe and danger.

Brethren, come: from all that grieves you

You are freed.

All you need

I will surely give you."

Come, then, let us hasten yonder;

Here let all,

Great and small,

Kneel in awe and wonder;

Love Him who with love is yearning;

Hail, the star

From afar

Bright with hope is burning!

-Translated from the German.

-



OES not Carey's text, "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; fear not, spare not, lengthen thy cords, strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited," afford as strong a foundation for the second century of modern missions as of the first. Dr. Pierson says: "There are two little sentences in this impressive text

that ought to furnish the motto of the new century. Carey did not emphasize them, but I want to emphasize them,—'Grudge not! Fear not!' The two obstacles to the missionary progress and triumph of the Church to-day,—I appeal to you who know most about it,—are they not these? A spirit of unbelief on the one hand, that fears to do great things for God; and a spirit of selfishness on the other hand, that makes it impossible to do great things for God. If God could cast out from us this day the demon of unbelief and the demon of selfishness, and all the other little demons that are their offspring, and like to inhabit the same house with them, what great and mighty things might be done for God!"

Music in Japan.—If you go into a Japanese home you hear a tinkle from almost every room. You get used to this soft, light beat of music as you do to the gurgle of a brook or the drip of a fountain. There seems to be no Japanese house without its flower vase, its picture on the wall, and its guitar. The Japanese have four kinds of guitar, or harp. The samasin is the common kind. It has a long, black neck; its square body is covered with a tight catskin, and it has three strings, or wires. The player strikes these with a curious little piece of ivory, or she picks them with her fingers. There is also the big koto, with its thirteen strings; and there is a tiny lute with four strings; and there is a very fine sort of a harp, brought from China, and called a girken. The girken has three sets of wires, and if Miss Chrysanthemum is an accomplished musician, she makes gay music on her Chinese harp. With the rosy finger tips of her small brown hands she can bring forth from the wires all the sounds of the great Japanese hunt, which takes place each year on the third day of November. On one set of wires she can call like a hunter to his hounds, and from another set, at the same

time, you hear the hounds bark and bay. She will give you from that little harp the most enchanting noises—the cries of the Japanese animals and the note of the water and swamp bird.—Gospel in All Lands.

THE KEY.

BY MISS HETTA WARD.

[Read at the Annual Meeting of the Philadelphia Branch.]

Leaving His home and fatherland,
The Christ came down to men,
To open a door, with his gentle hand,
Into paradise again.

Wearing the people's common dress, And using their simple speech, For the poorest soul in heathenness He sought, and longed to reach.

He found the worn and weary earth, Sore vexed with grief and pain; He left behind him joy and mirth, When he went home again.

The wedding feast He made more glad, Though a man of sorrows he; And he sought the downcast souls, and sad, And set the captives free.

Sickness and death He did not fear, No sinner would he shun; And souls grew white when they drew near The holy, blameless one.

And a key He found for the golden gate
Of paradise above;
A key that turns, though the soul comes late,—
The golden key of love.

'Tis growing late, O take the key, For loud the nations knock. 'Tis yours to set the captives free; Let love the door unlock.

We are permitted to make the following extract from a letter from Mrs. Montgomery to the New Haven Branch. The "message" which she sends will be appreciated by all our readers as well as by the members of the Branch to which it was specially sent. She says:—

I have a message for you. It is something I began to think of before I left you, and I have been thinking of it more in the many days when I could do nothing but think. It is nothing new, indeed, but is there no way in which we can make the "old, old story" become unto each of us a "new, new song," before we get beyond our opportunity? My thought is our stupendous privilege in being allowed any share in redeeming the world;

that those who send are equal missionaries with those who are sent; and also that the sufficiency of both is of God, and of him alone. The danger always in reinforcements, at home and abroad, is that we begin to lean too much upon them.

Anything and everything that drives us to God in prayer is blessing. There is strength and assurance, hope and joy enough in that expression, "Your sufficiency is of God," to enable every one of us to pitch all our work for fall and winter on the key of "Coronation." This is exactly what I purpose to do myself, and I ask every individual in the Branch to do it with me. I think I feel as "burdened" with this message, "Your sufficiency is of God," which I am taking to our own station and mission, and all our native people, as Jonah did with the message which he bore into Nineveh.

I have been thinking a good deal lately about the emphasis we put upon our "uninterested church members." I can see, of course, God's special right to nail expectations there; but I have been wondering if our eager, vehement love, both toward personal friends and the heathen, might not shake down many offerings that would otherwise hang on the individual tree. I use the word "shake" wittingly, for no passion so shakes the soul as love.

BENARES, THE SACRED CITY OF INDIA.

BY MRS. JOSEPH COOK.

Benares is unique. It is the center and climax of Hindu superstition and idolatry. It is the Jerusalem, the Mecca, the Rome of Hinduism. Here throng the pilgrims, many of them aged and infirm, and they come here to die, in the hope that the sacred waters of the Ganges may flow over them before death—and afterward. Rising early the morning after our arrival, we drove first of all to the Monkey Temple, sacred to Durga, or Kali, a goddess of vengeance, who must be propitiated by sacrifices of blood, and before the days of British rule human beings were slain here. It was early for worshipers; but we saw the headless body of a goat lying at the foot of the altar, and one of the attendants held up the great sacrificial knife, which was huge enough to decapitate an elephant. The old hymn,

"Not all the blood of beasts
On Jewish altars slain,
Can give the guilty conscience peace,
Or take away the stain,"

came to my mind with new force.

Quaint, reddish-brown monkeys swarmed about this temple, sunning themselves on the roof, and lazily coming to the front as they saw that our arrival was likely to procure them food. All the hangers-on of this place,

even the priests before the goddess, were low-looking creatures,—men apparently of no character or self-respect. They came clamoring round our carriage for backsheesh as we drove away.

It shows the former power on this continent of the Mogul emperors when we see in the midst of the heathen temples of this city the minarets and domes of the Mosque of Aurungzebe, who imprisoned his father, Shah Jehan, murdered his brothers, and imposed a religious tax on everyone not a Mohammedan. From the roof of this mosque there is a good view of the city; and I was quite content to remain here and look over the housetops, and watch the green parrots shrieking and darting through the air, while the gentlemen mounted the minaret.

The architectural beauty of Benares as a city of temples and palaces, and its characteristic features as a sacred, pilgrim city, can best be seen by a sail on the river soon after sunrise. The city is built tier above tier, on a cliff which stretches along the bank of the river for three miles. From the heights numerous flights of stone steps lead down to the water, and these steps are thronged by devotees, who begin the day by a bath in the Ganges. It is evidently a religious act; for although here are crowds of men of all ages, there is no frivolity and very little conversation. Each one, silently and alone, gives his whole mind to the serious business of an ablution that means more to him than mere physical cleansing. The women keep by themselves, but they have no entirely separate bathing place.

As our boat glided along we came to the Burning Ghât, where we paused, and saw the flames already lighted beneath a dead body. Another body, wound around with red, figured cotton, was lifted from the bier, and placed apon the funeral pyre. It seemed all the more horrible, because life had so recently departed that there was none of the rigidity of death, and the limp form might from all appearance have belonged to one in sleep. While we lingered, the clang of discordant instruments told of the approach of a funeral procession. The body was carried on a rude bier, constructed like a ladder, and borne on the shoulders of men, who shuffled and jostled along in no very reverent manner. The bearers carry the corpse into the Ganges, and leave it there for purification in the sacred stream previous to the cremation.

Before the sun was two hours high we saw these three phases of a Hindu funeral, and sailing on, still another yet more shocking sight was revealed to us. We caught a glimpse, just under the surface of the water, of a naked, swollen, floating human form, and above it the vultures were hovering. The cost of a Hindu cremation is only one dollar and a half, but there are some who leave no money, and whose relatives are too poor to pay even this trifling sum,

for the final disposition of the body, which then is cast into the stream. . though the Ganges is a sacred river, it is considered a great disgrace to thrown there after death instead of being burned. "May you be cast it the Ganges," is equivalent to our coarse expression, "May you be hanged



BATHING AT BENARES.

After our sail on the river we walked a long distance through the narrowinding streets of the city to one of the largest and most trequented temp. where is the famous Well of Salvation, into which worshipers throw flower As this practice is continued year after year, and the well rarely, if ever clean a most fearful stench arises from this putrid mass of decaying matter; and the deluded devotees drink this loathsome stuff, as they believe it will war away the blackest crimes. Crowds of men and women were passing in a out of this place, and they shrank from any contact with us Europeans,

though we had just emerged from a pesthouse. So bigoted are these poor creatures who make a pilgrimage to Benares, that the slighest touch of our clothing would oblige them to go through a long series of purifications. It is hardly necessary to add that we were as anxious to avoid physical contact as they. We studied the faces of this eager, jostling crowd, with their offerings of shabby, yellow flowers and Ganges water, but looked in vain for any aign of deep religious feeling, or the peaceful expression which a sense of pardon gives. Haste and dissatisfaction seemed the predominant mood of every mind. It was a sad, sickening sight.

Caste and custom are two of the greatest hindrances a Hindu has in accepting Christianity. After he has given up idolatry he is still fettered by caste. One of Dr. Wilson's early converts on coming for the first time to the communion table, just as he was about to receive the sacred symbols, started up and rushed out of the house, exclaiming, "I cannot break caste yet!" And even after caste is weakened custom remains. They go through many forms and ceremonies they have no faith in, simply because they lack that intensity of conviction and moral courage which will enable them to confront social prejudice. These are the difficulties of the more enlightened and educated Hindus. Among the lower stratum of society it is the spiritual worship of the unseen God that their minds seem incapable of comprehending. They ery out as did Thomas, "Show us the Father and it sufficeth us." Give us a visible symbol to worship.

There is an amazing lack of conscience in the average Hindu. It is ceremonial pollution that he seeks to wash away in the sacred rivers, and not the stain of sin, as we understand moral defilement.

The Hindu believes, that the soul must pass through eight million four hundred thousand transmigrations before it can be absorbed in the Deity, and all his efforts in this life are to "cut short the 84," as they say in common parlance. Conscious existence is their greatest dread, and their only idea of heaven is the pantheistic conception of the re-absorption of the human spirit into the Supreme.

But even in this city, wholly given to idolatry, the hotbed of superstition and the grossest forms of heathenism, was gathered an audience, four fifths of which consisted of educated natives, to hear a lecture in English on "The Decline of Unbelief in Europe and America." The hall was filled to overflowing. Dusky forms gathered on the verandas, and dusky faces looked in through the windows. At the close of the address a rajah, only second to the maharajah in position and authority in the town, moved a vote of thanks to the lecturer in behalf of the natives. The imperfectly lighted hall was very suggestive of the moral darkness which broods over this ancient city.

TURKEY.

REPORT ON WORK FOR WOMEN IN VAN, 1891-1892.



ORDIAL invitations came from Van a year ago last April to Miss Seymour and myself, or some other Harpoot teacher, to come here for work among the women for a year. It fell to my lot, after much inward debate, to accept. No one who has not tried the experiment of being transplanted to another station, after long years of service where every corner of the field has become as familiar as the garden where she played in childhood, and where her "little ways" are understood and charitably dealt with by missionaries and people.

can well understand the shrinking felt from such a change; but where God leads he will not leave his children desolate.

A newcomer may praise Van as much as she pleases, may she not? When I say that after having visited about half of the missionary stations in Turkey, this place seems to my eyes the most beautiful, naturally, of any, I hope no one will take exception. The contour of the still snow-capped mountains, the blueness of the sky, the lake,—"bluer than the sky,"—the castle on its rocky height, the plain and long stretch of gardens, so gorgeously green, present a fascinating picture on every side. The missionary residences, while not showy, are built with an eye to greatest comfort; and there is a little outside circle of European society which is refreshing at times, while the small missionary circle is just the one in which an old beginner in a new place might be sure of having kindest appreciation, sympathy, and aid.

Knowing, as I have, the trials in the past of this work, let me assure you that it has been no old, lifeless seed which has been sown all these years, but that which has had power in it to produce much fruit. It may not be what can be told off by striking statistics, but it is fruit which shows brave and patient effort, and the wide and strong influence of Christ's laborers here. The leavening of the Gregorian churches and the stability and progress of the Protestant schools tell the story, not to speak of the small Protestant community, which certainly proves itself zealous whenever persecuted!

Our women's meeting at the gardens I have held once a week. The at-

tendance and interest have been variable. The terrible mud and slush, or illness at the homes, several times gave me only an audience of two, four, or six. This made me very impatient as I thought of the thirties, fifties, and hundreds in the Harpoot towns; but it led me to feel the need of praying and working all the more dilligently. The meetings were held at the women's houses, but we made a change to Mrs. Greene's parlor, giving us a more reliable audience in numbers, sometimes as many as thirty. The consciousness that many came only out of curiosity, the lack of responsiveness, or sense of responsibility on the part of even the best women, still weighed me down. But again and again I tried to arouse myself to new hope and effort, casting results on God, and there have been little gleams of comfort from meetings and home visits too precious to be expressed in words.

One day in the week has been devoted to calling and holding a meeting in the city, with a still more variable audience than at the garden. Miss Ladd kindly gave permission to Asmin, the efficient teacher of the girls' school there, to devote two half days a week to calling, one of them with me; and for some time she was able to keep this up. She is greatly loved by her pupils, and her escort assured me a warm welcome in many homes. Indeed, in only one house in all Van has welcome failed to be given; and from that I was fairly driven away. The women are hungry for Christian sympathy and teaching. Mrs. Raynolds' efforts in this line are most gratefully remembered by all.

Some weeks after my arrival I began to see the great need of a colaborer—a faithful, devoted Bible woman. One woman after another was pointed out, but they were evidently not the Lord's anointed, for no amount of persuasion would make them feel that they could do the work. How wonderfully God answered prayer and sent Nazloo, and the story of her sweet life and character you have already had in LIFE AND LIGHT. She has had from thirty to thirty-eight pupils each month. In spite of the fact that she is a villager and the Syriac is her native tongue, she has won the warmest love of her pupils by her humble, loving ways and her deep spirituality. Oh for three more like her right here in Van! She untiringly teaches the gospel in these homes, and she feels what she teaches.

She has borne much persecution. Priests and vartabeds anathematized us both during Lent. I was conscious of unfriendly stares and curses under the breath as I rode along the street on my rounds. "Is that the female apostle?" asked the sexton of one of the principal churches, of my escort, and pointing to me significantly. Nazloo heard that there was a plan to seize and beat us both. But she suffered much more than I, for stones and reviling words were shamelessly aimed at her in her patient rounds. The

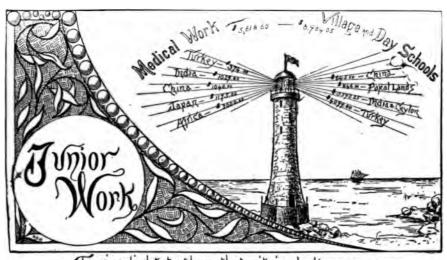
priests refused to give her pupils the communion before Easter if they continued their lessons, and she lost six or eight pupils by this means. One priest called her "Satan" right in the street. One day she was coming out of a house where she had been much abused, and a little boy standing by the gate looked pityingly into her face and said, "Read the fifth chapter of Matthew and be comforted."

Another day she was in the house of a poor blind girl, teaching the Scriptures orally, when she noticed that the woman of the house came and went mysteriously. Soon the latter's grown son, a very bad young man, came in and told Nazloo to go quickly, as there was a crowd of rowdies outside, determined to hinder her from continuing on her way and to do her harm, if possible. His mother kindly conducted Nazloo out the back door, and safely to our street. That very man was in close association with the rascals outside, and is probably the one who robbed Dr. Raynolds last summer. I can only explain his aiding Nazloo to flee, by the fact that when he was bedridden for weeks by a dreadful sore, I, not knowing his history, had sent his father for the doctor (furnishing half the funds, as they seemed so dreadfully poor); and the doctor had charitably done his best to heal, and with success, well knowing whose wretched life he was sparing to this earth. We breathe more freely now that he has fled to Persia.

Nazloo gayly laughs as she relates how six young men in that same street who had hindered her work, had committed a robbery, and two of them are in prison here and four fled to Constantinople, and now she can have access unmolested to all the houses she wishes there!

Ill health has seriously hindered my visits of late; and I, who hoped to stay another year in Van, must take the doctor's advice and go to America for a vacation. Not even the urgent call of the close companion of half my life to come back quickly to Harpoot, and work with her, and be sure of health, can be heeded. Dearer than life seems the work when we must leave it, even for a season. The poor old women, needing comfort at the close of their pilgrimage; the sick ones, needing only a strong recommendation of hot or cold bandage, or some ginger tea, to encourage them into health; the wretched husbands and wives who are quarreling, and I have striven to set right with each other and with God; the heartless, superstitious, careless women, the bitter and unbending ones, who have softened,—there have only been nine brief months to work for. Only a beginning made, and so much left to do. But there is one comfort when we tear ourselves away from the land of our adoption, in the thought that "the field is the world."

Your friend, CAROLINE E. BUSH.



- To give light to them that sit in darkness

TURKEY.

CHRISTMAS AT THE GIRLS' COLLEGE IN CONSTANTINOPLE. BY MISS IDA W. PRIME.

That "Christmas comes but once a year" is hardly true of us in the Orient, for we have three, and at the College we celebrate each to some extent. The Greeks and Bulgarians observe January 6th, which is December 25th old style; while the Armenians, who have always celebrated Christmas on Epiphany, January 6th old style, making it January 18th new style. Our holiday vacation is always arranged to include these Christmas days of the Eastern Church, so that the students who are able to go home may enjoy their Christmas with home friends and home cheer. And for those who are obliged to remain at the College, we try to make these days, which are apt to be homesick ones, as pleasant as possible by Christmas fare, and a pleasant social time in the evening.

As no one date is probably the correct date of our Saviour's birth, this lengthened Christmastide has rather an advantage to us, as it enables us to have all our students together on the Christmas date most familiar to us, December 25th, and this is the College Christmas day.

I have been asked to describe a Christmas at the College, which shall be that of last year, as it is freshest in my memory. It was delightful to be wakened up in the small, dark hours of the early Christmas morning by hearing the low, sweet strains of

"Holy night, peaceful night!
Thro' the darkness beams a light!
Yonder, where they sweet vigils keep
O'er the Babe who in silent sleep
Rests in heavenly peace,"

sung at our door by a double trio of girls' voices, and to drop asleep again listening to the slowly vanishing strains along the corridors, as they went to sing their carol at the doors of the other teachers' rooms. This pleasant custom was introduced six years ago by one of the Armenian girls, and since then it has never been allowed to die out. Although this was done especially for the teachers whose Christmas morn had just been ushered in, yet the whole household was gently aroused to the fact that Christmas joys had begun, and there are many who can follow on in silence through the verses of this favorite hymn to sweeter music than that of Barnby which they love so well,—that music in the soul which the touch of a personal Saviour has brought forth.

When we teachers came to our breakfast table we found a bouquet at each place, the gift of the faithful gardener, who, being an Austrian subject, feels quite proud that he is the only servant who celebrates the same Christmas Day as we do. He has two holly bushes, which he guards with great care, but a generous bunch always appears on Christmas. While the teachers were breakfasting, the girls seized this opportunity to decorate our rooms with greens, and to deposit their gifts and good wishes, and when we re-entered them they were quite transformed. At morning prayers, conducted by the · President, the hymn, Bible lesson, and some remarks were all with reference to the spirit of the day; after which the family scattered until lunch time,the teachers to the busy work of preparing the Christmas tree, and the students to a holiday free from college routine. Our students had something of the genuine Christmas spirit this year, when they asked permission to invite the scholars of the school connected with the Protestant Armenian community to join in our Christmas tree celebration, promising to provide a gift for each child.

This school has prospered well under the care of Miss Asadourian, the daughter of the pastor, and also one of our graduates. The scholars showed their good training by the way in which they recited their Bible verses, and the spirit with which they sang. Their part, so well performed, was a very pleasant feature in the afternoon's exercises. The Christmas tree was lighted at four o'clock, with Santa Claus as usual; for ever since his introduction among us, now that the shock of his first appearance has passed away, he is a welcome guest, and there is always a kind friend willing to personate his majesty. One of our lady friends donned the fur coat this year, to the

reat satisfaction of all. The box which our friends in Newton annually end came just two days before Christmas, after we had given it up, and nade other preparations.

But as gifts from America are particularly appreciated, we appropriated all that the box contained. If the friends who contribute these gifts could ee the pleasure they give, they would wish no other thanks. It was one of he familiar sights last year to see the Juniors and their dainty China silk vorkbags, for by a happy coincidence there were just enough for the class, nd they showed their appreciation of them by constant use. After the ights on the tree burned out, the hall was soon deserted, and the intervening ime before dinner was spent in strolling through the corridors with friends, ither talking, laughing, or singing.

There was a shadow of sadness on this occasion which touched us all. The sister of our Greek teacher, Miss Michaelidon, had died the previous ay, and several teachers and some of the Greek girls were absent attending he funeral. This lady who died was the wife of Mr. Kynos, who is doing uch a good work among the Albanians, and her death was triumphant hrough a living Christian faith. Her father is pastor of the Protestant Freek Church in Pera, and one of our most frequent visitors at the College. As the body of his daughter was taken from the house, he uttered an expression in Greek which had the meaning of good-night, rather than that of goodwe. From our friendly intimacy with the family, we felt that their deep orrow was not without joy,—even a little of the Christmas joy which was ost and swallowed up in the greater joy and peace of the Eastertide to come.

We always have guests who remain to dinner,—friends and graduates, and we all dined together in the students' dining room. Even the servants atch the spirit of Christmas decoration, and we were surprised to find the oom and tables very prettily trimmed with greens and red berries. nevitable turkey makes a good combination with Turkish pailoff; and nstead of mince pie we substitute ekmek kadief, which ranks equally high is plum pudding and mince pie to the Occidental palate. Two round, thin akes of bread are cooked in sugar syrup until they are perfectly saturated with it, and between the layers of bread are placed lumps of thick white cream (kymak), of the consistency of ice cream. When dinner is a thing of he past every one is usually tired; and as we resume school duties again the next morning, after prayers in the study hall, the family gradually retire to rest, too weary for any evening festivities. This day is a cheering break in a long, hard term, and every one goes back to lessons and examinations for twelve days more with renewed courage, until the vacation, which brings more Christmas joys to many.

We talk about our different Christmas days, and the outward observances and time may be separate, but the great fact commemorated is the same, and there is only one Saviour for all alike. Our students are very soon impressed with this blessed truth, that we are all one in Christ, and it is a happy work helping some who have never thought of the real meaning of the day, to a heartfelt, personal, Christmas joy. To a few among us it is the first revelation of a Christmas,—as a little Jewess girl said to one of our teachers, with regret in her voice, "We have no Jesus or Christmas in our religion." Aside from the absence of one's own kith and kin, which enters so largely into our Christmas joys, I have never spent happier Christmas days, with more of the true, genuine Christ-loving and Christ-giving spirit pervading the whole atmosphere of the place, than in our College for girls at Constantinople. As the day closed, and the evening shades settled about us, it was with the desire that the truth and assurance of the last verse of this beautiful hymn might be ours always:—

"Silent night! Hollest night!
Wondrous star, O send thy Light!
With the angels let us sing
Hallelujah to our King!
Jesus Christ is here.

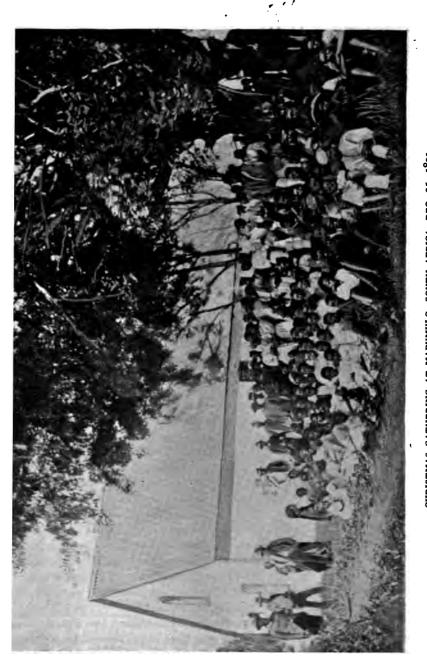


A CHRISTMAS UNDER THE SOUTH-ERN CROSS.

BY MRS. SARAH E. HOLBROOK.

HE song of angels that echoed over Bethlehem's plain, and has been echoing on through all the ages since the Christ-child came to bring "peace on earth, good will to men," has been caught up by our dark brothers across the seas; and now, as in those lands where the glad time has been celebrated hundreds of years, the long-degraded sons of Africa accepting the gospel take up the angels' song, and join all christendom in glad hosamas.

As the time of joy comes again in our own loved land, I think of the happy testivities of a year ago at one of our mission stations in Natal, where Christmas carols are sung as joyously as here, but under a midsummer sky, illumined by the southern cross.



CHRISTMAS GATHERING AT MAPUMULO, SOUTH AFRICA, DEC. 25, 1891.

The Zulus as a race are fond of receiving, and so as the Christmas time approached we sought to impress upon them the blessedness of giving. All were invited to bring gifts for others, and especially to remember the needy. There was a beautiful loquat tree just in front of our chapel, and instead of the common Christmas tree, brought within the house, we chose this living one, with the canopy of God's blue above, and the green sward beneath, but we did not forsake the chapel. The children came with beautiful wild flowers with which to decorate its walls. Many brought gifts to hang upon the tree, and the young men and girls came to aid in the preparation. Some of them had developed great skill in arranging flowers and greens about the chapel, and soon it wore a most festive look. But the tree! I wish you could have seen it.

Two or three years ago a mission circle near Boston sent us an American flag; this was fastened to the end of a long bamboo, and waved gayly above the tree; and below the branches bore fruit that would have astonished any civilized Sunday school. Of course the orthodox candy bags hung from a multitude of twigs. Here and there waved bright handkerchiefs and gay ribbons. There were bundles of writing paper and envelopes, with which the wind made havoc. I had pasted a number of old Christmas and advertising cards on bright pieces of cambric, notching the edges, and hung them there for the school-children; and two big rag dolls for the missionary's children looked out with their inky eyes from among the branches. There were dresses and jackets floating in the breeze, and beneath the tree were dishes of sweet potatoes and beans. Two melancholy looking fowl were tied among the branches, and occasionally they created a sensation by losing their balance, and with piteous squawks hanging suspended in mid-air. As the time drew near, the people began to assemble from every direction.

We had tables spread underneath the orange trees in our dooryard, and there they brought their feast. It was plain that the chickens in the tree were not the only chickens that suffered that day. There were immense dishes of sweet potatoes, beans, corn, rice, and brown bread. The people sat down on the green grass, as did the five thousand of old: then the food was passed, and eaten as only hungry people can eat. The heathen had been invited to the teast, and many of them came from a long distance, bringing food with them. When the repast had disappeared we all gathered in the chapel, where were prayers, recutations and singing, and then we adjourned to the many finited tree outside the charel.

The names of those to receive gifts were called, and the tree was rapidly stropped of its treasure. I wish you could have seen, that day, how little it takes to make hearts glad. We'll do I be number the delight of old Sebu,



zulu witch doctor.

formerly a degraded witch doctor, but now clothed and in her right mind,—a living illustration of the transforming power of the gospel. We had made her a new gown, and as she had during her short Christian life possessed few dresses of any sort, she was as pleased as a child over this simple garment.

A worn jacket equally pleased another old gray-haired woman, who to-day is spending her first Christmas among the angels, wearing the white robe of the redeemed. There was another thankful heart that day, for, wrapped in a bit of old cloth, she found a small silver piece given by a sick girl who had wandered into paths of sin, but who had shown signs of repentance; and to the receiver this little gift was like the box of precious ointment that gladdened the soul of her Master.

After the tree had yielded its fruits there were outdoor sports, to please both old and young. As the sun was sinking, the happy people returned to their homes,—homes, many of them, brightened, because the glad tidings had come to that distant land, and raised those sunken in the darkness of heathenism to be sons of God and heirs to glory.

Surely, where in all the world could there be a fitter place to celebrate a Saviour's birth!

ITEMS.

FORTY-SEVEN Christian Endeavor Societies in the New Haven Branch have given \$1,800 to the treasury during the past year.

THE young people of the Rhode Island Branch have made an increase of \$200 in their contributions over last year, amounting in all to more than one quarter of the whole sum contributed by the Branch.

A FOLDING mitebox, designed especially for use in raising money for the Smyrna Kindergarten, is ready for free distribution in Mission Circles, Junior Endeavor Societies, and Sunday schools. The box is pyramidal in shape, the sides being appropriately decorated with kindergarten emblems, the Little Light Bearers' name and lamp (the new badge of their office), and texts of Scripture. On one side a margin is occupied by figures denoting small sums of money, to be checked off by the children as contributions are deposited in the box; and on the bottom are blanks to be filled in with the name of the owner of the box, the name of the Mission Circle of which he is a member, and of the Branch to which the Circle belongs.

Orders for these boxes should be sent at once to Miss A. R. Hartshorn, 1 Congregational House, Boston.

THE appropriation of \$2,000 for the Zulu Sanitarium having been found insufficient, and an opportunity offering to purchase a house and land very advantageously at an expense of \$3,000, the Zulu Mission voted to assume the responsibility of purchasing. We now ask our young ladies to do better for us than their pledges, and supply us with the extra \$1,000 needed. A little effort on the part of many workers will easily accomplish our object. Will you help?

FOR CHILDREN'S MEETINGS.—FIFTY YEARS OF MISSION-ARY WORK.

BY MRS. E. S. TEAD.

PROGRAMME.

Singing.—"I love to tell the story."

Prayer.

Scripture Lesson,—Psa. cvii. 1-22. Emphasize the thought of the Lord's goodness in redeeming and saving his people of all lands.

Singing.—"Christ for the world we sing."

Business.—Reports of secretary and treasurer.

Collection. If pennies have been brought, let two children collect them in little baskets and bring them to the leader. She may then hold the baskets in her hand, and the children recite after her, line by line, the following prayer:—

"Jesus, bless the pennies we bring thee;
Give them something sweet to do.

'May they help some one to love thee;
Jesus, may we love thee, too,
For thy dear sake. Amen."

Singing.—" Sow in the morn thy seed."

Missionary Exercise; illustrated by blackboard and by map of the world.

Draw five arches to represent the five decades, and in them write the numbers 1840-50, etc. At the beginning write the names of the countries entered by missionaries before 1840,—India, Ceylon, Sandwich Islands, Syria, China, Africa, Turkey, and western parts of United States (Indians).

Give some fact interesting to children in each decade.

1840-50. A large company under Dr. Marcus Whitman went in wagons across the Rocky Mountains to Oregon, where there was a mission to Indians.

1850-60. Sandwich Islands became a Christian nation. First Morning Star launched.

1860-70. First missionary of American Board to Japan went in 1869. The women of our churches felt the need of special work for women and children, and the Woman's Board was organized.

1870-80. Missions were begun in Spain, Austria, Mexico, and Italy. A legacy of one million dollars was given to the American Board for its work. 1880-1890. Hospitals, medical work, and kindergartens have been extensively introduced, and the work has advanced all along the line.

Write at the end a list of the kinds of work now being done,—preaching, teaching, translating Bibles and good books into other languages, schools, kindergartens, colleges, hospitals, Bible women.

Material for this review will be found in "A Condensed Historical Sketch of the American Board," price 3 cents; and "Twenty Years' Review," 2 cents.

With the map point out the different countries, and give briefly an idea of the state of affairs fifty years ago and now. For instance, in the Fiji Islands there were cannibals; now the people are peaceful and God-fearing.

The condensed sketches of the different missions of the American Board will give much valuable information. Price 3 cents apiece.

Mission Band Pledge, recited in unison:-

I promise to pray every day for the salvation of the heathen.

I promise to give what money I can to send them the gospel.

I promise to attend each meeting of our Mission Band if I can. Singing.—"The whole wide world for Jesus."

Our Work at Yome.

BUSINESS PRINCIPLES IN MISSIONARY WORK.

BY MRS. CAROLINE P. HATCH.

[Read at the Annual Meeting of the Philadelphia Branch.]

IT is the purpose of this paper to call your attention to some well-known principles of business, universally acknowledged to be necessary to its success, and then to raise the question whether these same principles are being applied to our missionary work; and if not, whether we may expect equal success. Should an enterprise like ours, extending into the whole world, seeking to influence men and women of every station, dealing with the great problems of the day, and which has to meet the competition and opposition of heather Christians as well as heathen pagans,—can the affairs of such an undertaking be managed with less brains or less fidelity than those of an ordinary commercial house?

The days are past when a man can set up shop in his native town, or netly step into his father's shoes, and expect a steady line of old friends to op in and supply themselves with what he has, or wait for what he has it, and when the goods of his original stock are as salable at the end of renty years as they were at first. No; to-day a rival has started at the her end of the town, ready to supplant him if he is not wide awake. The anufacturer competes with other manufacturers, the inventor with other ventors; the runners of one firm meet the runners of another in the field; rery business is influenced by fluctuations of produce and politics at home ad abroad, and it takes a long head and absorbed attention to keep shoulder shoulder in the race. Neither can the Church in any of its departments llow itself to neglect the means which have been proved essential to modern percantile success.

There are three principles of business which I shall mention, leaving those vho follow me to suggest others. First, and at the foundation, lies Method. f "time is money," method is time. There is no worse extravagance than ack of system. A business firm cannot afford to be remiss in this direction. There must be method in finance, method in stock, and method in discipline. In finance, note how every transaction is entered in the books, every letter nd bill filed, each date carefully noted, and every cent accounted for. magine a business house with entries made on scraps of paper, to be lost or ot, as it happened, with bills uncollected, notes unpaid, no record kept of soney due, no notice taken of failing custom, and the bookkeeper working adependently of his superior. The supposition is almost too ridiculous to nagine, and yet look at some of our auxiliaries. Have you not seen reasurers who could never tell you how the finances of the society stood; tho had no record of when membership fees were due; who never collected noney which had been promised them; who did not know the proper time send their remittances to headquarters; and, in fact, took what happened come in, and even then perhaps forgot to set it down? Do you wonder hat such a society falls behind in its donations, and does not get reported at he annual meeting, and would not have its name down in the annual report f the Woman's Board were it not for the easy good nature of the Branch fficers, who fail to erase it?

In spite of the constitution requiring an auxiliary to contribute ten dollars nnually, I have known auxiliaries who have done nothing for years, o be reported as "Willing Workers" or "Dorcas Societies," along with hose who have denied themselves in many ways to send their regular subcriptions. Our leaders may well weep over such "dead Dorcases," and ell of the good they have done, while they long and pray for some Peter to

come and resurrect them, but in the meantime the "remains" should hardly be counted among the living.

It is largely the haphazard financiering of our auxiliaries that causes the present stress in the Board. The gain made by the formation of new societies, and the extra giving of others, is so offset by the negligence of those who do not keep up their sources of income, that labor is thrown away as far as real progress is concerned.

Method in Finance, then method in Stock. We may follow our business house in its example here. How often do we take account of stock? Would it not be a good idea for officers to meet once a year for such a purpose, to look through the society membership to note the losses, and through the church register to see what material could be secured for replenishment. Our ranks will be depleted unless constant attention is given to this. We also need to keep up our stock of good material for the programmes of our meetings, that it, too, does not deteriorate. We often speak of our "stock of information," a phrase borrowed from commercial language. How shall we hope to keep it up unless we renew it by reading, as well as by listening to those who can instruct us. That this point is neglected is proven by the subscription list of LIFE AND LIGHT, which tallies poorly with the list of members in our auxiliaries.

Method is also necessary in the arrangement of our materials. Let us not resemble the country store which has tried our patience, where the clerk hunts on the shelf, in the show case, and under the counter, hoping for good luck to find the article called for; but rather let us have our information at hand, to use before the occasion passes.

For one thing let us have the back copies of missionary magazines filed and placed for easy reference. Keep up your stock for the sake of using it. If it lies idle it will be too much like a man I knew who replied when the customer said she would take the goods asked for, that really he preferred not to sell, for this was the last piece, and as he always aimed to keep a full line of goods, he should not like to part with it.

Method in Finance, Method in Stock, and, once more, Method in Discipline. A large business requires a large force to carry it on, and this force must be under the strictest discipline if any work is to be accomplished. Those at the head must make the rules for the house, and decide its policy, and the plans laid out must be executed down to the cash boy and janitor, if they are to guide the business. When an order is given it is expected that it will be carried out as far as ability and circumstances allow, and only the impossible may excuse the employee from its execution.

Here, I feel that our Board is not perfect by any means, and in saying it I

am glad that I need not reflect on our faithful and overworked officers. Because our service is voluntary, it is none the less binding. The President of the United States is promoted to his position by the voluntary will of the people, but when he is there they expect to obey him. If they do not like his management they are at liberty to elect some one else, but while he rules they are to be guided by his judgment. The officers of the Woman's Board are in their place to manage its affairs, and if we do not think them capable of doing it, if we do not think they have more experience and know more about it than we do, why do we vote for them? Now when these officers, after prayerful thought and consultation, form a plan, it is our business to carry it out unless hindered by insurmountable obstacles. There is need of a deeper feeling of loyalty to those who are bearing these heavy burdens for us. If it is hard for us to do all they ask, do you not think it much harder for them to ask it, knowing that they must make the best of whatever the response may be?

Delicacy may prevent them from referring to the subject, and I want to speak out for them, as I am sure they must often want to speak for themselves. Can you not imagine their feelings, when the funds are low and the missionaries and their work suffering, and they decide to try some wise method for meeting the demand? They send out their proposal to the Branches, and explain the plan in LIFE AND LIGHT, and then what? The president of an auxiliary takes up her magazine and exclaims: "Another call for money. Why, we have just had a fair and sent off a barrel, and there is no use in even mentioning this to the ladies. They will simply refuse to do a thing, and will consider me such a bore! (O how often we are all influenced by that last reason!) I guess enough other societies will take it up for the needed amount to be raised."

In the meantime the officers wait and wait,—and end by waiting, if they hope to see the results they might reasonably have expected. How must they feel? Disheartened enough to unfit them for work for a month; and if I were they, I think I might be reduced to the only refuge of woman in extremities she is helpless to overcome, and have a "good cry." I see that you who have been chairmen of fairs and suppers, where the ladies have flocked around and promised to do anything you asked if you would only lead them, and at the last minute you have worn yourself out on stepladders and over the stove, and in clearing up the day after, with only the few old standbys to assist,—and God bless these standbys,—I see that you know just how our officers must feel.

I want to bring this matter home and take an example. For instance, how many of the auxiliaries of the Woman's Board kept "Self-denial

Wcek"? And what was the reason if you did not? Was it an impossibility, or only lack of effort on your part? If your president had said to the ladies, "Here is a suggestion from the Board to deny ourselves for a week; let us carry it out to the best of our ability," would you have refused to do your part? Could not each member have denied herself five or ten cents during that week, and some have made it as many dollars, if you had only undertaken it? It was the business of each anxiliary to try the scheme, leaving the results to be what they were, little or much. Anything would have been better than nothing. If we think a plan will not be a grand success we often give up entering in at all, like the little girl—or the older one, for that—who will not play a game in which she cannot shine. There is auxiliary pride as well as individual pride.

And what if your president did not propose it, was there no other reader of LIFE AND LIGHT who should have inquired why the president had not done so? And if the society did not try it as a whole, there was nothing to prevent a few individuals from sending in the result of personal self-denial.

Under the head of Method in Discipline naturally comes another subject, that of Business Training. The head of a concern must understand the business in all its details; and the judicious millionaire puts his son through the business the same as any other boy, as a necessary part of his training for future command. Parents realize the importance of early training in most things. The small boys have been encouraged to parade the streets as miniature Republicans or Democrats, and will be ready to take their places in politics a few years hence. Girls are sent to dancing school to learn the ease and politeness which shall grace the future drawing-room. The Japanese set us an example when they require three years of daily practice to teach the girls the intricacies of a ceremonial tea, and it is considered necessary for them to study the arrangement of flowers. Do you regret your own lack of training for the responsibilities placed upon you? Then see to it that your child does not have reason for the same regret when she takes your place. Do you regret that your husband does not sympathize with you in your zeal? Then see to it that your son has a different training. As all commanders must set the pace for their followers, as every business man must be what he wishes his clerks to be, so be yourself in the front rank of the missionary army, and expect your child to follow.

Every time you excuse your daughter from attending the meeting of her mission band or Christian Endeavor Society, and consider it more important for her to go with you to the dressmaker's or to buy a pair of shoes, God's work is holding a secondary place in your estimation, and your child will hold the cause at exactly your estimate. It is part of the discipline of the

Christian business of the world to train the young for their future responsibilities.

We have thus emphasized the need of Method in Finance, in Stock, and in Discipline, and may pass on to the second underlying principle of business—Shrewdness. This word has an unfortunate application to the shrewdness that is used to overreach one's fellows, but it is, in its good sense, a necessary characteristic of a successful business man. A man needs more than the steady-going qualities which carry on a business in the everyday order of things. He must have in addition a power to see into the future, to grasp the situation, and to act with instant effect. It is this foresight that enriches the Wall Street broker. The ability to meet a crisis with good judgment is something to be envied.

If we stand in Chicago to-day,—a fit location for the World's Fair,—it is hard to imagine that twenty years ago the city was nearly wiped out of existence. When the business men saw their property in ashes and the friends who might have helped them as poor as themselves, and thought of the strides of rival cities during their crippled condition, it was a time for despair, and they might naturally have gone elsewhere to make a living. But the wisest among them built the new offices upon the smoking ruins of the old warehouse, and it was not long before a resurrected city, more beautiful in form, almost made you forget the terror and dismay of the great catastrophe. The secret of this energy was the fact that these business men of Chicago believed in their city and believed in their business, and had the courage to go forward in that belief. In applying this principle, we have need to ask ourselves if we really believe in our work, and then to cultivate the shrewdness that can meet any demand for immediate or difficult action.

I read in the Annual Report from Japan as follows: "In the northeast of our wide field we have Fukui, the scene of Dr. Griffis' labors twenty years ago. This is a city where we have lost our opportunity by not being able to comply with the repeated requests of our Japanese colaborers for the opening of a full station. That we have been able to do so little in these needy fields, scarcely touching them, is the most disappointing phase of the evangelistic work for the last year." Where is the Christian shrewdness that should have occupied that field? We were told of the immediate opportunities in Japan seven or eight years ago, and have lent a tardy and insufficient aid to the missionaries who made the appeals, and even now the political changes there have made the introduction of Christianity much more difficult than it was. If our enterprise and ordinary common sense are worth anything, we should keep the treasury of the Board so well supplied that any demand for entering a new field can be immediately met, and the door not

be shut just as our slow steps have brought us to the threshold. A shrewd man will be ready for any emergency, and will strike while the iron is hot. And there is another thing he will do: he will make everything and person contribute to his undertaking. His tact will turn every circumstance to his account and make everybody serve him. He is a student of character especially, and can get the most out of each party with whom he deals. He suits his actions to the disposition of his man, and bends him to his will. This kind of shrewdness can be put to the most practical test in missionary work. Does anything require greater tact than to draw support from the various elements that constitute the women of a church? They must be managed with the skill of a politician, and no two in the same way. If argument fails we must try coaxing; if direct means frighten we must turn to indirect.

The North American Indians once had a unique method of fashioning their arrowheads. They were made of flints of such hardness that it was for years a mystery how they could have been made without modern machinery. An archæologist set himself the task of discovering the method. He tried to place himself in the position of the early inhabitant of this country, with nothing but the tools of nature at hand. He hammered the flint with stones, and pried between hard edges, and used all the force he could gather from his limited mechanical means, but only succeeded in breaking the flint into coarse surfaces. At last he happened to lean on it with the point of a bone, and to his surprise a small piece of the flint flew off. He experimented, and found that by steady pressure in one spot after another, the fragments yielded bit by bit, and the process of manufacture was discovered.

It is an example of the method of working with many a stubborn woman. We may pound, and pry, and use very forcible language, vainly expecting results, but the constant exertion of oft-repeated pressure will make her yield, bit by bit, till she is a shapely weapon for future warfare. Woman is noted for her shrewdness in driving a bargain. It is not a bad quality to possess, but it should not fail her when her Christian work has need of it. "Be ye wise as serpents."

We have now spoken of the necessity of method and shrewdness, and are prepared to speak of the third principle,—Advertising. Here come in all the allurements of beauty, all the promptings of curiosity, and the fascination of following the crowd. To show people what is truly beautiful, to arouse their interest in what is beyond, and to tempt them to follow the fashion, is the object of the show window, the glaring advertisement, and the fashion magazine. It is the province of advertisement to point out the best places to invest money, and the shops which succeed in convincing you of their superiority in this respect get your trade.

Here lies a special field for woman in her benevolent work. Here her inherited instinct and personal experience in the attractions of society come to the front to influence the people she wishes to attract. To make her missionary society attractive is a duty as well as a pleasure. Just think of the novelties invented to keep up the gayety of society! If a young lady gives a lunch, or her mother gives a reception, the house is adorned, and the entertainment of the guests provided for with time and care. The same time and care devoted to the preparation of a missionary meeting would make those who attended once wish to come again. Where auxiliaries are combining the social element with their religious work, they are reporting success invariably. It is a legitimate method of advertisement,—of attracting the people you want to the things you want them to invest in.

How careful the woman of society is with her personal "duty," as it is termed. If she wishes to invite a stranger to her reception, she calls first. Do we precede our invitations to the monthly meetings by as much courtesy? If she belongs to a club she keeps that afternoon sacred to it. If a friend calls or comes to spend the day, she either excuses herself, or takes her with her. Do we do the same by our regular meeting? If she is absent from a company, she sends her regrets. Would it not be a courtesy and encouragement to our officers, after their trouble in preparing a programme, if we explained a necessary absence from the meeting? These are all ways of show, ing people where we consider we get our money's worth, and of setting the fashion for them to follow.

There is another modern way of advertising which I would mention in passing. Did you have a free sample of soda or silver polish left at your door the other day? You tried it, found it good, and then bought some at the grocery afterward. The manufacturer was shrewd; he knew you would like it if you once gave it a trial, and considered it money well invested in giving you a free package. Suppose you try sending LIFE AND LIGHT to some friend next year on the same principle. Business men are not afraid to spend their money to get more back. The next time you want a reply to your invitation to give, put in a postage stamp to make sure of it.

Here comes the mail, and nothing but a circular, which you read, perhaps, for lack of something better—a new invention, a new hotel for the World's Fair. It counts for little till you glance at the testimonials and see the name of some noted person, or perhaps a friend. Possibly you are using a soap to-day because Adelina Patti recommends it. These testimonials have weight with you; how much are you influenced by those of great men and women who have believed in missions to the cost of life itself? Do you believe Adelina Patti, and not Mrs Capron? Will you give your money to

what one recommends, and not to the other? The fact is we take advice because we want to, and not because it is good. Let us be consistent in our religion as in our business, advertise what is good, and believe reliable advertisements in return.

This completes our third point. Method in Finance, Stock, and Discipline; Shrewdness in Enterprise and Adaptation; and Advertisement in all legitimate appeals to sense and intellect. If you believe with me that these are essentials of mercantile business, why not apply them to the great business we have in hand to-day?

PATERSON, N. J., Oct. 26, 1892.

IN MEMORIAM.

MRS. BURDETT HART fell asleep in Jesus, in New Haven, Conn., Nov.

25, 1892.

With a feeling of keenest loss we are called to record the death of another of our Vice Presidents, and one of the most valuable workers our Board has ever had. In her youth, from her association with Mary Lyon, at Mt. Holyoke Seminary, and with her beloved relative Fidelia Fisk, Mrs. Hart laid the foundation of a missionary spirit and interest that increased in volume and intensity till the end of her life. Long before the existence of the Woman's Board, she was laboring earnestly among the women and children in her husband's parish in New Haven, to interest them in the cause she loved so well.

At the organization of the Board, she was one of the first to respond to the call for service. Residing at that time in Philadelphia, she quickly saw the necessity of establishing centers of work for churches at a distance from Boston; and from her suggestion came the thought of branch societies, which have since proved so great a power among the churches. Through her influence our first Branch—the Philadelphia Branch—was formed, in 1870, which reached a phenomenal growth during the three years of her leadership, the receipts showing a steady increase of a thousand dollars each year. In 1873 they amounted to a little over three thousand, gathered from about forty scattered, and many of them feeble, churches. In 1874 Mrs. Hart returned to New Haven, and in that year Mrs. Hubbard, the first President of the New Haven Branch, having resigned, Mrs. Hart was elected to fill her place. The same zeal and energy characterized her leadership in this new field, where now hundreds of efficient workers testify to her ability and devotion, and her inspiration as a leader. This, in barest outline, is the story of her connection with our Board. Of the unwritten history,—the far-sighted planning, the success in execution, the whole-souled devotion to Branch interests,—who can tell?

To adequately define the characteristics of our friend would fill a volume. We can mention only those most prominent. She possessed the rare combination of a brilliant intellect with a large amount of sanctified common sense, an attractive presence, and a feminine fascination of manner with great executive ability, a rare tact which won all hearts as she spoke of failure, or stimulated to

new exertions, while underneath and over all was the beautiful glow of a deep and thorough consecration to her Lord and to his work in the world. She loved his cause with all her heart, and her enthusiasm in laboring for it was delightful to witness. Her stanch loyalty to the officers of the Board, her unfailing sympathy in all perplexities, and quick response to all plans and measures at headquarters, made her a power and strength whose loss brings deep personal bereavement. Three years' illness made her ready for her heavenly home; but physical suffering, however intense at times, had no power to cloud her bright intellect, to daunt her brave spirit, or lessen her absorbing interest in the progress of the kingdom. A little after midnight after a peaceful Thanksgiving Day she fell asleep, to awake to joy unutterable. She has seen the King in his beauty. Her every eager longing is satisfied in his presence.

TOPICS FOR AUXILIARY MEETINGS.

January.—A Century of Missionary Effort; see December number.
February.—The Woman's Board in its Home Department of Work.
March.—The Power of the Holy Spirit in Mission Work.
April.—The Schools of the Board in Africa.
May.—The Evangelistic Work of the Board.
June.—Schools of the Board in Western Turkey.
July.—Schools of the Board in Central and Eastern Turkey.
August.—Incidents of Mission Work, and Lessons to be drawn from nem.

WOMAN'S BOARD IN ITS HOME DEPARTMENT OF WORK. TOPIC FOR FEBRUARY.

(1) THE Organizations of the Woman's Board; their relations to each other and to the Board. (2) How to promote their highest efficiency. (3) How may our own auxiliary be improved? The organizations of the Board are well defined in an article in LIFE AND LIGHT for July, 1876. There has been no material change in the plan there described, although there has been some modification of details. For the second division we must proceed in Pauline rule, that whether one member suffer, all the members suffer with it, or if one member be honored, all the members rejoice with it, making a study of the best methods for conducting local auxiliaries. See LIFE AND LIGHT for October and November, 1888 (general); for October and November, 1891 (personal element); for October and November, 1887 (meetings). It might be pleasant to have what might be called a leaflet meeting, using them as foundations for papers or reading them. One or more leaflets tied with a bit of ribbon, a flower, a piece of evergreen, or with a simply decorated cover, given to each member, might have a good effect. The following would prove useful in such a meeting.

General.—"How to Hasten Missionary Work" (3 cents). Aggression in Missionary Work. "Why we should keep up our Auxiliaries." "Some

Practical Difficulties, and how to meet them." "How to Manage a Missionary Society."

Meetings .- "Hints for Programmes" (3 cents). "Practical Suggestions

for Missionary Societies" (price, 5 cents).

Treasury.—"The Rule of Three" (3 cents). "Gather the Littles" (3 cents). A Plea for the King's Treasury (free). Personal, "Walking with God in his Quest for Souls;" Consecration and Culture;" "The Voices of The three latter would form a good trio to be given away for home reading. The price of those, when it is not given above, is two cents each. For the third division we recommend a practical application of the suggestions previously given.

ANNUAL MEETING.

THE Annual Meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, on Wednesday and Thursday, January 11 and All ladies interested are cordially invited to be present. A meeting for delegates will be held on Tuesday, January 10th.

There will be historical papers and reminiscences at the meeting, and addresses will be given by Mrs. Joseph Cook, Rev. John G. Paton, and a large number of missionaries. A thank-offering service will also be an important feature of the meeting.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18 to November 18, 1892.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas.
Portland, Y. L. M. B., 38, Williston Ch.,
Anx., 34; So. Gardiner, Cong. Ch., Aux.,
15.25; Ellsworth Falls, Mrs. L. E. Hinckley's S. S. Cl., 1; Auburn, High St. Cong.
Ch., Cheerful Givers, 14; Wilton, Aux.,
11; Rockland, Aux., 40; Andover, Aux.,
5.42; Thomaston, S. S., 5; Newcastle, S.
7.17; Waldoboro, S. S., 5; Searsport,
Givers and Gleaners, 10,

Total, 185 84

185 84

NEW HAMPSHIRE.

Vew Hampshire Branch.—Miss A. E. Mo-intire, Treas. Raymond, Mrs. Jas. T. Dudley, 5; Walpole, First Cong. Ch., Y. P. S. C. E., 16, Coll. at Annual Meeting, 55; Candia, Aux., const. L. M. Mrs. Wil-lam Crune, 25; Concord. Aux., Thank Off., 13.75, Self-denial, 6,25; Keene, Sec-ond Ch., Aux., of wh. 34.20 Thank Off., const. L. M's Mrs. Sarah E. Spandding, Mrs. Virginia F. Lake, Mrs. Anna P. Thayer, 75; Lebanon, Aux., 2; West Leb-anon, Aux., 13.40; Northwood, Aux., const. L. M. Mrs. Hattie B. Hill Elliot, 25; Pembroke, A. Friend, 1.36; Ports-mouth, Mrs. Lucinda Hill, 100; Rindge,

New Hampshire Branch .- Miss A. E. Mc-

Aux., const. L. M's Mrs. E. G. Fosgate, Mrs. W. W. Emery, 58.58,

Total. 396 34

396 34

VERMONT.

Norwich.—Self-denial, from a Friend, Vermont Branch.—Mrs. T. M. Howard, Treas. Bakersfield, Golden Rule M. B., 100 00 'ermont Branch.—Mrs. T. M. Howard, Treas. Bakersfield, Golden Rule M. B., 2.50; Barre, Aux., 5; Burlington, Aux., 30; Cambridge, Aux., 5; Derby Line, Jun. C. E., 3; Essex, Aux., 13; Fairfax, Mrs. A. B. Beeman, 2; Mrs. E. J. Piermont, 2; Norwich, Self-denial, from a Friend, of wh. 25 const. L. M. Mrs. Mary E. Martin, 100; Rutland, Wide Awakes, 10; St. Johnsbury, North Ch., Aux., 28; Underhill, Aux., 1.50; Vergennes, S. S., 6; West Brattleboro, 20; Burlington, 102; Montpelier, 10; St. Johnsbury, 90; Bennington, 100; Brattleboro, 25, 555 M

Total,

5 06 130 00

MASSACHUSETTS.

A Friend, A Friend.

Andover and Woburn Branch.-Mrs. C. E. Swett, Treas. Winchester, Mission Union, 60, Aux., of wh. 25 by Mrs. Her-rick, const. L. M. Mrs. Harriett N. New-ton, 99.78; Reading, Aux., Thank Off.,

P. M. B., const. L. M's Mrs. Mar-E. Richards, Mrs. Jessie E. Man-70; Medford, Aux., 14.61, McCol-C., 10; Bedford, United Workers, Illugton, Aux., 12.32; Wakefield, 629 71 L. Aux., 62, North Ch., Golden L., C., 30, Central Ch., Lower Lights, riend, 2; Swampscott, Aux., 39.50; rs Centre, Aux., 15.50; Danvers, Leaves, 23; Ipswich, South Ch., 17; South Peabody, Do What We. C., 18.67; Beverly, Dane St. Ch., 5aves, 30, Washington St. Ch., 5aves, 30, Washington St. Ch., 5aves, 30, M.C., 10; Glou-Aux., 30.50; Lynnfield, Busy Bees, sfield, Aux., 25, L. Viles' Aid and Miss'y Soc'y, er.—Junior Miss'y Soc'y, er.—Junior Miss'y Soc'y, er.—Junior Miss'y Soc'y, fre Co. Branch.—Miss H.J. Knee'reas. North Amherst, Aux., 50; rtown, Aux., 38.90; Chesterfield, Gleaners, 10; Greenwich, Aux., 25 const. L. M. Miss Lucy Shumbi; Hatfield, Wide Awakes, 10; Hadley, L. M. Mrs. James Tilley, sthampton, M. C. Rally, Thank 32; 32,

-Viss Agnes R. Allyn,

E Branch. - Mrs. E. H. Bigelow,
Dover, Aux., 7; Framingham,
der Band, 20, Plymouth Ch. PriS. S., 3; Holliston. Open Hand
40, Jun. Aux., 28; Marlboro, Aux.,
75 const. L. M's Mrs. Zachariah,
Mrs. Ella Sutton, Mrs. Lander
80; Natick, Aux., 1; Northboro,
10; Southboro, Aux., 18.20; SouthAux., 10.75; Sudbury, Aux., 35;
ngham, Aux., Thank Off., 30,
and Pllgrin Branch. - Mrs. C.
ell, Treas. Weymouth and Braintux., 9.50; Brockton, Y. L. M. C.
Ch., 80; Holbrook, Aux., Thank
5; Campello, Aux., 50; Easton,
20, .32 282 95 widdlesex Branch.—Mrs. A. R. er, Treas. Coucord, S. S. Miss. 40, Y. P. S. C. E., 10; Boxboro, S. C. E., 10; Townsend, Aux., 61, ony Branch.—Miss F. J. Runnels,
South Attleboro. Private contri,
thany Chapel, S. S., 8, Aux., 14.52;
on, Winslow Ch., Juniors, 10, M.
Aux., 148; Lakeville, Precinct,

Aux., 116; Somerset, Aux., 16; Attleboro, Aux., 115; Somerset, Aux., 16; Attheboy, of wh. 25, by a Friend, const. L. M. Mrs. A. H. Watkins, 144.26; Rochester, L. F. M. Soc'y, 31.75; East Faunton, Aux., 22; Middleboro, Aux., 52.23, Henrietta Band, 5.77; Warcham, Merry Gleaners, 20, Scituate Centre.—Jun. End.,

5.77; Wareham, Merry Gleaners, 20, Scituate Centre.—Jun. End., Springfield Branch.—Miss H. T. Buckingham, Treas. Agawain, Aux., 48.35; Biandford, Aux., 68.05; Brimfield, Aux., 35.6; Chicopee, First Ch., Aux., 35.66; Chicopee Falls, Aux., 63.50, Third Ch., Busy Bees, 12.55; Feeding Hills, Aux., 26; East Granville, Aux., 22; South Hadley Falls, Aux., 9.97; Hampden, Aux., 12, Holyoke, First Ch., Aux., of wh. 25 const. L. M. Mrs. G. M. Winch, 35, Earnest Workers, 5, Second Ch., Aux., 127, 45, I'll Try Band, 5.02; East Longmeadow, Aux., 32.51, Young Disciples, 5; Ludlow Centre, Aux., 22; Ludlow Mills, Golden Threads, 5; Mitteneague, Aux., 10; Monson, Aux., 60; Palmer, First Ch., 11,12, Second Ch., Aux., 209; Springfield, First Ch., Aux., 119.71, Hope Ch., Aux., of wh. 25 const. L. M. Mrs. R. W. Brokaw, 216.77, Prinn. Dept., 20, Memorial Ch., Aux., of wh. 25 by Miss Harriet B. Hitchcock, const. self L. M., 25 by Mrs. E. W. Southworth, const L. M. Mrs. Mary L. Simonds, 178.30, Lend-a-Hand Soc'y, 40, North Ch., Aux., 160, A Friend, 20, Olivet Ch., Aux., 218, Golden Links, 40, Park Ch., Aux., 61.41, South Ch., Aux., 5, Jun. Aux., 65, West Springfield, First Ch., Aux., 369, T. T. T. Club, 60, Light Bearers, 35, Young Volunteers, 5, Second Ch., Aux., 17.35; Wilbraham, Aux., 28,46, Arlington, Ledder, M. Child, Treas.

o, second Ch., Aux., 117.30; Wildfanam, Aux., 28.46, 2.
Suffolk Branch. — Miss M. B. Child, Treas. Arlington, Ladies' M. C., 3.81; Auburndale, Aux., 107.86; Boston, Shawmut Ch., Y. L. Aux., 255, Union Ch., Aux., 16.71, Y. L. Aux., 256. denial, 11.25; Brighton, Aux., L. M. Mrs. Charles Barnard, 25; Chelsea, Third Ch., Aux., 31; Dorchester, A. Friend, 5, Second Ch., Aux., 76i by S. S., 74.24; Needham, Burgess C. E. Soc'y, 26; Roxhury, Inmanuel Ch., Aux., 59.73, Eliot Ch., Aux., 51, King's Daughters, 4.28; Somerville, Franklin St. Ch., Aux., 25; Waltham, Aux., 25; West Medway, Aux., Thank Off., 3; West Newton, Aux., 50; West Roxbury, Aux., 52.30; Foxboro, Aux., Thank Off., 14, Worcester Co. Branch.—Mrs. C. E. New-Aux., 28.45. 2.243 41

Thank Off., 14,
Worcester Co. Branch.—Mrs. C. E. Newton, Treas. Oxford, Miss'y Soc'y, 10;
Sutton, Aux., 23; Gardner, Aux., of wh.
64 Thank Off., 75; Worcester, Central
Ch., Aux., 67,19, M. C., 6, Pledmont Ch.,
Aux., of wh. 185.12 Thank Off., 231.12,
Hope Ch., Aux., 6, Union Ch., Willing
Workers, 11.40, Plymouth Ch., Aux.,
31.60; Upton, Aux., 5, Jun. Aux., 10;
Rutland, Aux., 3.34; Barre, Aux., 13.25;
Whitinsville, Extra-Cent-a-Day Band,
16.13; Warren, Aux., 15.20; Spencer,
Aux., 125; West Brookfield, Thank Off.,
Mrs. D. S. Stebbins, 5, Miss Alice White,
50 cts.; Westboro, Aux., of wh. 43.27
Thank Off., 73 27; Leicester, Aux., L.
M. Mrs. Thomas Show, 100; Strawberry
Hill, Gleaners, 10; Northbridge, Aux., Hill, Gleaners, 10; Northbridge, Aux., 37, Lamplighters, 5; Ashburnham, Aux.,

905 18

5; Lancaster, Aux., of wh. 33.60 Thank Off. and 5.25 Self-denial, 50.56; Millbury, First Ch., Aux., of wh. 15 Thank Off., 97.05; Webster, Aux., 73; North Brook- field, Aux., of wh. 10 by Mrs. M. R. White, 32, Fanny Fairbanks, 3; Black- stone, Aux., 10; Royalston, Aux., 32.63; Uxbridge, Aux., 31.20; Paxton, Aux., 22; Leominster, Aux., of wh. 14.73 Self- denial, 114.73, C. E., 26.27,	Watkins' Glen.—Thank Off., 6.50, Class in Sanatorium, 15, New York State Branch.—Miss C. A. Holmes, Treas. Antwerp, Aux., 27; Buffalo, First Ch., Aux., Self-denial, 12.04; Bridgewater, Aux., 10.50; Camden, Aux., 10; Flushing, Y. W. M. S., 40; Little Valley, Aux., 6; Napoli, Aux., 15.34; North Berkshire, Home Circle, 3; Perry Centre, Aux., Self-denial, 34.85; Syracuse, Danforth Ch., King's Daughters,
Total, 8,227 09	10. Good Will Ch. Golden Rule M. C. K.
LEGACIES.	Aux., 14.50; Walton, Aux., 15.90; Buffalo,
Andover.—Legacy of Miss Elizabeth P.	First Ch., W. G. Bancroft M. B., 20; Ho- mer. Mrs. E. G. Ranney. 10: Oxford, La-
Ellis, 50 00 Boston.—Legacy of Mrs. Miriam G. Bur-	Plymouth Ch., Aux., 59; Spencerport, Aux., 14.50; Walton, Aux., 15.90; Buffalo, First Ch., W. G. Bancroft M. B., 20; Ho- mer, Mrs. E. G. Ranney, 10; Oxford, La- dies of Cong. Ch., Self-denial, 15.39, 308;
rows. 60 00	Total, 361 1
West Springfield.—Legacy of Mrs. Mari- etta K. Ely, through Springfield Branch, 500 00	NEW JERSEY.
RHODE ISLAND.	New Brunswick.—Legacy of Mrs. Maria
Rhode Island Branch.—Miss A. T. White.	R. Harrington, 500 0
Treas. East Providence, United Workers, 11; Tiverton, Aux., 15.50; Woonsocket, Globe Workers, 10; Providence,	Total 500 0
socket, Globe Workers, 10; Providence,	
Academy Ave., M. C., 4, Beneficent Ch., 40, Busy Bees, 70, North Ch., M. C., 5,	PHILADELPHIA BRANCH.
Union Ch., Mission Helpers, 5, 160 50	Miss E. Flavell, Treas. D. C., Washington, Aux., 79, M. C., 91.70; Md., Baltimore, Aux., 62.60; N. J., Bound Brook, Aux., 33; Closter, Aux., 41; East Orange, First Ch., Aux., 21, Trinity Ch., Aux., 61.35; Jersey City, Aux., 26.61; Montclair, Aux., 275, Y. L., 75; Newark, First Ch. Aux., 31.63. Belleville Ave. Ch. Aux.
Total 160 50	Aux., 33; Closter, Aux., 41; East Orange,
CONNECTICUT.	First Ch., Aux., 21, Trinity Ch., Aux.,
Norwich.—Ida E. Sutherland, 175 Hartford Branch.—Bristol, Jun. End.	clair, Aux., 275, Y. L., 75; Newark, First
Hartford Branch. — Bristol, Jun. End. Soc'y, Cong. Ch., 9: Granby, Aux., 23,30:	const. L. M's Miss Mary Olmstead, Mrs.
Soc'y, Cong. Ch., 9; Granbý, Aux., 23.30; Hartford, South Ch., Aux., 31.50; Plain-	Marion L. Loomis, 83.10, M. B., 100; Or-
ville, Aux., 145; West Hartford, Aux., 60, 268 80 New Haven Branch.—Miss J. Twining, Treas. Brookfield Centre, Aux., 10;	Marion L. Loomis, 83.10, M. B., 100; Orange Valley, Aux., 23, Y. L. const. L. M. Dr. Sarah C. Spottiswoode, 163; Paterson, Aux., of wh. 25 by Mrs. Caroline P. Hatch, const. L. M. Miss Constance Paters 274; Phistophila
Treas. Brookfield Centre, Aux., 10;	son, Aux., of wh. 25 by Mrs. Caroline P.
Cromwell, Aux., 13.50; Danbury, First Ch., Aux., 175; Green's Farms, Aux., 5;	ton, 92.74; Plainfield, Aux., 10; West-field, Aux., 53.57, Y. L., 25; Va., Falls
Greenwich, Aux., 9.87; Guilford, First Ch., Aux., 1; Kent, Aux., of wh. 25 by	field, Aux., 53.57, Y. L., 25; Va., Falls Ch., Aux., 18; Herndon, Aux., 9.50; N.
Mrs. Flora Edwards, const. L. M. Mrs.	
Benj. M. Wright, 60; Litchfield, Aux., 12; Middletown, First Ch., Aux., of wh. 25 by A. Friend, const. L. M. Miss Lucia W. Hazen, 25 by Mrs. J. H. Bunce, const. L. M. Miss Grace H. Bunce, 25 by Miss S. E. Clark, const. self L. M., 171; Millington, Aux., 5; New Haven, College St. Ch., Aux., Mrs. M. J. Andrews, 25; North Medison, Aux. 16 66; Orange, Aux. 15;	35.08 from Cadeta, 200.60; Newark, First Ch., Y. P. S. C. E., 20; Orange Valley, Aux., 31; Pa., Germantown, Neesima Guild, 8.25,
25 by A Friend, const. L. M. Miss Lucia	Aux., 31; Pa., Germantown, Neesima Guild, 8.25, 1,635 5
L. M. Miss Grace H. Bunce, 25 by Miss	
S. E. Clark, const. self L. M., 171; Millington, Aux., 5: New Haven, College St.	Total, 1,635 5
Ch., Aux., Mrs. M. J. Andrews, const.	NORTH CAROLINA.
Madison, Aux., 16.06; Orange, Aux., 15;	Raleigh.—Woman's Miss'y Soc'y, 100 Wilmington.—Woman's Miss'y Soc'y, 450
Madison, Aux., 16.06; Orange, Aux., 15; Plymouth, Aux., of wh. 25 by Mrs. J. M. Wardwell, L. M. Miss Helen M. John-	
son, 40; South Canaan, Aux., 5; Torring- ton, Third Ch., Aux., 37.50; Washington,	V 250m.)
Aux., 6.31; Westbrook, Aux., 23; West-	OHIO. Camp Chase.—Two members of Union
chester, Aux., 17; Westport, Aux., 5;	Y. P. S. C. E.,
Woodbridge, Aux., 15; Fairfield Co., Thank Off., const. L. M's Miss Ursula E.	Total, 200
Benedict, Miss Ruth A. Benedict, 207.08, 874 32	•
Total, 1,144 87	SOUTH DAKOTA. **Centreville.—A Friend,
LEGACY.	
Norwich.—Legacy of Mrs. Julia F. Walker, 500 00	2000,
NEW YORK.	General Funds, 12,764 \$ Variety, 60 61
Brooklyn.—Mrs. C. A. Overacre, 75	Legacies, 1,610 00
Brooklyn.—Mrs. C. A. Overacre, 75 Little Utica.—A Friend, 40 Morrisville.—Florence A. Dexter, 18 00	Total, \$14,434 \$
Rochester.—Mrs. A. E. Davison, 2 00	MISS HARRIET W. MAY, Ass't Treas.
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RECORDING SECRETARY'S REPORT.

NINETEENTH ANNUAL REPORT.

This Society, organized in 1873, comes now to its nineteenth anniversary, and we gather for the retrospect of the year now closing. It has been one of success in the great mission world. And have we not, in our small corner, contributed not a little to this result? We bring now to our Master the sheaves we have garnered during the past months. Our meetings have kept the average of the preceding year, not increased it. The sight of many of the same faces from month to month shows unwavering devotion and faith in this work, on our part. These meetings have been held each month as heretofore, alternately in San Francisco and Oakland, and, considering the apathy which prevails in regard to the work of foreign missions even among Christians, we feel that an average attendance of fifty believing and praying women is not discouraging.

OUR METHODS AND ORGANIZATIONS.

Our organization includes the Woman's Board with its clustering auxiliaries—the leaves on this parent stock, by which it breathes and grows, and its four vigorous branches,—the Young Ladies', the Southern California, the Oregon, and the Washington Branches. These auxiliaries and branches will report each by its own Secretary.

We have been compelled the past year, as heretofore, to meet the weak objections to this work, which come not from the "world's people" only, but from members of our own churches. But we look for something better now, with the blessed awakening we have had. These times of revival are usually followed by a revival of missionary interest, like the rainfall in California autumn, which fills the dried-up water courses. And so we look for some dried-up channels of missionary effort to be filled with the living waters of prayer and consecrated gifts.

OUR SOURCES OF INFORMATION.

First, our missionary literature. Read, read, sisters, our missionary magazines. Lay the LIFE AND LIGHT, as it makes its monthly visits, freighted

with so much of what has given life and light to thousands, with your Bible and Sunday-school quarterly. Read Dr. Root's letter to the girls in this September number. We are represented in it each month by four pages, which should add to its value for us. Take the Mission Studies, and sit down and grapple with the mighty facts there set forth. Dry reading, is it? But it has not been dryness or barrenness in these fields thus pictured out to us. Gather the little children about you, and read to them the Mission Dayspring, their own little paper; read the lovely bits of poetry which beautify these pages, and talk of the pretty pictures which decorate them; then the choice anecdote; the description of the quaint, often repellant customs of that land; read to them of what other children are doing in our own land; of what other children are suffering in other lands; also of what they are learning of Jesus and his love.

MEETINGS.

The months! What have they brought to us? The September meeting just one year since, held in this same church, brought to us the legacy of our beloved Mrs. Richards,—\$1,000,—which was placed in our hands at that time. This meeting was an all-day meeting, divided in the middle by the social lunch. The Secretaries and Treasurers' reports were read as usual. A telegram from the Boston Board seemed to annihilate distance, and we had a cordial hand-shake with friends at No. 1 Congregational House. As the message said, "Love, sympathy, hope, remembering without ceasing your work of faith and labor of love." "Plans of Work and Study: Shall they be Uniform?" were discussed. It was decided to recommend to the auxiliaries the topics suggested in LIFE AND LIGHT or Mission Studies. Mrs. Gulick, whom all will remember with delight, was present at this meeting, and told us of the work among her dear girls in Spain.

A paper from our Mrs. Holbrook, of South Africa, was read, followed by a discussion on the subject of "Stewardship," opened by Mrs. French. And then we had the unusual pleasure of listening to the words of a converted chief from Ponape, who had recently arrived on the Morning Star. Here, surely, was an object lesson of the work of our missionaries. Do we realize what these islanders are in their native state? Missionaries have labored and died, and their white monuments dot our own and foreign lands; but their work lives in such as these, rescued from barbarism, and able to stand before a Christian audience and speak from their hearts of Jesus and his love.

Our Treasurer's report was then given. We missed the full amount of what we had pledged by \$300 or \$400, and so we were obliged to draw on this year's income. Can we not draw a little more from our own pockets, or interest a few more ladies to give something, that we need not have this em-

arrassing deficit? "But why assume so much?" some of you will naturally sk. In reply we say, "The work presses from every mission field; success alls for more teachers, more Bibles, more buildings, more of everything.

And so the board at Boston try us with a little more each year, based upon he fact of increased membership in our churches, and increased interest; and o the Executive Committee, looking carefully over all your gifts, venture to ecommend for your acceptance the amount thus laid upon us."

The next topic, "How to Advance the Interests of the Woman's Board," ntroduced by Mrs. Fisher, was followed by a paper from Mrs. Williams on "How to Enlist Church Members in this Work." Then came what might be called our best hour, "The Young Ladies' Hour," led by Miss Dearing and Miss Williams. The "Children's Hour" was led by Mrs. Pond. They had their little papers, too. "What was Made of Ten Cents," and "The History of a Mite Box," and "The Sunbeam's Lesson," made up this delightful programme.

In October we had a brief hour sandwiched in between the meetings of the General Association in Plymouth Church, the meat of which was Mrs. Gulick's address. In November Mrs. Gulick was again with us, with her charming presence and interesting address. In December, Mrs. Jewett read the list of appropriations as sent us by the Association Board. No dissenting voices were heard, and the list was considered accepted. We often say "accepted with thanks;" can we so respond?

Yanuary, 1892. The new year comes to us with its new resolutions and new hopes, and its Week of Prayer; a custom established on mission fields, when thousands all over the world are praying for the coming of His kingdom, and so this meeting took the form of a devotional meeting. Photographs were shown of the Matsuyama Home, now called the California Home, from the two legacies of \$1,000 each, from Mrs. Richards and Mrs. Moore, which have gone into it. A small sum yet remains to be raised to complete the amount needed.

February marked a new departure in our work; viz.. the employment of Dr. Pauline Root, of South India, to visit our churches in the interest of the mission with which she is connected, and mission work in general. This undertaking was new to us, and, in a measure, experimental. Dr. Root made sixty-five talks in churches, and schools, and Christian Endeavor societies in the two months, beside meeting ladies privately from time to time; and we look to our hearts for the response to their appeals, and to our treasury for the hoped-for increase.

In April we had the rare pleasure of a visit from the honored missionary whose name is a household word in the churches,—the Rev. Hiram Bingham

and his devoted wife, then on their way to New York, to supervise the printing of the Bible in the Gilbertese language, upon the translation of which they have spent many years. It was a rare privilege to sit at the feet, as it were, of these honored servants of God.

The meeting in May was one of great joy, for our Treasurer reported the unexpected, munificent gift of \$3,000 from Mr. Seth Richards, in memory of his wife and her interest in this work and connection with us. This is in addition to the \$1,000 received at the beginning of the year. This gift called out an enthusiastic expression of gratitude from the members.

In June we had a visit from Miss West, of the *Union Signal*, and from Mrs. Frear; these ladies are engaged in temperance work in foreign lands. Mrs. Dr. Peck, of the North China Mission, was also present, and said a few words to us.

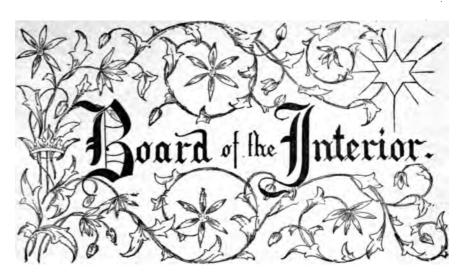
In August the Rev. Mr. Frear was with us, and spoke of the new little vessel, building under the supervision of Rev. Mr. Walkup, for use in the Gilbert Islands. It is to be very fittingly called the Hiram Bingham, and a wish was expressed that we might do something toward its cost. This completes the story of the months, and brings us to this our annual meeting and reunion. It will be seen from this review how great have been our privileges this year with the large money gifts that have come to us, and the presence among us of such missionaries as Mr. and Mrs. Bingham, Mr. Tyler, Mrs. Gulick, and Miss Root.

OUR TREASURY.

A summary of our appropriations is as follows: Salaries of Miss Holbrook of South Africa, Miss Baldwin of Broosa, and of Miss Denton, Miss Gunnison, and Miss Harwood in Japan, \$2,871; work of Mr. and Mrs. J. C. Perkins, India, and of Mrs. Arthur N. Smith in China, \$750; girls' school in Spain, under care of Mrs. Gulick, \$500; Broosa school, \$484. Total, \$5,105. These are our definite pledges. To this we have been obliged to add other sums for Miss Harwood's outfit, to complete the Matsuyama Home, and for last year's deficit; which, as some changes have been made in regard to them, I will refer you to the Treasurer's books for the exact figures.

And now, sisters, is not this a good investment, treasure laid up in heaven, which we will find again if we are permitted to stand with "that great multitude that no man can number, of all nations, and kindred, and peoples, and tongues," and when we may look upon those "clothed in white robes," who have been rescued from the lowest depths of earth, and with whom we may join in that great song,—the song of the redeemed,—"Salvation to our God, which sitteth upon the throne, and to the Lamb, forever and ever!"

J. C. SMITH.



INDIA.

LETTER FROM MISS ANSTICE ABBOTT, OF BOMBAY.

You ask about my home. I am living in a house within a large yard, or compound, as we call it. Since my brother left, the 26th of August, Dr. Fairbank has come to help in the work. He lives here, and since he came Miss Millard has also been staying with me, and we three constitute the whole force of our mission in Bombay. The house is large and well built.

On the ground floor Dr. Fairbank has his study and bedroom. My study and the dining room are on the same floor. Upstairs there is our drawing room and three bedrooms. The cook house and servants' quarters are back of the house,—a low line of attached rooms. In the front of the house there is a circle of trees and shrubs, and beyond that the Day schoolhouse, where the boys and girls come to study. I have sole charge of the school, which has eleven teachers. On the right side of our house, but in front, is the boys' dormitory, in which there are thirty-five boys—more than ever before. I could have fifty if there was room.

Bowker Hall is about ten minutes' walk away. That is a very nice, large building. There are there, at present, forty girls. That is their home, and Miss Millard takes care of them; but they all come over here each day to school. There is room there for three young ladies, whom we greatly need. We are on a busy street; the "Headquarters of the Police" being opposite us, a metal manufactory pounding away on one side, and an engine roundhouse back of us. However, these things do not disturb very much. We are glad to be in the midst of the people.

I call my room a study, but I do no studying. The younger boys study an hour in it in the morning under my supervision. On one side I have my desk and books; in one corner my sewing woman sits, to make and mend the boys' clothing; opposite me there is a class reciting all day. One hour I have the class myself in the Bible. Twice a week the women gather here to sew and for their prayer meeting. Here is my dispensary for the boys, and occasionally for poor women and children, and here I receive all the agents of our work, to talk with them.

I sit at my desk from seven until nine in the morning, with some interruptions. From ten until two I hear classes, examine classes, or visit my outside schools. From two to three I have my lunch, and a rest if possible. From three to five I write, visit hospital or women, have meetings, see people, etc. The hours from five to seven I try to take for rest and a drive for errands, etc. After dinner comes prayers with the boys, and seeing to all their wants, physical, mental, and spiritual. I should have said that from eight to nine A. M. I also attend to the wants of the boys, and have prayers with them.

I have prayed much for the \$80,000. I am only afraid that I have prayed too much for my part of it. We must not get so swallowed up in our work that we are not alive to the needs of others. We have had about one hundred and twelve inches of rain so far. Forty-six of these within two weeks! Yet we all keep well. My heart is filled with gratitude every morning to find ourselves and the girls and boys all well.

My brother has been gone now two weeks, and I cannot tell you how much I miss him. He was my right hand and brain, but after his eleven years of work, he needed the change and rest. We are hoping that the Humes will return here before the end of the year. We are only keeping things together until help comes. Whence will come our help? I often think of the burden upon your hearts of this great work.

MICRONESIA.

EXTRACTS FROM LETTERS.

Mrs. Logan writes under date of June 13th :-

OUR school is prosperous, the girls teachable and making fair progress. We have seven now whom we would be glad to have go out into the work soon. We feel that they are fairly well prepared to do good work, and the need is so great that we cannot but long to have them out in the field as soon as may be, but the prospect for their going is not very bright. We hope with all our hearts that the Star is bringing more help for Ruk, this year. I cannot see much hope for the work in the future, unless we can have more workers.

On July 27th, after the arrival of the Star, bringing Miss Abell, she writes:-

We are delighted with Miss Abell, but our needs are not all met. On August 16th: Our numbers in the school are somewhat reduced now, as three have been recently married, and three others have been sent away. The breadfruit crop is a failure this year, so we dare not take in any more, lest we do not have food for them.

Miss Alice Little says :-

The report has reached Kusaie that the Catholic Sisters are upon Jaluit, intending to open a school there. Also, the German authorities on some of the Gilbert Islands are embarrassing the native preachers, by commanding them not to preach outside their own villages, and forbidding the wives of the preachers to help in the schools. Tabwia, on Pleasant Island, is in prison—or was to be as soon as the prison was finished—for preaching outside his own village.

From a personal letter from Mrs. Arthur Smith, of Pang Chuang, China, we clip a testimony to the helpfulness of the Calendar.

The Mizpah Calendar has been a grand success everywhere, and everywhere it has been welcomed with delight. To find a missionary home without one would seem sort of queer and lonesome, and with a dumb but eloquent want, like homes when they don't have family prayers.

I don't know whose thought it was, but I believe God inspired her as truly as he did Bezaleel and Aholiab.

The following words from a private letter from Miss Powers, of Bardezag, shows how one missionary spends her vacation. Is there not a suggestion in it?

We are having vacation now, and I have been madly pursuing botany, without let or hindrance. I was asked in the spring to give the seniors in the boys' high school a few simple lessons in botany. Of course I went to studying and collecting, and the more I studied and collected, the more the rage for studying and collecting possessed me. At first I set before myself the modest goal of one hundred specimens; then it crept onto one hundred and twenty-five; then one hundred and fifty; and now it has jumped to two hundred. I am near this goal,—over one hundred and eighty,—and do not mean to allow it to move again this season. I have enjoyed it greatly, and hope to go on learning and enjoying.

TURKEY.

An extract from a private letter from Mrs. Barnum, of Harpoot. Mrs. Barnum speaks at length of the comfort she has received from her verse in the Calendar. Farther on she says:—

Our summer was spent, as usual, at our summer retreat, and then we had the annual meeting of our mission, and a good meeting it was. Now we are

all in town again, with schools reopened. Miss Daniels told me to-day the girls' school had reopened very hopefully and pleasantly. She said the teachers and girls were never in a better condition. Many new girls from several new places had come, and this is very encouraging. We hope they will be lights in their homes and villages when they return, and thus be great blessings. There are about two hundred and twenty-six girls in the school, of whom sixty-seven are boarders. There are nine seniors in the college, the largest number they have had yet, and they are all Christians, it is hoped. Last year a Christian Endeavor Society proved itself active in good work for others, and now a Junior Endeavor Society is soon to be formed. I commend them to the prayers of the Endeavorers in the West. Our daughter Emma has been in school work here until this autumn, when she felt it her duty to join Miss Seymour in her touring work.

Miss Seymour and Miss Bush have been associated for many years, and they have made many journeys together and visited a multitude of homes. Last year Miss Bush went to Van, at the urgent request of the station there, to work among the women, and this year she is obliged to go to America for rest and health. This has left Miss Seymour alone, and Emma felt that she ought to leave her work in the school and tour with her. They left us nearly two weeks ago for Arabkir. They were to have gone first to Chemishgezek, but fortunately word came, in time for them to change their plans, that the road was dangerous from the Koords, who had arisen and were attacking some of the villages. We have had letters from Arabkir since they left us. They were busy in going from house to house; Miss Seymour going in one direction with a Bible woman, and Emma in another with a good sister. They were also holding meetings with women and girls.

Minn Mary E. Brewer writes from Sivas of her visit to Tocat:-

April 11th.—I chose this time to come, as it is our vacation in the High School. Our head High School teacher came, too, also our experienced Bible teacher. She was formerly here in that work, and has many dear friends here.

April 28th. I had quite a company here last Friday. All the Protestant female teachers now in Sivas, those who are teachers now, and those who have been in the past years, were invited, with their little children. Twenty-aix in all came, bringing with them sixteen children or more under ten years of age, two babies not more than a month old. They were invited to apend the day. I hired a cook, and the girls gave good help. The whole house was open. I had borrowed the girls beds and two baby hammocks, so there was ample room to lounge. One who had been sick two weeks managed to come, with the promise that she could lie down all the while. I

asked her to stay till to-day. It did her so much good that Sunday she was able to go to church twice. The entertainment seemed to do everyone good.

May 28th, at the Monastery, Sivas. One of the girls and I came here yesterday afternoon, to spend Saturday and Sunday with one of the Protestant sisters who is troubled with melancholy. The girl is a cheery companion, but not at all strong; so I hope the change of air will do her good, too.

May 30th. We are having beautiful weather. I went with the teachers on one picnic, and now I am here, going into the city in the morning and coming out after school. This Monastery and its grounds (a mile from Sivas) are a summer resort. In the summer so many come here, of all sorts, that it is not likely we should care to come then; unless, perhaps, there should be a large party of Protestants. Now there is no one here but the keeper and his family and one other family.

June 7th.—I am beginning to sympathize with the missionaries, who have so much to do. We must read, we must write, we must talk with people about their everyday work,—we must have time for everything. I am trying to arrange my work more systematically, so as to accomplish more in the same time. Both of our (High School) teachers expect to be married this year, so we are having a good many changes again.

We take the following from a letter written by Miss Brewer to the Secretary of the South Dakota Branch, which Miss Brewer represents in the foreign field.

In the fall I visited the schools in Gurun. Two of the schools were doing well. One was not, and has since been dropped, for the present, at least. attended one of the women's prayer meetings. The pastor led it, and **▼arned** the women against believing in witches and fortunetellers. If the women took part. They always seem to have good prayer meetings here. I went from Gurun to Ashodi and Derunde, villages near each other, Jut very different in character. In Ashodi the people were clean. The Firls' school that had been lately started was appreciated, and some of the Firls wished to come to the Sivas High School. As the teacher was able to each them further, it was decided that they should not come this year, at least. Derunde was just the opposite of Ashodi. The place was dirty; The girls seemed to have no desire for an education. An education is the abilty to read the Bible readily. No one cared to come to school. I was but a day in each place, and then returned to Gurun, and from there came back, bringing two girls to school.

This winter and spring the school work has gone on steadily. The schools were small during the winter, but this spring have increased. This year one of our Bible readers has married. Her husband seems to be a good Christian man. Although he is not a Protestant in name, he is a regular

attendant at church and praver meeting, and in the latter has led in a short, earnest prayer. He calls on us occasionally. In the marriage, my feeling is that our forces have increased, not diminished. Her place in teaching is taken by one of our boarding-school scholars. The other Bible reader is just recovering from an attack of typhoid fever. She does not think she can unatinue her work of teaching from house to house, the walking wears on her vo. I don't know of any one who can half, or a quarter, take her place in that work. I hope, though, if she gives up that work, she may come into our High School as teacher. We very much need some one of both mature years and experience. She is not strong enough to talk it over yet. She is an earnest Christian. Both of our High School teachers are to be married this summer, and the gentleman teacher, who gives Turkish lessons, expects to leave. It is hard to say good-bye to these teachers, but there are other places and wavs for working in God's kingdom than in the schoolroom. I do hope and pray that these teachers may be able to have Christian homes that shall be as lights.

One new feature in our High School is a prayer meeting once a week in place of the regular daily Bible lesson. Our day scholars as they grow older almost always drop out of the Sunday school, without coming into the church. Our prayer meeting is Tuesday morning. Pray that it may be the means of leading the scholars to Christ.

The Bible readers in Sivas are doing well, and the one who began last year in Tocat earns at least the full equivalent of her two medjidiehs, a month's salary.

The Girls' High School at Sivas, including the boarding department and the four lower schools for girls in other parts of the city, are not superfluous institutions. Some time ago, we are told, an Armenian in Constantinople wrote to a friend requesting him to investigate Sivas, with view of determining how many different curses the mothers here, when angry, heap upon their children. The answer came "three hundred." The lower schools have suffered some from the difficulty of filling the ranks as soon as the older teachers choose to go and get married. But the High School reported last year as reaching an average of eight beyond any previous record, this year reports a record of four beyond even that.

AFRICA.

The following items were gleaned from a letter sent by Miss Nancy Jones to a personal friend:—

KAMBINI, INHABMANE, EAST COAST AFRICA, June 8, 1892.

I was glad to welcome Mr. and Mrs. Ousley back. They have not been very well these two weeks past. We are about to be left alone in the work,

Mr. and Mrs. Ousley and I. Mr. Bennett's family are preparing to leave next week for a visit to America, and Dr. Thompson is going to Natal, to meet the brethren who are going to Gazaland. Selina, the Zulu girl who has been with me more than a year, is going home on a short visit. So we will be alone, I cannot say how long, as I have not heard of any one else who expects to join this mission soon.

I have a good school,—quite a number from the village. There are seven in the family,—four girls and three boys. More wish to come, but I have not room for a large number, and if they will stay at home and come to school every day it is much better for me.

It has been quite cool here this month during the nights and early mornings, but very warm in the middle of the day; which has caused a great deal of sickness among the people. I have been quite as well as usual. The children have been quite well except one girl who will always be an invalid, I fear.

For the Bridge Builders.

Miss Eula G. Bates writes of a tour made with Mrs. Coffing.

TASHIU, TURKEY.

MY DEAR SECRETARY: Your welcome letter came just a few days before our leaving Hadjin for a tour among these villages, and I dropped it into my box, thinking that perhaps in some of the intervals I might find time to answer it. Writing letters is, like all other work while staying in these villages, very much interrupted by visits from the people; and, to be sure, we are very glad to be thus interrupted, even though the caller be some ignorant woman incited to come entirely by curiosity, and whose mind is so utterly hardened against all spiritual influences that our words are met simply by an incredulous laugh, and a request to know "What is that thing you have on your head?"

It is now nearly two weeks since we left home, and we expect to extend our tour over nine or ten days more. "We" means Mrs. Coffing and myself, together with our manservant.

Mrs. Coffing and I are still alone in Hadjin. In the near future, however, we look for better times,—are even hoping that among the letters awaiting us on our return home we may find one telling us of the appointment of a gentleman and his wife to at once take up their residence in Hadjin. We always feel the great need of the work of a male missionary in Hadjin; but in our trip through these villages, more forcibly than ever has this need been brought to our attention.

Since Mr. Marden died, more than two years ago, there has been no regularly appointed touring missionary, and these poor, ignorant little churches do so need missionary guidance and care. In all this time they have had nothing save one or two brief visits from one or other of the already overworked missionaries from some other part of the mission.

This is the fifth village which we have visited, but I shall confine myself to telling you something about the last two, Baghchejik and Tashju, two of the three little Greek villages where we have Protestant work. Gürümzé, which is pre-eminent for the surpassing beauty of its situation, just after noon Saturday, to go the two hours' distance to Baghchejik, where we expected to spend the Sabbath. Between the two villages there is but one high mountain,—the road consisting of one hour's steady climbing to reach the peak, and another hour of descent to the little village on the other side. We hadn't been twenty minutes on the road till the sky began to grow overcast, and distant mutterings of thunder were heard. The clouds grew blacker and the thunder nearer as we advanced; and just as we reached the top the rain came, -not in drops, but in real sheets, that almost drenched us before we could get our rubber waterproofs on. We tried to urge our horses on to some spot where we might, at least, be sheltered from the wind by the mountains, but it was of no use. They utterly refused to try to breast the storm; and there was nothing for it but to turn our backs to the gale and the torrents of water as well as we could, and take it. Presently, when the force of the storm was a little spent, we went on, but the rain continued without abatement till we reached the door of the little church in Baghchejik. Here we got off,—little streams of dirty water running down from our hats onto our shoulders, our skirts wet, and the piece of carpet we carry with us to spread down in our stopping places drenched,—and found the church already occupied by two students sent out by the Marash missionaries to preach in the villages during vacation. They, however, most gladly made room for us; and in a few minutes we had the one room divided into two by stretching our calico curtain across, had half a dozen nails driven into the wall to hang our wet things upon (we always carry nails and hammer in traveling), and were ready to change our wet clothes for dry ones from within our box.

Does all this strike you as rather irreverent use of God's house? It would not, I think, could you see the little low, flat-roofed structure of mud and stone; the four walls and part of the floor of dried mud; the ceiling, great unlathed beams, between which bits of dried mud and pebbles kept rattling down; and entirely without fireplace, or any arrangement for heating it. With the rain outside, and our wet things scattered around inside, we felt a little afraid of taking cold, but warm, dry clothes and a hot supper of rice

vilau, cooked at a neighbor's fireplace, proved most effective preventives; nd the next morning we awoke to find the sun shining, and ourselves none he worse for our wetting.

Baghchejik is a very small village, there being in all about thirty houses. sore than half of which are Islam, and seven of the remaining ten or twelve rotestants. The little valley in which the village is built is so very small hat it furnishes even this population with scarcely wheat and beans enough o keep them alive, and for many years there has been talk annually at this eason of the entire Christian population moving in a colony to some point n the Adana plain, where they can make for themselves a comfortable living. Indeed, some families have actually gone in the fall; but it is an illustration of the innate shiftlessness of the people, that when the plain begins to be uncomfortably hot in the spring, they always come drifting back to their mountain haunts. The state of continued uncertainty, to say nothing of the smallness of their number at best, makes successful work in either church or school an impossibility. Very often the only marvel seems that the truth should have made its way into the hearts of this ignorant little band at all; but year by year these six or seven brethren have clung to their faith without the aid of teacher or preacher, meeting every Sunday morning in the little church, where the only one of their number who knows how to read, reads to them from God's Word, and they all sing hymns and pray. If once or twice a year a traveling missionary or native pastor passes by them, they bring the children who have been born to them to be baptized, and have the necessary wedding ceremonies performed; and thus they exist, not growing much, and yet showing a marvelous vitality.

Such a Sunday as last, when there were both preachers and visiting lady missionaries, was indeed a rare treat to them, and the day was crowded full of services, and the almost more helpful directly personal talks with the people. From this little village we have two girls, Magdelena, who will finish our school in two years if permitted to continue, and Sophilie, one of our smallest girls.

Monday morning we were again on our horses, and a ride of seven hours over comparatively good road brought us to this village. It is one of the highest, and is the most northern point in our mission; and being situated in the center of a fertile valley and on the banks of a river, the people are at least in little danger of starvation. Money they never see; but their wheat is abundant, and they barter it for the few necessaries they must get from other villages or towns.

Just at present they are in the midst of their wheat harvest, their only really busy season throughout the year. The grain has been reaped just as

Boaz and Ruth reaped theirs more than three thousand years ago, and now "the oxen are treading out the corn." Oh, it is such slow, slow work! I can hardly control my impatience sometimes as I watch them; but the slowness never seems to trouble them, and we never hear of nervous exhaustion in this country.

The little church here has fifteen male and three female members.

These Greek women are rather picturesque. In body they are mostly large and strong, and the wrappings are wound around their heads in a really artistic way. There has been less work done among them than among the Armenian women generally. So far as I know, a Bible woman has never worked in any of the three Greek villages where we have a Protestant work, and in but one of them have we been able to keep a girl teacher. For the coming year, however, we hope to be able to do more.

The work here in Tashju is too new, the people too little educated, for us to feel safe in putting a young girl in here as a teacher; but we have engaged an earnest, consecrated, middle-aged woman from Aintab to work here as a Bible reader among the women. The rough village life and the cold winter will come hard to her after having lived in a city all her life, and we especially ask your prayers for her.

I wish you could see the queer place I am sitting in as I write, and see the dust from the wheat that continually covers everything. Mrs. Coffing and myself send love to all the friends who love and pray for us and our work.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1893.

January.—The Christian Women of Foreign Lands.

February.—The Bridgman School. The Kalgan Girls' School.

March.—The Marash College.

April.—The Constantinople Home.

May.—Graduates of Girls' Schools: Where are they? What are they doing?

June.—Work of the Spirit (Revivals of Twenty-five Years).

July.—The Bible in Missions.

August.—Medical Missions.

September.—Thank Offering.

October.—A Chapter of Results (especially in the Foreign Field). November.—A Quarter of a Century.

December.—The Outlook for the Year 1894.

NATIVE CHRISTIAN WOMEN IN FOREIGN MISSIONARY FIELDS.

BY MISS MARY H. PORTER.

(In the illness of Miss Pollock, the preparation of this lesson has been committed unaccustomed hands, and so little time given for its compilation that it is meager, though upon a subject most fruitful in suggestion. The large work done by gradutes of the schools is entirely untouched, as that will be considered later. This is evoted to the women won to Christianity in this generation, whose only training for ervice has been that they have learned to know Christ).

I. THEIR NUMBERS.

Professed Christians.—Note the proportion of women to men in differmt fields as marking different stages of missionary work. What do these figures suggest? For help here, see Annual Report and Statistics of A. B. C. F. M.

Followers of Jesus who have not openly confessed his name. Articles on Zenanas and High-caste women in India. Mohammedan women in Turkey, LIFE AND LIGHT.

II. THEIR DEVOTION.

Giving: Time, labor, money. LIFE AND LIGHT, November, 1892, page 532, January, 1892, page 14. *Mission Studies*, February, 1892, page 27, October, 1891, pages 188, 189. Pang-Chuang Women.

III. NEW LIFE IN THE HOME.

The home created by Christianity among some barbarous peoples. Lips of brides unsealed in Turkey. The harem in the heathen household. Wives of native pastors honored and beloved. For helps, see "Life of Paton," "Life of John Williams," files of Life and Light, and Mission Studies. Christian Training of Women of the Church (a leaflet by Mrs. A. H. Smith).

IV. CHRISTIAN CHARACTER.

Stories illustrating this are found in every missionary periodical; as instances, see "How a Marathi Woman Can Die," LIFE AND LIGHT, June, 1891. "One of the Saints," LIFE AND LIGHT, November, 1892. Two Sunny Hearts (a leaflet by Mrs. A. H. Smith).

Mission Studies for January will have some studies on each of the points noted.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR 1868-1893.



"To holy convocations
The silver trumpet calls."

This trumpet call is for you, dear reader, and for every woman, young or old, in every Congregational Church in the wide extent of our fourteen Interior States. We summon you, one and all, to help in the worthy celebration of our anniversary year—the twenty-fifth year of the Woman's Board of Missions of the Interior—our silver year!

We ask of every one an offering of a shining silver dollar,—an extra gift in token of her love and loyalty to our Board, and of her desire to reach out a helping hand to the women of far-off lands who never heard of our Lord and Saviour. Let as many of these gifts as possible come, too, before the 25th of December, that they may carry the Christmas message,—

"Peace and good will, good will and peace, Peace and good will the wide earth round."

Copies of this Silver Trumpet Call from the cover of the December *Mission Studies*, may be obtained by societies of the Interior upon application to the missionary rooms, 59 Dearborn Street, Chicago. Many have desired it for inclosure in letters.

What, dear friend, will be your sheaf toward the ingathering of the harvest of this silver year, the twenty-fifth year of the life of the Woman's Board of Missions of the Interior. There must be winter sowing and spring reaping if the harvest be abundant, for this year of the Columbian Exposition will be one of much excitement, and travel, and tumult. By May and June time and thought will be demanded in new channels. Let that which is to be done be done quickly. Will you give not alone one silver dollar, but will you be one of a thousand to give twenty-five dollars over and above your usual annual offering to foreign missions?

Have you one person in your acquaintance, have you five persons, awaiting your example and your invitation to join you in this thank offering of one dollar for each one of the twenty-five years? This will be a light and an easy thing for some; to others it can be made possible through self-sacrifice. Will you send your name with your gift now, that it may be enrolled in the next number of *Mission Studies?* To thousands the extra gift of twenty-five dollars is an impossibility; but will you give, at least, one single dollar? Will you, to whom a dollar means much in consecration, send it with the prayer that the barley loaf may be increased until the multitude is fed according to the Lord's measure?

Again let us press home the thought that this question is not one to be set aside until a convenient season. It must be done now, if the glorious \$100,000 needed for the King's business, and which we set before us at Detroit as our aim, is to be attained.

THE FIRST CHRISTIAN MISSIONARIES.

A STUDY OF BEGINNINGS.

This was the subject of one of our Sunday-school lessons in November. Nearly nineteen hundred years after that first missionary journey, we are studying the beginning of the foreign missionary work. This is a year for the study of history, and the early Church comes in for its share. It sent missionaries chiefly to the civilized nations around the Mediterranean. In contrast with that work, the Middle Ages saw its missionaries develop out of the barbarous tribes of Europe, the strong beginnings of Christian nations. "Then," says Christlieb, "after the penetration of Christianity into separate colonies and the Eastern Asiatic kingdoms, since the sixteenth century, there breaks upon us in our day, and grows more and more complete, the age of universal missions."

It was a new outpouring of the Holy Spirit when fresh interest in foreign missions was awakened at the close of the last century. To study the beginnings of that interest in our own and in other Christian countries, the first missionaries sent out under this new impulse, their journeys, their varied success, will rouse enthusiasm and energy. For that reason we should take it up ourselves, and should urge it upon our young people. We study eagerly the old story of Columbus, with new light thrown upon it by the untiring research of the best writers. America was entered by men who brought misery and destruction with them. But the pioneer missionaries, whatever land they entered, brought glad tidings; education, freedom, civilization, followed their footsteps.

What, perhaps, should especially interest the women of this age, is the beginning of their organized work for foreign missions. It began because of the social systems of the East. Christian women felt the contrast between their lot and that of the ignorant, jealously guarded Oriental women, and resolved to help them, as men could not. The first to suggest such a movement was Dr. David Abeel, of the American Board. In response to his appeal a society was formed in England, in 1834, called "The Society for Promoting Female Education in the East." It led the way; others followed in Great Britain. At last, in 1861, Mrs. Doremus started the Union Missionary Society in New York, composed of women of six denominations. It stood alone for eight years. After our Civil War ended, many women, trained by their organizations during the war, were ready for other work.

The Woman's Board in Boston was formed in 1868. This coming year is, therefore, its silver anniversary. Now there are sixty such societies in Great Britain, Canada, and America.

This organized labor does not mean that such work among heathen women was not done before. In our search after beginnings, we should find long before such societies were formed, some devoted, single women, some overworked wives of missionaries, gathering about them neglected women and girls, teaching and helping them. Some day these unknown humble souls may be known and exalted, as the pioneers in woman's work for women. As our study of the Sunday-school lesson closed with a thought of the contrast between those few first missionaries and the mighty army that moves to take the world for Christ, we were almost ready to say, Come, Lord Jesus, for the gospel is preached to all nations.

But on the other hand, contrast what has been done with what remains to be done,—the thousand millions in ignorance, the great unvisited inland provinces, the few churches that are self-supporting, the few native school. There is room for many Christian missionaries to take the first journey, for many a Christian woman to plant a first school, or send out a first Bib le woman, or give the unheard of blessing of a woman physician. It may that in the world to come we shall meet to study the various ways in which Christ's last command was fulfilled. Perhaps some of us may have the happiness of learning that we began a much-needed and fruitful work. Ho wrifting much else that we did will seem beside every detail of that life giving money, or labor, or prayer. It is not too late even for us, in this era of universal missions, to light a new lamp in the darkness; to wake a new interest in foreign missions in some one near us; to perhaps take a little journey for the Lord out into fresh fields of labor.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE. TREASURER.

RECEIPTS FROM OCTOBER 21 TO NOVEMBER 18, 1892.

21 30 65 00

ILLINOIS

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, Rockford, Treas. Bloomington, 4.75; Chesterfield, 6.50; Champaign, 12.50; Chicago, A Friend, 1, A Friend, 1,180, Englewood, Green St. Ch., 13, First Ch., of wh. 25, Mrs. A. B. Mead, const. L. M. Mrs. G. C. Booth, 75, Grace Ch., 18, Tabernacle Ch., Mitebox, 1.96, New Eng. Ch., 5; Union Pk. Ch., 24.50; De Kalb. 10; Galva, 13.50; Galesburg, First Ch., 2; Gilman, 1; Garden Prairie, 3.50; Granville, 5; Harvard, 5; Lyonsville, 6.50; Oak Park, of wh. Mrs. M. 20 special, 78.74; Rogers Pk., 25; Rosemond, 5; Shabbona, Miss B. L., 5; Sterling, 12.06; Thawville, 7.20; Udina, Mrs. A. B. H., 1; Waukegan, Mrs. S., 1; Winnetka, R. B., 17.50; Syther, 12.80, [1] 1,554 01 JUNIOR: Aurora. New Eng. Ch., JUNIOR: Aurora, New Eng. Ch., 20; Chandlerville, 12.16; Chesterfield, K. D., 11; Elgin, 60; Galesburg, First Ch., 2, First Cong. Ch., 40; Jacksonville, 28.75, JUVENILE: Chicago, Covenant Ch., Star Soc., 10.38; Evanston, Light Bearers, 9.10; Peoria, First Ch., 11.50; Rosemond, 173 91 9.10; Peoria, First Ch., 11.50; Rosemond, Busy Bees, 5.38, C. E.: Aurora, New Eng. Ch., 10; Cambridge, 2.50; Champaign, Jr's, 2.50; Chicago, Leavitt St. Ch., 3.50; Evanston, First Ch., 11; Galesburg, First Ch., 30; Moline, First Ch., 10, TBANK OFFERINGS: Dover, add'l, 1.25; Earlyille, 1.35; Galva. 8.57; Garden Prairie, 8.50; Godfrey, 3: Jacksonville, Y. L. Soc., 1.95; La Salle, 11.55; Moline, Mrs. M. W. A., 5; Morris, 20, Sunday Schools: Chicago, Union Pk. Ch., Cl. of girls, 2; Griggsville, 19; Moline, Mrs. Fowler's Cl., 30 cts., Kobe: Chicago, New Eng. Ch., Mrs. M., 50, Mrs. F., 10, Union Pk. Ch., Mrs. E., 5, 36 36 69 50 59 17

Total, 1.979 25 INDIANA. Branch.—Miss S. M. Gilbert, of Terre Haute, Treas. Elkhart, 25.70; Ham-mond, 5.59; Indianapolis, Mayflower Ch., 77; Kokomo, 16.97; Michigan City, First Ch., 9; Orland, 12.45; Terre Haute, First Ch., 92.95—237.66. Ch., 92.85—237.66.

JUNIORS: Indianapolis, Mayflower Ch., Y. P. Soc., 34.87; Kokomo, Opportunity Soc., 5.50; Michigan City, Mosaics, 4; Terre Haute, First Ch., Opportunity Club, 27—71.37.

C. E.: Elkhart, 5; Hobart, 15; Indianapolis, People's Ch., 5; Orland, 2.55; Terre Haute, First Ch., 10.60; West Indianapolis, Pigrim Ch., 2.36—40.51.

JUNENILE: Elkhart, M. B., 1.50; Lake Gage, Busy Bees, 5.75—7.25.

SUNDAY SCHOOLS: Elkhart, 1.80; Terre Haute, First Ch., 71.10, Second Ch., 5, -77.90. -77.90.
JUNIOB C. E.: Indianapolis, Fellowship Ch., 1; Michigan City, First Ch., 3-4.
SELF-DENIALS: Indianapolis, Mayflower Ch., Aux., 9; Kokomo, Aux., 5.25; Terre Haute, First Ch., Aux., 1.75-16.00.

THANK OFFERINGS: Indianapolis, Mayflower Ch., Little Helpers, 9; Kokomo, Aux., 12.45; Michigan City, Aux., 18— 39.45. EXTRA-CENT-A-DAY: Terre Haute, First Ch , Aux.-13.65. CARRIE BELL MEMORIAL: A Friend at ARRIE BELL MEMOBIAL: A Friend at Branch Meeting, 5; Angola, Aux., 11, C. E., 1.73, S. S., 4.27; Coal Bluff, Aux., 2.25; Hosmer, Soldiers of Jesus, 10; Indianapolis, Mayflower Ch., Mrs. J. W. Wilson, 5; Plym. Ch., Aux., 41, K. D., 10, Y. P. Circle, 10; Lake Gage, Aid Soc. 2; Macksville, Mrs. H. Gilchrist, 1; Marion, Aux., 5; Perth, Aux., 1.75; Terro Haute, First Ch., 2.50, Aux., 77.68, Jr. C. E., 5, Miss Effic Kennedy, 5—200.18. E. W., 75 cts. Total (acknowledged last month), 710.72. Branch.—Mrs. C. E. Rew, of Grinnell, Treas. Le Mars, received previous to October 18th, Aux., 6.50, Th. Off., 25— 31.50. 31.50.
Afton, 10; Anamosa, 22.92; Alden, 13.20; Cedar Rapids, 50 cts.; Central City, 6; Cherokee, 20.90; Iowa City, 17; Le Mars, 11; Montour, L. R. S., 50 cts.; Ogden, 5; Pilgrim, 5.25; Preston, 10.50—122.77.
JUNIOR: Muscatine, 25.50.
JUVENILE: Anamosa, 3.75; Cedar Rapids, 5.75; Eldora, 5-14.50.
C. E.: Des Moines, Pilgrim Ch., 2.
SUNDAY SCHOOL: Des Moines, Plymouth Ch., 5.62. THANK OFFERINGS: Cherokee, 10, Miss Mary P. Wright, 1-11. SPECIAL FOR KOBE: Red Oak, 5.25. Total (acknowledged last month), 218.14.

Total (acknowledged last month), 218.14.

REPORT FOR NOVEMBER 1871.

BRANCH.—Albia, Mrs. Payne, 1; Belmoud,
Mrs. Sands, 2; Cherokee, 20; Fairfield,
14.62; Givin, 1.80; Grinnell, 43.66; Hull,
11.85; Jewell, 5; Le Mars, 4.10; Lyons,
26; Wells, Mrs. Brownell, 30 cts,; Magnolia, 4; Oakland, 1.50; Ogden, Mrs.
Tillett, 50 cts.; Old Man's Creek, 2.10;
Rockford, 6.22; Sioux City, First Ch.
18.97; Storm Lake, 10; Waucoma, 15,
JUNENIE: Green Mountain,
C. E.: Council Bluffs, 7; Dubuque, 16,
JUVENIE: Green Mountain,
C. E.: Council Bluffs, 3.30; Forest City,
3; Waterloo, 6.45,
SUNDAY SCHOOLS: Muscatine, German
Ch., 3.50; Ottumwa, 6.50,
THANK OFFERINGS: Lyons, 16; Magnolia,
Mrs. Raymond, 65 cts.,
SPECIAL FOR KOBE: Algona,

10 00 16 65 5 00 262 46 Total.

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka,
Treas. Blue Rapids, 5; Emporia, 5;
Goodland, 7; Leavenworth, 8.60; Osborn,
4; Ridgeway, 5.20; Wellington, 15; Wellsville, 10,

Less expenses, Total. 12 75

59 80

9 00

50 80

MICHIGAY.	Treas. Atwater, 29; Brownbelm, 6; Col-
BRANCH.—Mrs. Bobert Campbell, of Ann Arbor, Treas. Alpena, W. H. M. S., 2,	Treas. Atwater, 20; Brownheim, 6; Col- umbus, First Ch., 27.50; Hampden, 8; Lindenville, 7; Lorain, H. A. B., 1; Sorwalk, 4.30; Ridgeville Corners, 8.57;
Arbor, Treas. Alpena, W. H. M. S., 2,	Norwalk, 4.30: Ridgeville Corners, 8.57;
from a Believer in Foreign Missions, 5; Allendale, 5; Armada, 11.50: Bay City,	Steuben, 15; Toledo, First Ch., 156, 21 Columbus, Mrs. Coffing's Kindergarten,
12.70; Columbus, 8; Cooper, 6; Charlotte, const. L. M. Mrs. J. Squires, 25; Clare,	JUNIORS: Cincinnati, Helping Hand Soc.,
5; Cadillac, 7.20; Calumet, 9; Detroit,	In.20; Oberlin, Col., Y. L. Soc., 30.92, 4 THANK OFFERINGS: Brownbelm, 65 cts.;
6; Cadillac, 7.20: Calumet, 9: Detroit, Woodward Ave. Ch., 61, Plymouth Ch.,	Edinburg. 18; Lindenville, 16; Toledo,
coll. after lecture by Miss Wright, of Turkey, 20; Dowagiac, 4.55; Grand Rap-	First Ch., 50,
ids. Asso. Meeting. 11. Second Ch., Aux	Total, X
12; Kalamazoo, of wh. 8.33 is a Th. Off., all to const. L. M. Mrs. C. W. Hiatt. 25;	BOCKY MOUSTAIN.
Lansing, Plymouth Ch., 12.37; Luding- ton, 10.78; Memphis, from lecture by	BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Denver, South Broadway, 3.75;
ton, 10.78; Memphis, from lecture by Miss Wright, 5.18; Manistee, 31.25; Port-	Treas. Denver, South Broadway, 3.75; Manitou, 8.50,
Miss Wright, 5.18; Manistee, 31.25; Port- land, 4.25; Port Huron, 14.20; St. Claire,	JUNIOR: Colorado Springs, First Ch., C.
25; St. Joseph, 18.75; Sandstone, 10.95; Wayne, from lecture by Miss Wright,	E., 10; Trinidad, C. E., 10,
5.25. From Mrs. A. Munger, 10, 378 13	Total, 1
THANK OFFERINGS: Allegan, 9; Allen- dale, 4.50; Alamo, 5; Clare, 4.37; Calu-	SOUTH DAKOTA.
met. 51: Dowagiac, contri. after lecture	BRANCH.—Mrs. C. S. Kingsbury, of Sloux Falls, Treas. Pierre,
by Miss Searle, 5.45; Grand Rapids, Smith Memorial Ch., 5.45; Lansing,	JUNIOR C. E.: Clark,
Plymouth Ch., 45.50; Lake Linden, 29.65;	Total, 1
Plymouth Ch., 45.50; Lake Linden, 29.65; Manistre, 40.33; St. Joseph. 16.25; St. Johns, 4; Webster, 38 cts., 229 88	WISCONSIE.
JUNIOR: Grand Rapids, Opportunity Club. 15 00	BRANCHMrs. R. Coburn, of Whitewater.
JUVENILE: Custer, M. B., 75 cts.; Detroit, Woodward Ave., King's Cup Bearers, 11;	Treas. Beloit, 25; Cooksville, 1; Dela- van, 35.60; Endeavor, Th. Off., 10; Green
Woodward Ave., King's Cup Bearers, 11; Sandstone, Mission Baud, 16.60, 28 35	van, 35.60; Endeavor, Th. Off., 10; Green Ray, 25; Kenosha, 18; Pittsville 2;
SUNDAY SCHOOL: Otsego, 2 50	Bay, 25; Kenosha, 18; Pittsville, 3; Sparta, 2; Viroqua, 1, 12
SUNDAY SCHOOL: Otsego, 2 50 COLLECTION at Twenty-fourth Annual Meeting W. B. M. L. Detroit, October	JUNIOR: Pittsville, Y. P., JUNENILE: Berlin, Union Ch., C. E., 3;
25th, 14, October 27th, 193.26, 207 26	Green Bay, 49; Kenosha, Buds of Prom-
Total, 861 12	ise, Th. Off., 8.75; Pittsville, S. S., 6; M.
MINNESOTA.	B., 3,
BRANCH.—Mrs. J. F. Jackson, of St. Paul,	
Trees Paribant 22 14: Claudon of	X
Treas. Faribault, 33.14; Glyndon, of wh. 6.27 is Th. Off., 8.57; Lake City, 18.04, 59 75	Less expenses, 1
wh. 6.27 is Th. Off., 8.57; Lake (1ty, 18.04, 59.75) JUNIOR: New Ulm, Wide-Awake Band, 18.00	Less expenses, 1 Total, 18
wh. 6.27 is Th. Off., 8.57; Lake City, 18.04, 59 75 JUNIOR: New Ulm, Wide-Awake Band, JUVENILE: Excelsior, S. S., 1.73; Glyn-	Less expenses, 1 Total, 18 LIFE MEMBERS: Beloit, Marion Yale Shep-
Treas. Faribani, 83.14; Glyndon, ox wh. 6.27 is Th. Off., 8.57; Lake (1ty, 18.04, 59 75 JUNIOE: New Ulm, Wide-Awake Band, 10 00 JUVENILE: Excelsior, S. S., 1.73; Glyndon, M. B., 4; Minneapolis, Lyndale Ch., Cheerful Workers, 5, Pilgrim Ch., S. S.,	Loss expenses, 1 Total, 18 LIFE MEMBERS: Beloit, Marion Yale Shepherd; Green Bay, Mrs. Sarah C. Dickenson.
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Vol. XXIII.

FEBRUARY, 1893.

No. 2.

Expect Great Things from God. Attempt Great Things for God.

INASMUCH.

Lord, if thou needy wert as these, oppressed,
A stranger here; Lord, if thou stoodst among
The careless throng in foreign garments dressed,
And spake with alien tongue,—
Would not I hasten near, with joy o'erflowing,
Nor spare in aught my choicest, greatest good,
Unstinted money, knowledge, love outgoing,
To brave with thee a harsh world's unjust shame,
And ever for my chiefest glory claim
Our common Fatherhood?

Yet hast thou asked of me, for love's sweet sake,
A boon thou wilt from me unworthy take.
O Son of Man! whose magnanimity
Hast pardon still for him who slights thy name,
But bids who scorns the weak thy wrath to flee,—
In my poor brother's needs speak thou to me,
And claim the humble service due to thee. — Chinese Evangelist.

Subscribers to Life and Light will notice that advertisements have been admitted into the February issue. We have done this hoping that it may be made a source of considerable income. And such will be the case if every one interested in the cause will join hands with us in supporting this department of the work. Read the advertisements regularly, and if you see anything that interests you let the advertiser hear from you, and always remember to state that you saw the advertisement in Life and Light. This is important. Advertisers have taken space in this issue hoping to get results. If they are disappointed they will not continue to engage space in our columns. In all cases we shall try to accept advertisements of reliable firms only.

O square thyself for use; a stone that may fit in the wall is not left in the way.—Trench.

Our magazine has been delayed this month that it may contain an account of our Twenty-fifth Annual Meeting. We trust our readers will pardon the lateness of the issue, since the good things of the meeting are so much fresher than if postponed for another month.

Miss Morrill writes from Pao-ting-fu, October 25th, in regard to the new home for single ladies:—

It is all that heart can desire. I have moved in, but the workmen are still hovering around. The sound of the hammer and the smell of paint salute you on all sides; but there will be an end of this soon, even in slow-going China. I feel as though the home was all I could desire. Now that I am to have my "double" in the autumn of 1893, I can ask nothing more for a long time.

MISS PIERCE writes from Aintab, that the girls in the school belonging to the "Mite Givers" have contributed, out of their poverty, during the past year, a Turkish *lira* (about \$4.40), which they wished her to forward for the expenses of the Morning Star.

Surely these gifts far outweigh, in the eyes of Him who "sitteth overagainst the treasury," the careless offerings out of a selfish ease.

Mrs. Wheeler, writing from Harpoot, says:-

THE teaching of a naughty, careless girl, arithmetic, needs more grace thantelling of Jesus to an ignorant woman who seems to drink in every word as
a thirsty soul only will. But our dear girls are all to be "home builders"
and teachers. They are to multiply and work many times. We must have
patience, and wisdom, and earnestness, and when discouraged go to Himmore
who is ever ready to help us. Our educated girls are called for from manyplaces. We have lost from our corps of teachers our precious Nazlee, who
was sure she should stay. "Has not Miss Wheeler given her life to mypeople, and shall not I?" Her brother-in-law, with six children, one of
whom she was supporting in college, persuaded her that her greater duty
was to care for a beloved sister's children. The sister had wished this in herdying hours, though it is not allowed in the Gregorian Church. It was sad
for her and for us, but she went to fill her sister's place. We hope she is
happy, and will do a great work for the women of that region.

Miss Mary Ely sends from Bitlis this touching incident:-

At the weekly prayer meeting a few days since a dear Christian sister gave an account at some length of a special trial she had, which made her

very restless and fearful. She begged to be remembered in prayer, and during the service herself offered a most affecting petition. When time to close the meeting, I said, "Let any one who wishes select a closing hymn." Immediately this sister said, "Please, teacher, sing,

'O cease, my wandering soul, On restless wing to rove!'

I think it will calm and help me."

One missionary writes in regard to the kindergarten work:—

It is already a power wherever, on mission ground, it has been started, and in the near future it is going to have larger place and greater power, if only we can take proper hold and have the needed means.".

Miss Barnum writes thus of a girl who has come to school at Harpoot this fall:-

HER parents are Gregorians, and would not have sent her had it not been for the great uncle, who is a Protestant, and pays most of her expenses. The father was enchanted with all he saw when he brought her down, and cannot express his joy that his daughter can be in a place "so much like heaven." Could you take a peep into his miserable home, you would not be surprised that he thinks the school beautiful enough to be heaven. She also speaks of a young man and his pretty wife who have come to study at Harpoot, and to fit themselves for work in their native village. He has brought his little sister up to take care of the two babies, that his wife may give as much time as possible to her studies. A little girl has also been sent up to school, which is quite a new thing from that village. The poor mother is quite persecuted by her Gregorian relatives for her "heartlessness in sending her child to be a slave to the missionaries," and they assure her that she will never be allowed to see her child again.

From Miss Hance, writing from Esidumbini, September 13th, we have a few words regarding the new Zulu Sanitarium, which will be of interest to all.

It is in a very pleasant place, and much higher than any station in our mission. We are very glad to have it so near Maritzburg, as it will be near a doctor, also near to English churches and society. A sanitarium has been a great need in our mission, and we all feel most grateful to those who are so kindly providing it for our use.

One of the many grateful testimonies concerning the Prayer Calendar comes from Miss Kent, of Kobe.

I HAVE the Calendars of both the Boards. Miss Stone's day falls on her birthday, and mine on the day after my birthday. Some days when it seems impossible to get a quiet five minutes for one's self till the day is spent, and body and mind are weary and spiritless, one is tempted to rely on the prayers

of the home friends for one's supplies of grace and wisdom. Since I have been on missionary ground I have understood as never before Paul's repeated requests for the prayers of his friends. Now, I often cry out in my heart, as I think of the home Christians, "Pray, oh, pray for me, for us; intercede for us!" Miss Kent also says: "Till I came here and found how different in Japanese is the prayer language from the colloquial, I had never thought how distinctively a prayer language our own English vocabulary has."

THOSE who have not secured a Calendar for 1893 will surely wish to do so at once. See advertisement on third page of cover.

From Miss Nancy Jones, Inhambane, comes the interesting story of a little girl, about seven years old, who ran away from a Portuguese trader, who held her as his slave.

She is a bright, interesting little girl. She came ten miles one night all alone through the forests. He sent for her once, and as I had no law to protect me in keeping her, I had to send her home. But the child was back again next morning. He has not sent for her again. It has been more than two months. I went once to see if he would not give her to me, as she spent most of the time in the forests, but he was not willing. Perhaps he will not trouble himself about her now. Poor child! she was underfed and overworked. He did not provide this child with food, and would punish her if she was found eating any fruit that fell from the trees. Of course, she would steal and tell wrong stories. At first she would take any food she found around, but now she is very trustworthy. She has learned to ask for anything that she wishes, and is a real comfort to us all. I hope to be able to keep her all the time."

THE WORK OF THE SPIRIT IN CHINA.

BY MRS. HARLAN P. BEACH.

I SOMETIMES think we look for indications of the work of the Spirit in too manifest ways, forgetting that He comes, not in the fire and the whirlwind, but in the still, small voice,—given in answer to the prayer of simple faith, to cleanse, illumine, comfort, guide, and sanctify. We long to see the "cloven tongues of fire" and the "rushing, mighty wind" come upon our corverts from heathenism, but forget that the fruits of love and peace, of patience and long-suffering, of faithfulness and self-control, are just as truly evidence of the presence of the Spirit.

When an old woman in her village home takes down the paper picture from her wall to which all her life she has burned incense, and has held in awe-some reverence as her kitchen god, and, braving the ridicule of her neigh-

bors, brings it to the foreigner to send as a memento across the sea; when, too, she closes her lips tightly to keep back the stream of reviling which pours so easily from them,—then we may know the old-time promise is being fulfilled in her, "I will put my Spirit within you;" "From all your filthiness and from all your idols will I cleanse you."

It is chiefly in such quiet, and yet Biblical and potent, ways that I have seen the work of God's Spirit in China in six years experience there.

One of his offices, our Lord told his disciples, is to "convince the world of sin." The Chinese naturally have very little idea of what sin means. They have an expression, tsui, which approaches a little to our thought of it. But that their hearts are sinful and their practices wrong, that it is wicked to lie, and steal, and rail at each other,—of all this they have little conception. But when God's Spirit speaks to them through his Word or through human teaching, it is not long before this faculty in them wakes up.

One of our Bible women, whose shining face and symmetrical character have for a long time been a daily witness for Christ, came, years ago, to one of the missionaries with a troubled look. "I want to confess my sin," she said.

As she had been a Christian then for two or three years and was in training for Bible work, her foreign friend waited for her confession anxiously.

"Ever since I came here," she said, "I have been telling the neighbors I was ten years older than I really am. It is so much more respectable for an old woman to be away from her mother-in-law than for a young one, that I did not want them to despise me. But I feel now that it is wrong for me to tell that lie, and I want you to pray for me."

No heathen ever has a conscience like that.

Another similar case was that of a schoolboy,—now one of our most spiritual, Bible-loving and earnest preachers. As Mrs. Sheffield was going through the schoolboys' court, one evening, a suspicious sound like the rattling of dice for gambling coming from his room, made her stop to inquire if anything was wrong. She found a number of boys about the table, but no dice, and he, as spokesman, assured her that they had not been playing. Two years later he called at her door after a prayer meeting, at which there had been unusual religious interest, and asked if she remembered her question at that time. The whole matter had passed out of her mind, but he said earnestly: "That lie has been heavy on my heart all this time. We were gambling then, and I was afraid if I did not confess it now the Lord could not bless me."

The promise that the Spirit will bring the words of Christ to our remembrance, one often sees verified in their experience. The Christian Chinese who have studied at all have stored away large portions of Scripture in their

memories, even the women and girls learning to repeat many texts. And this use of his Word, God especially blesses, I believe, by bringing it to their mind in times of temptation or trouble.

One little frail old woman suffered a great deal from the bitter words of an ugly tempered neighbor living in the same court. She would often speak of this affliction with tears running down her cheeks. But one day she came to me with an inward light shining through her poor old face, and said: "I was feeling so bad about this woman, when suddenly the words we say in meeting came to me, 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.' And I thought, Why, that means me! She persecutes and reviles me, and so I must be blessed.' And now," she added, smiling away her tears, "I am not going to be unhappy any more."



CHINESE HOUSEHOLD GODS.

Was ever promise of Christ more literally fulfilled,—his own beautiful words brought to her by the Comforter!

It is in heathen countries, almost entirely in these days, that Christians need to claim the promise of being taught by the Spirit what to say when "delivered up," and brought before "magistrates and powers." Many an humble church member in China has been hustled unceremoniously before their highest officials, and made to pass through an ordeal of questioning, if

nothing worse, to make wiser heads and stouter hearts quail. And yet many a one, relying in childlike faith on promised aid, has "witnessed a good confession."

Some forty miles from our home in Tung-cho, a young helper and his wife were stationed in a wholly heathen section of country. He went about his work with untiring zeal, established a Sunday service, held evening meetings with inquirers, preached to men in the jail through a little hole in the wall, taught what boys he could find to read, and sold books and preached on the streets and in the neighboring villages. All went prosperously for awhile, until one day some underlings from the yamen thought they would go to one of his meetings for some fun. They talked in a rough, insulting way to his wife, threw his things about the room, and pulled him around by his queue until they were tired.

In a day or two this case of assault was brought up at the yamen, and the young helper appeared to plead his cause. As he stood there before the great official, it suddenly occurred to him that he was like the apostles brought before rulers, and, forgetting all about his case, he thought only of his rare opportunity to preach the gospel. "The honorable great man does not understand," he began; and immediately there was an uproar in the court. "Don't understand! what do you mean by that kind of talk to an official?" The poor fellow had used an expression only suitable to use to the common people, and not respectful to his high mightiness. For a moment he was confused, but recovered himself, and his message still burned within him. He did not mean any offense, he explained; he was only a poor man, and did not know official language and usage. "But," he went on, warming up, "it is true; the great man does not understand." And before the then silent court he preached of Christ and righteousness, of sin and judgment.

When he was through, the official, who for the first time in his corrupt life had listened to a man possessed of moral earnestness, said quietly, "It is true; I did not understand," and ordered that there should be no more disturbance of his work. The next day official notices, on red paper, were posted at the gates of the city, forbidding any interference with his preaching hereafter. And so the young helper gained his case in a way which no wisdom of man would have directed.

These are but a few illustrations of the work of the Spirit in another land, and among another race. Who can estimate it all? In the street chapels, at the village fairs, and in heathen homes, who but He makes the Word spoken in weakness effective, and leads some heart to understand the things of God? In the gatherings for prayer, when souls are born into the kingdom, and other souls reach heavenward with fresh aspiration, his is the

presence whom all recognize. And in the daily struggle against benumbing surroundings and evil tendencies, notwithstanding many imperfections and failures, it is still his indwelling power which, little by little, develops the graces of Christian character. How much greater work he would do for them, and for us who minister to them, if only all our hearts were always open to his teachings, none of us can know.

GLEAMS OF LIGHT IN BENARES.

BY MRS. JOSEPH COOK.

WE have seen Benares as the headquarters of Hindu superstition, but even here, in fanatical Benares, there is a brighter side; even here, in this stronghold of idolatry, there are gleams of that upspringing Aurora which is yet to flood all Asia with light. I saw here some of the most interesting and encouraging results of the work done by Christian women for their heathen sisters. One morning I was invited to go with the ladies belonging to the Scotch Mission, to visit certain zenanas under their charge. We had with us Miss Mackenzie, a young lady not more than twenty-three years of age, but, having been born in this country, she understands the language perfectly, and has, moreover, remarkable gifts as a teacher, and an unusually sweet and winning manner. She goes into all sorts of places, carrying the gospel to the rich and the poor, the lofty and the lowly. I saw her seated by the side of the solitary, childless wife of a wealthy babu, as the Hindu gentlemen are called, who was learning to read in the New Testament the story of the Cross; and a little later, in another house, this young lady was surrounded by an eager crowd of women, many of them belonging to that despised and wretched class, Hindu widows. In this house several of these unfortunate creatures were living together, their ages ranging from ten vears to fifty. Miss Mackenzie had only four pupils here, but at least fifteen or twenty had flocked in to listen to the reading and explanation of the Scriptures, and to the singing.

Yet these women are not emancipated from their idolatrous practices. They were among the pilgrims to Allahabad at the recent mêla there, and their shaved heads bear witness to the offering they left behind them. A Hindu woman is very proud of her abundant, black, glossy hair, and to shave the head is one of the degradations to which a widow, young or old, is obliged to submit; and it is considered a great act of merit to make a voluntary offering of the hair to propitiate the god. Most of these women are too poor to give money, but they part with the most valued ornament nature

has bestowed upon them. Every morning they bathe in the Ganges, as a religious act, and they drink the water in which the priest has washed his feet, believing it to be particularly holy.

They were quite communicative when Miss Pattison, another of our party, asked them some frank questions concerning their practice, and seemed to be more amused than annoyed when she expressed her horror and disgust. They tried to make the drinking of the water after the priest's ablutions a little less shocking to us by saying: "Now, it isn't so filthy as you imagine. The priest first washes his feet perfectly clean, dries them on a towel, and then dips his foot for an instant into the basin of water which we drink." But Miss Pattison persisted in shuddering, and they laughed good humoredly, but half ashamed, and acknowledged that it was custom rather than genuine belief in the efficacy of such a draught that induced them to drink it.

The following morning I breakfasted at the Baptist Mission House, and went out afterward with Mrs. Etherington to see something of the zenana work connected with their mission. We took with us one of their most effieient workers, Miss Joseph, a young Jewess, whose parents were driven here from Bagdad by persecution. Miss Joseph has been engaged fourteen years in mission work. She speaks with fluency three of the native languages, and has made some translations of English religious books into the vernacular,—a very important and much-needed work. We were a party of five, and the first place we visited was so small that it seemed a question whether we could all squeeze into the tiny room, the only furniture of which was the Framework of a bed! To get here we had threaded our way through a crowd of half-naked Hindus on the lower floor, who were engaged in printang rudely illustrated broadsides, representing Benares in its idolatrous aspects. Miss Joseph's pupil here was a young widow, whose brother is at the head of this printing establishment and whose mother is a most bigoted heathen; and yet in the very midst of this gross superstition, and under the shadow of Theathen temples, we Christian ladies were allowed to bring the Bible and expound its truths. This young girl is not a very attractive pupil, but Miss Joseph has such strong faith in the saving power of the Word of God that she never loses hope for the least promising who come under its teaching. This was altogether the most desolate, comfortless, unhomelike place I was ever in; and I did not greatly wonder that any human creature who had Sound so little that was desirable in this life, should want to speedily attain that state of nirvana, or unconsciousness, which is the Hindu idea of heaven.

From here we went to see two women,—also widows,—one of them a Bengali, who had come to Benares on a pious pilgrimage, and the younger



known a Hindu. The Bengali had a serious, intelligent face. For years she has been under deep conviction of sin, and has been trying every penance known to her in the hope of finding that peace which only comes to the soul with the sense of pardon. As a last resort she undertook the long pilgrimage to Benares, and, as she was bound by no near family ties, she determined to spend the remainder of her life in this city. She thought that here, surely, the burden of guilt which had so long oppressed her would roll off as she hathed in the sacred stream, or drank the putrid waters of the Well of Salvation, or visited the holy temples. But she found no relief until she heard through the Bible reader of the great atonement. As soon as she comprehended the plan of salvation, she eagerly accepted the Lord Jesus as her flaviour, and is now rejoicing in the peace which He alone can give.

The next house we visited was the best specimen I have ever seen of a Hindu home. It was evidently the abode of a family of wealth, refinement, and education. The house was large, with an open court in the center, and beyond were gardens tastefully laid out. Everything within was scrupubasely clean, and the drawing room was furnished according to European **The native** idea of symmetry seems to require that the pictures on the wall shall exactly correspond to each other in size and style, and sometimes the subject itself is duplicated. As we went up the stairs we were met on the first landing by the son's wife,—a mere slip of a girl, not more than sixteen years old. She was quite excited, and delighted to see us, and especially Miss Joseph, whom she called "Mamma, dear." As she ran to call her sisters she kept exclaiming, "I am so happy! I am so happy!" Two other young girls soon came into the drawing room-married daughters, who were home on a visit. They were yet in their teens, but had more dignity of manner than their impulsive sister-in-law, although the latter was the mother of a fine boy two years old. It was delightful to see how fond they were of Miss Joseph, all addressing her as "Mamma, dear," and caressing her after the enthusiastic manner of American schoolgirls. Miss Joseph has known them since they were children, and she is, indeed, their spiritual mother; for they are all believing, praying Christians, and, as far as they have the opportunity, they speak to others of Christ. Their faith was put to a severe test not long since, for the little boy fell ill, and all their friends and neighbors urged them to make an offering to the idols for his recovery. These young Christians resisted the urgent entreaties of their heathen relatives and friends, and offered united, earnest prayer to the one true God for the recovery of the child. The Lord heard their cries, the little one was brought back to health, and the faith of these young disciples was greatly strengthened.

The father of this interesting family is an educated Hindu, and has some government position. He has given up his faith in idols, but has not accepted Christianity. Like many other educated Hindu gentlemen, he is willing that the ladies of his household should learn to read the Bible and believe in its teachings, so long as they do not make an open profession of their faith. Indeed, many of the husbands of these secret believers confess to the missionary ladies that they do not object to their wives accepting Christianity,—it makes them so much more amiable and agreeable to live with! And yet they would seriously object if they made an open profession of their faith. When I was in India, the question which was agitating missionaries, and which I heard ably discussed at a conference in Calcutta, was, "Whether it is advisable to urge native ladies who have accepted Christianity to come forward for baptism." One must understand very thoroughly the peculiarities of Hindu social life among the high-caste women in order to appreciate all the difficulties of this question. Our missionaries naturally shrink from advising a course of action which would inevitably precipitate persecution upon such helpless creatures as we capable, energetic, American women can hardly conceive of. These poor Hindu sisters of ours, with their warm, loving hearts, and shy, reserved manners,—it is impossible to come in contact with them without desiring to help them out of that state of prolonged childhood which is the natural result of ages of degradation, in which woman has been the tool and plaything of man instead of his companion and co-worker.

The education of women in Asia is a foregone conclusion. Hindu gentlemen are becoming ashamed to have their wives remain in ignorance. Under English rule they have come to see the difference between the position of women in a civilized and Christian nation and their own wives, whom many of these Hindu husbands tenderly love. The question which is of supreme importance to us at this crisis is, Shall the education of our Hindu sisters be secular merely, or religious? Just now we have the matter comparatively in our own hands; for as ladies only are admitted to the zenanas, and as only Christian women are willing to undertake this task, Hindu gentlemen are forced to allow the Bible to be taught with other branches; whereas, in a few years they will raise up teachers of their own, and thus will be able to exclude the Bible while they allow their wives and daughters to receive secular instruction.

This quiet, secret work in the zenanas, where superstition has so long had its stronghold in ignorance, seems to me one of the most hopeful signs of the speedy regeneration of India. And may God hasten the day when it can no longer be said, "There are no homes in Asia."

MICRONESIA.

EXTRACTS FROM MRS. PEASE'S JOURNAL.

zie, March 18th.—The waves have been very ambitious all this sometimes tossing as high as the horizon, and the furious wind and have reminded us frequently of last year's hurricane.

il 2d.—A pleasant surprise came to us yesterday,—a mail from Jaluij. letters of mine had been waiting there for months, but were at last, much to my delight. Jeremiah writes from Jaluij that many are to hear the Word of God and read it, and the number of day and h scholars increases. There are nearly two hundred scholars in the y schools, taught by four of our scholars, and six hundred Sabbath-scholars gathered to celebrate last Christmas day.

il 18th.—We had a pleasant Easter service in the girls' schoolroom rafternoon. Mrs. Channon led the meeting with hymns in which all oin, and read Isaiah liii. Dr. Pease led in prayer. The Gilbert s recited the gospel story of the resurrection. Our scholars recited xv. in Marshall, and sang "Golden Harps are Sounding," by Miss 3al, and "Easter Flowers Bloom Again." The girls recited the same in English, and sang "Sweet Spices" and "Bright Easter Skies."

g; but as there were two birthdays to be celebrated, the teachers on l announced that they would give a lunch at the noon hour, so the sat on the front porch, Turkish fashion, and had a good time.

27th.—Captain Melander made a flying visit to the island yesterday, g us some more home letters that have been lying for months in the post office, also letters from some of the native teachers. Thomas, as stationed at Arno a little more than a year ago, writes of having med a church of eighteen members, one of whom is the Chief David, as so anxious for a teacher. Four chiefs on islands where the Mornrahas not been, beg for teachers. One of them, who got some one to or him from Jaluij, sent in his letter a bright blue ribbon for Dr.

Whether he thought that would secure him the teacher the sooner, ot say. The cry all along the line is, "Give us more teachers and rooks; the people are hungry for the Word of God!"

7th.—We have come to feel that we cannot do without our monthly lary meeting. Last Sunday Mr. Channon led us to the Eastern Tur-

key Mission, and we were greatly interested. At least a small blessing will come to the workers and people there through our interest and prayers, I am sure.

July 13th.—Yesterday morning, about 5.30, we were aroused by shouts of "Sail ho!" from various directions, and very soon knew by the smoke that the Star was upon us.

Soon after an early breakfast Doctor and the boys started for the ship, but Mr. Channon had reached there first, and brought back the letters; so after our morning work was done, Mrs. Forbes and I had a quiet time devouring home messages. In a little while Miss Palmer, who had come ashore with Mr Channon, walked in. She has come to visit in the girls' school. She is looking much better in health than when she left us, more than a year ago.

In the afternoon, when the water was high enough on the reef for the boat to come in, we were very glad to welcome back our Miss Smith, now Mrs. Garland. We are pained to learn that she had to battle with so many diseases following in the wake of "la grippe," when at home. Miss Abell, from Buffalo, comes to work with Mrs. Logan and Miss Kinney at Ruk. We are glad to have an opportunity to become acquainted with her while the Star is here this week.

We are rejoiced to learn that the situation in the Marshall Islands has been brought to the attention of the Imperial Government at Berlin. The Foreign Office understands the situation, and expresses itself as fully of the purpose to instruct the Commissioner to leave to the natives entire freedom in the administration of church affairs, according to the counsel and suggestion of their missionaries. If the pledge given by the Imperial Government to Dr—Warneck is fully carried out, and the Commissioner heartily obeys the in—struction given, the sins of the past years will not be repeated.

Captain Garland learned on reaching Butaritari that the English had taker possession of the Gilbert Islands. This means that there will be no more fighting between the people of the different islands.

August 22d.—At our last communion three more of our boys, John, Kapenure, and Nabunbun, took the vows of God upon them. We have had four weeks of school since the Star started for the west, and on Tuesday last our schoolhouse was filled to overflowing with interested listeners who came to the closing exercises. The king, who is not much of a missionary man, favored us with his presence.

At the close of the exercises at the girls' school, our Jeremiah was married to Leekruk, a sister of Nebar's, who is the teacher's wife on Mejuro.

One the 18th our ship appeared with her engine disabled by the breaking of a large steel pin. We expect to start for the Marshall Islands to-morrow.

JAPAN.

JAPAN'S IMMEDIATE NEED.

BY REV. JAMES H. PETTEE.

WITHOUT delaying to prove under several heads what she does not need, nor what she would be glad of, I come to the point at once, and assert that the pressing need to-day of our mission in Japan is for four single ladies. It has fallen to my lot several times during the past two years to serve on large or small committees that practically decided the location of new recruits,—yes, and old veterans, too. It is one of the most delicate and distressing kinds of missionary service; and this, mainly, because there are never enough to go around.

Take the latest illustration, that of Miss Case, whom we look for this month. Two stations, Osaka and Niigata, plead strongly for her. At least two other stations would have been glad to receive her, but forebore to press their claims. The contest for the possessive case was a keen one, finally decided in favor of the great metropolis of Central Japan; but the objective case in Northern Japan has entered a strong protest, for this leaves Miss Clara Brown alone at Niigata, so far as single ladies are concerned,—Miss Cozad having been transferred perforce to Kobe, to aid in the Training School for Bible Women. That vacancy should be filled at once. Other weak spots I will not mention in detail, as the situation changes every season.

Moreover, by the marriage of three of our ladies this year, while we gain in other respects, we lose in school work efficient teachers, whose places have to be supplied. As these weddings leave in our mission proper no more single men, we are not likely to suffer further inroads of this nature,—certainly not to the tune of three a year.

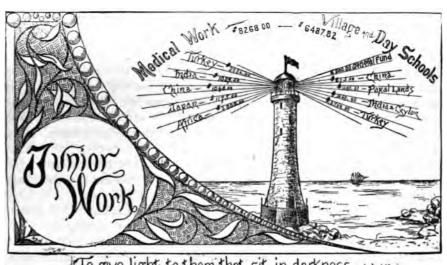
The Japan Mission, in all probability, has sent its last appeal for a large body of new recruits. This for several reasons,—the expense involved, the new era opening here, when the work must be turned over more and more to our Japanese brethren, and the growing conviction in all minds that the first claims of foreign missionary service must soon be handed on to those larger lands, China, India, and Africa, which are denser far than ours in Population, ignorance, and the abominations of heathendom. Much money will still be called for, and occasionally a man be imperatively needed to fill a vacancy or lead a new movement; but, if I am any prophet, loud calls for bands of men to help save Japan will no more sound through Congregational churches.

But a few more women we must have at once, the very cream of cultured Christian America,—the most promising of your daughters; those whom you cannot spare from home, and church, and school, but whom you must spare for the sake of the wider world. Both for the ordinary teaching of English and for personal work,—yes, and for some kinds of more formal evangelistic service, especially in behalf of women and children,—the well-equipped woman is superior to the well-equipped man, especially at the present juncture in Japan. As a rule, she is more patient, more practical, and more personal in her work and influence than her black-coated brother. She comes into conflict less often with impulsive and ambitious Japanese on questions of finance and precedence. The work of the average male missionary has been caustically characterized as largely paying out money and pronouncing the benediction. The lady missionary can mainly escape the wear and tear of both these functions, and have her time free for close, personal impact upon all classes of Japanese society.

The indications are many this fall that we are on the eve of another forward movement in Japan. Our ladies on the ground are already overworked, and some of them on the verge of a breakdown. Work harder they cannot, whatever the opportunity or whatever is slighted. Spare us, I beg you, a few more of your choicest sisters and daughters to help us out in this our hour of need.

OKAYAMA, JAPAN, Nov. 7, 1892.

In the editorial columns of a widely circulated vernacular newspaper published in Madras, and conducted by an astute, stanch, and orthodox Brahmin of a renowned priestly family (who is supposed to be one of the leaders of the local Hindu community), the editor has of late thus lamentably remarked with regard to the present state of the Hindu religion: - "We entertain no more any hope for that (Hindu) religion which we consider dearer to us than our life. Hinduism is now in its deathbed, and, unfortunately, there is no drug which can be safely administered into it for its recovery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth, even from our own community, who have already expressed a desire to accept Christianity; and should these gentlemen really become first Christians, and then its preachers, they will give the last deathblow to mother Hinduism, because these men are such as will never turn their backs from the plough after having been once wedded to it. Every moment our dear mother (Hinduism) is expected to breathe her last. This terrible crusade is now carried on by the native Christians with a tenacity of purpose and a devotion which in themselves defy failure."



To give light to them that sit in darkness

SOME RESULTS FROM HOSPITAL WORK IN FOOCHOW. BY MISS KATE C. WOODHULL, M.D.

DEAR YOUNG LADIES: No questions have been asked more often since I have been in America than the following: Do you enjoy your work in China? Do you think Chinese women can be taught to be physicians? And I find that there is in the minds of many a doubt as to the benefit of the medical work, and a great misunderstanding as to the capabilities of Chinese women. If we could see no good results from our work of course we could not enjoy it.

Let me give you the following as one of many instances where we have been permitted to see good as a direct result of hospital work. In a mountain district beyond Ing Hok lived a man engaged in the cooper trade. He was fortunate in being one of the few Chinese laborers who can read. But the books he found to read did not tell him anything about the way of salvation. Mr. Woodin, during one of his visits to Ing Hok, went to the village where this man lived, and he for the first time heard of the "happy doctrine." He was greatly interested, and asked many questions. He was furnished with a copy of the New Testament.

Sometime after Mr. Woodin visited the place again. He found that this inquirer had read the Testament through three times, and had evidently been taught of the Spirit to understand a good deal of the truth. He desired to

be baptized, and to unite with the church. It was a good proof of his sincerity that he had been afflicted since he accepted the doctrine. The elder of his two sons had died after a short illness, and now the younger son was very sick. A heathen would have regarded this as evidence that the foreigner's doctrine had injured him. But this man was thoroughly in earnest, and this trial did not hinder his faith. At his request a meeting was held in his house, so the heathen neighbors could come and hear the gospel. As the rite of baptism was about to be performed, and Mr. Woodin had lifted his hand above the man's head, his wife rushed in and drew her husband away, saying their child was much worse, and he must come and help take care of him. This sudden interruption made it necessary to postpone the ceremony. In the evening the child seemed a little better, the household was quieted down, and the man was baptized, and partook of the communion.

A few weeks after this we were surprised early one morning by the arrival at our hospital of this man and wife with their sick child. One of our native preachers had come with them to show them the way. The child was in a loathsome and pitiful condition, and we could not give them the slightest hope that he could be cured. During all this time the wife had shown no interest in the doctrine her husband had accepted. It was not very natural that she should be favorably impressed with the "new doctrine," when with their first knowledge of it such sorrows had come to them. But in her deep distress she was willing to come to the "hospital of the Jesus doctrine." Here if anywhere she hoped her only child could be healed. Oh! how we wished the Divine Healer would exert his power as when he was on earth, and restore her dying boy, for fear whispered in our hearts, "This surely will harm the doctrine." We did what we could to relieve the child, and were glad that we could show them kindness and sympathy, although we could not stop the progress of the disease.

As the father's help was needed by night as well as day to care for the child, and we could not receive him into our woman's hospital, Dr. Kinnear admitted the family into his hospital at Ponasary, where they were shown every kindness. When they found there was no hope they started homeward with heavy hearts. Before they arrived at the place where the preacher lived who accompanied them the child died. The preacher gave them all necessary help in burying the child. This they were prepared to receive as a very great kindness. The heathen are very superstitious in regard to death; they will not receive a corpse into the house even if it is their dearest friend. When they reached home the wife spoke kindly of the Christians and their doctrine. When her heathen father heard her he was very angry, and said, "That is always the way; you go and stay with those

Christians awhile and you grow just like them." Then the woman spoke very earnestly to him. She said: "You know very well you would not have received my dead child into your house as these Christians did; they were strangers, yet they showed me every kindness. I believe that the doctrine that teaches people to act as those native and foreign Christians acted toward us in our trouble, is a good doctrine."

A short time afterward this native preacher came to Foochow again, bringing with him a letter from the husband. He said his wife had accepted the doctrine, and was teaching it to the neighbors, and testifying for the truth on every occasion. The preacher's face was all aglow, and as he folded the letter and put it in his pocket, he said, "This is very precious." We see in this case what an impression kindness made upon these people, even when there was no opportunity to influence them by medical skill. It is a good example to show how hospitals help on the evangelistic work, and how the hope of gaining physical relief will attract those who do not care for the gospel for its own sake.

Can Chinese women be taught to be physicians? The good work being done at present by those who have been trained by missionary physicians, give abundant proof of this. It is the verdict of all those who teach the Chinese that they are model students, the young women as well as the young men. It is a great pleasure to me to read the reports my sister gives of the faithful way the students are working in my absence. What they are doing now gives good promise of what they will do when they have had more experience and further instruction.

Dear young ladies, if you could be in China and compare the young women who have been taught in our Christian schools and hospitals, with the heathen women, whose tiny feet are a fair index of their dwarfed and listless minds, you would feel that you are not working in vain.

Yes, it pays to educate Chinese women, and nothing will do more to elevate them than a medical education. Let us thank God for the past, and begin the year with new courage and faith.

PROGRAMME FOR MISSION CIRCLE MEETINGS.

BY MRS. E. S. TEAD.

It will be our aim in programmes for Mission Circles to follow, in a general way, the list of topics for Auxiliary meetings. In announcing a meeting, however, the subject should be such as would interest children.

For the meeting this month let the subject be given, as, "A Missional Tree." The Bible lesson should be Matt. xiii. 31-33, the Parables of the Mustard Seed and the Leaven; also Rev. xxii. 2, the thoughts to be impressible being the growth from small beginnings, and "the leaves of the tree we for the healing of the nations." In the talk for the children, the aim shou be to show how they are working through the Woman's Board and the American Board. A blackboard illustration will be needed, but it will be so simple that anyone can draw it. Much more interest will be created the drawing is done before the children.

The first thing to be defined is the name of the society through which or work is done. Why is it called the Woman's Board? Why is the older s ciety called the American Board? Let the leader of the meeting draw a ver simple, long table,—a board with four legs supporting it. Then let her show how in olden times a table was nothing but a board elevated above th ground, and used for the gathering of the family, or a larger company, the everyday meals, or at times of feasting and good cheer. From this gath ering about the "board" in a social manner is but a step to the gatherm for more important duties,—for business and for consultation about interest that require thought. And so it comes about that the good women wh make the plans for missionaries, schools, hospital work, etc., in foreig lands, and who gather about a "board," or table, are called the Woman' Board of Missions, and the men who do this same work are called the Amer ican Board. The next thing is to tell, very briefly, of the formation of th American Board, drawing a very simple haystack, bearing the date 1866 The trunk of a tree should be next drawn, and labeled A. B. C. F. M. 1810. From that arise three Branches, labeled respectively, W. B. M. 1868, W. B. M. I., W. B. M. P. From these are branches, smaller bough for auxiliaries, and little twigs for mission bands, showing that all are a pai of a great branching tree of blessing, whose leaves are " for the healing of th nations."

In preparing for this talk, which should be enlivened by incidents, the following leaflets will be found helpful: "A Condensed Historical Sketch of the American Board," price 2 cents; "Historical Sketch of the Woman Board of Missions," price 4 cents; "Twenty Years' Review," price 2 cents Procure also two copies of the Missionary Concert Exercise, No. 8, "Woman's Work for Woman." Reserve one for the leader of the meeting, the she may ask questions from it. Cut the other copy up, and paste on can the answers to the questions. Distribute them among the children, and I them read the answers when the questions are asked. It may be well to u only parts of this exercise, if there is danger of making the meeting too lor

Our Work at Yome.

THE POWER OF THE HOLY SPIRIT IN MISSION WORK.

TOPIC FOR MARCH.

- 1. His Guiding Power in Plans and Measures.
- 2. His Power in Individual Lives.

For this topic in general, see pamphlets "The Proclamation of Christ Among All Nations a Personal Responsibility," and "Shall we have a Missionary Revival?" These can be obtained through Miss A. R. Hartshorn, No. 1 Congregational House. Price 5 cents.

For the first division, see "Miracles of Missions," especially chapter on "Madagascar," or article on "Madagascar," in *Missionary Review* of November, 1890. Both of these are to be obtained at 20 Astor Place, New York.

Also for this division, as illustrating God's guidance of His servants, see Lives of Joseph Neesima, David Livingstone, John G. Paton, Fidelia Fisk, and others.

For the second division, for illustrations in Turkey, see LIFE AND LIGHT for August, 1874, June, 1876 (Bitlis); May, 1883, June, 1890 (Adana); June, 1883 (Brousa and Samokov); November and December, 1889 (Aintab); November, 1891, and April, 1892 (Harpoot); in Africa, July and November, 1873; in China, May, 1883; in Japan, September, 1883, and July, 1884; in Ceylon, December, 1879. See also for illustrations in Turkey, Missionary Herald for April and August, 1883 (Adana); June, 1883 (Bitlis); July, 1886 (Samokov); October and November, 1889 (Aintab); in China, May, 1885; in Africa, February, 1886, and May, 1889; in India and the Congo, December, 1886; in North India, January, 1891; Among the Telegus, April and June, 1891.

Also, see leaflets, "Hobeana" (price 3 cents), and Umcitwa and Yona (10 cents), to be obtained of Miss Hartshorn.

It is earnestly desired that special prayer for the outpouring of the Holy Spirit, both upon home workers and upon the missionaries and schools abroad, shall be offered at all the meetings in connection with the study of this topic.

The "Prayer Calendar" for '93 will be found to be a most valuable aid and stimulus in the preparation for these meetings. They can be obtained from Miss A. R. Hartshorn (price 35 cents, postpaid).

Consecration Hymn.

SUNG AT ANNUAL MEETING OF WOMAN'S BOARD OF MISSIONS.



- 4 Yet, that which seems but naught, With Thy pure love inwrought A costly sacrifice may prove,—
 An incense sweet, perfumed with love That does not breathe of earth, But claims a heav'nly birth
- 5 My mental gifts the small Respond to Thy blest call; My inmost self, my untaught will, Yea, whatsoe'er my life doth fill, My friends with friendship sweet I lay at Thy dear feet.
- 6 I ask no greater fame
 Then to bear Thy blest name;
 Thy gracious love for service done
 I crave to me a precious boon —
 These are enough for me
 Till Thine own face I see!

ANNUAL MEETING.

BY ALICE M. KYLE.

The Twenty-fifth Annual Meeting of the Woman's Board of Missions was held in Boston,—the city of its nativity,—January 10th to 12th. It seemed fitting that the place of meeting should be the historic Park Street Church, the "meeting-house" for so many years of the forefathers and foremothers of its constituency. No annual meeting would be complete without slight mention of the proverbial snowstorm. It was prompt, as usual, and welcomed the coming and speeded the parting guest, after its well-remembered and appreciated (?) fashion. But neither storm nor sinking mercury had power to chill the ardor of the two hundred and sixty-four delegates who gathered in the hospitable parlors of the church on Tuesday morning, to hear the reports of the twenty-three branches of the mother tree, and to discuss various suggestive and pertinent topics which had been previously announced. In the main the reports were helpful and encouraging showing that heed

In the main the reports were helpful and encouraging, showing that heed had been taken concerning the suggestions made last year in Brooklyn that renewed efforts should be put forth in the way of organization and of increased circulation of the missionary magazines. The discussion of topics held much of inspiration and stimulus, but the prevailing thought seemed to be, "Not as though we had already attained, either were already perfect, but we press forward."

WEDNESDAY MORNING.

It was with this spirit and purpose that the celebration of the "silver wedding of the Woman's Board" was formally begun on Wednesday morning, after a devotional hour, conducted by Mrs. S. P. Leeds, President of the New Hampshire Branch, which formed a fitting prelude to the day. It was evident to the friends who gathered in the audience room at this time that this was an occasion of unusual rejoicing. The different colored badges, the flags of various foreign lands, the silver mottoes on the walls, told of a time of gladness. Such words as "Praise ye the Lord," "Hitherto hath the Lord helped us," "Thou shalt see greater things than these," "All power is given unto Me in heaven and on earth," spoke eloquently in testimony of the twenty-five years of work which have left their imperishable record upon the hearts and homes of heathendom. After devotional exercises and the singing of a hymn written for the first annual meeting by Mrs. Edwin Wright, the President, Mrs. Judson Smith, in an opening address of great power and beauty, welcomed all present to this anniversary celebration. Miss E. Harriet Stanwood then presented the report of the Home Department, which was a most interesting account of the "lengthening of cords

and the strengthening of stakes," preparatory to a more efficient and wider service in the second quarter of a century now beginning. Following this came the report of the Treasurer, Miss Ellen Carruth, giving the receipts of the year as, in contributions, \$107,983.54,—a decrease of \$7,393.09; in legacies, \$31,709.84,—an increase of \$17,985.06; total, \$143,765.64. These figures give rise to the significant inquiry whether it can be true that as the devoted friends of the Board are entering one by one upon their heavenly inheritance, their ranks are not being recruited fast enough by consecrated givers from among the living servants of Christ in our churches?

After the singing of a hymn the audience listened with great interest to the survey of foreign work by Mrs. S. Brainard Pratt, whose facile pen having in years past pictured the missionary host as soldiers, seed sowers, road makers, harmony bringers, light bearers, and water carriers, at this time represented them as temple builders; and lo! there rose a structure founded upon the eternal promise of the Father unto the Son, "I will give thee the heathen for an inheritance, and the uttermost parts of the earth for thy possession," a temple of living souls out of "every kindred and tongue, and people and nation," the walls of which may well be called "Salvation, and its gates Praise."

Living representatives of this army of temple builders were present, and about them centered the interest of the hour. The first speaker was Mrs. Sarah E. Holbrook, "lent for the occasion" by the sister Board of the Pacific Mrs. Holbrook's service has been in the Zulu Mission, and she gave a most interesting account of a witch doctor in that dark land, illustrating the marvelous, transforming power of the grace of Christ which changed this poor degraded soul into a comely and useful servant of God, clothed in a robe of righteousness and meet for the communion of saints. The young ladies present will remember the closing words of appeal, "Be ready to be used just where God wants you, lest a link in the chain of his providence be broken."

Miss C. E. Bush, of Eastern Turkey, whose missionary life, lacking two years, is identical with the life of the Board, followed with the story of danger and deliverance to be found in the life of a touring missionary. In a field larger than New England, from July to September, her time is spent going from village to village, establishing schools and instructing the Bible women. Like Paul the apostle, a touring missionary is "in journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in weariness and painfulness, in hunger and thirst," but amid all the discomforts and dangers there is a sure and safe Guide and Protector. After this story of triumphant trust, it seemed fitting that the solo rendered by Miss Katherine

Prescott White should be, "O rest in the Lord!" and with prayer and the singing of a hymn the morning session closed.

WEDNESDAY AFTERNOON.

When, after a pleasant social hour, the audience reassembled, it was found to have been augmented by many friends of missions from the vicinity, and it was evident from the faces of the listeners that eager attention awaited all who were to bring a message from the former years. The first exercise of the afternoon was the reading of an admirable "Historical Review of the Home Department," by Miss Abbie B. Child, Home Secretary. As the tale of the years was told one could but respond, "What hath God wrought?" Of great interest was the next feature of the afternoon programme,—reminiscences given by those who have been interested from its birth in the growth of this "child of many prayers," the Woman's Board.

Mrs. Bowker, the Honorary and honored first President of the Board, was unable to be present in body, much to the disappointment of all; but sent her greetings and benedictions through Miss Child, assuring all of her presence in heart and spirit during these anniversary days. This was true also of Mrs. H. E. Caswell, Mrs. J. A. Copp, while Mrs. David Scudder, who with Mrs. Miron Winslow, Mrs. Henry F. Durant, and Mrs. John Cummings was present, spoke tenderly of the earliest years of the work.

- Dr. N. G. Clark, the beloved senior Secretary of the American Board, who has been from the beginning the firm friend and coadjutor of the W. B. M., told of many instances in which God had answered believing prayer, and sent signal and speedy relief and help through this instrumentality.
- Dr. A. C. Thompson, chairman of the Prudential Committee, though necessarily absent, sent an interesting letter, which was read by Miss Kate G. Lamson, relating his first impressions of the then new work of woman for woman, and his hearty congratulations upon the scope and value of the organization.

An original hymn, written by Mrs. C. R. Allen, of Harpoot, Turkey, was then sung. (This hymn will be found upon another page.)

Mrs. J. O. Means's valuable paper, "Twenty-five Years in a Foreign Field," was then read by Miss Lucy M. Fay, of Lowell. Among many facts of interest, it may be noted that it was a woman who gave the first large legacy (\$30,000) for carrying the gospel to the women of heathen lands. The dominant thought in this paper was that of steady, resistless progress,—every country having at last thrown open its doors to let in the messengers of good tidings. The work of woman as a healer of the body, as well as ministrant to the soul, was dwelt upon.

After prayer by Mrs. Fairbanks, of Vermont, the remainder of the session was devoted to missionary addresses. Miss Marion E. Sheldon, of Adabazar, made a most earnest and winning appeal for the school in which her heart still is, even while she tarries for rest in the home land. She said that the growth of the school called urgently for better accommodations, and urged the claims of kindergarten work,—telling of the strenuous efforts of native Christians to give out of their poverty.

Dr. Pauline Root, of Madura, told in her own inimitable way of the spiritual side of dispensary work, and of the nineteen Bible women who, under Miss Mary Root, work side by side with the medical missionary, and minister to the souls of all who come for bodily healing. Dr. Root closed with a forcible appeal to the mothers present not to withhold their daughters, since only women can carry the gospel to the homes of India and China.

WEDNESDAY EVENING.

A reception at Union Church was tendered delegates and other guests in the evening. After an hour spent in receiving congratulations, hostesses and guests to the number of four hundred adjourned to a lower hall, where a collation was served. During the remainder of the evening Mrs. Judson Smith, President of the Board, served, in her graceful introductions, as the silver cord upon which was strung a variety of brilliant speeches from a number of the distinguished guests. Dr. Alden, Home Secretary of the American Board, was the first speaker, and after a few words of congratulation upon the work already accomplished, Dr. Alden read a letter purporting to have been found upon his desk. This letter contained a "Silver Anniversary Thank Offering, one dollar for each of the twenty-five years, to constitute the A. B. C. F. M. a life member of the Woman's Board." Secretary Judson Smith followed, with happy allusion to the harmonious relations existing between the two Boards.

To many present the venerable form of Rev. John G. Paton, D.D., whose life as a missionary to the cruel savages of the South Sea Islands reads like a romance, had been the center of interest, and as he was introduced, all, by a mutual impulse, rose to do him reverence, and gave him the Chautauqua salute. Dr. Paton spoke briefly of his satisfaction in meeting so large a company of women organized for work in foreign lands, and it was very interesting to hear from his own lips something of the wonderful work God has permitted him to accomplish among the islands of the sea. In twenty-five years, the lifetime of the Woman's Board, fourteen thousand cannibals have been converted to Jesus Christ through his unwearied efforts, and now thousands of families on these islands have family devotions morning and

evening. Mrs. Moses Smith, President of the W. B. M. I., came bringing greetings from the sister who, she said, "is six months your junior," and likened the three Boards to three links in God's chain of agencies in redeeming the world, combining the granite of New England, the copper and silver of the Interior, and the gold of California.

Miss Ellen Parsons responded for "Missionary Magazines" in a charming address. Mrs. C. L. Goodell, President of the Woman's Home Missionary Association, gave the beautiful thought of the two pillars of Christian work, home missions, Jachin, "The Lord shall establish," and foreign missions, Boaz, "In it is strength," corresponding to the two pillars before the temple of old. As the lily work upon these pillars added grace and beauty, so the work of woman is needed to render complete the coming kingdom of our God.

Miss Whiting, of Wellesley College, spoke of the larger opportunities of Thristian usefulness opening to-day before consecrated young women. Rev. Ar. Barton, of Harpoot, brought greetings from the brother missionaries; nd Mrs. Hume, of India, voiced the desire of the missionary ladies in a ingle sentence, "We are workers together for Him." Mrs. Mary Hunt, he well-known temperance worker, urged the necessity of sending a pure Ospel to those whom we would save. Mr. Wm. Shaw, Treasurer of the Inited Society of Christian Endeavor, spoke of the growing interest in forign missions among young people. Mrs. Shapleigh responded for the Jinion Maternal Association. Miss Dyer, of the Congregationalist, in a Parkling little speech, epitomized the need of wider knowledge as to the Work which is being done abroad in this blessed cause; while Rev. Neheniah Boynton gave hearty expression to the good wishes of the Boston pasors. Messages of congratulation were received from Rev. R. S. Storrs, President of American Board, President Seelye of Smith College, and others. Truly it was a feast of good things, to which scant justice can be done in a scanty outline.

THURSDAY MORNING.

The devotional meeting of the morning was led by Mrs. C. H. Daniels, of New York, and was a season of great spiritual uplifting. Ten o'clock found the church crowded with those who were eager to hear the address of Rev. Dr. Paton, who was the first speaker, after devotional exercises led by Mrs. W. H. Fenn, President of Maine Branch. Dr. Paton's address was a thrilling testimony to the power of the gospel of Jesus to change the condition and nature of woman. In the islands where he has labored woman is the degraded slave of man. The future of woman depends upon giving the gospel to the men. "They're only women, they're only women," is the in-

variable reply of these savages when remonstrated with for their cruelty. He told a touching story of a woman who murdered all her babies as soon as they were born; but after a time she became a Christian, and then she gathered about her all the orphan children of the village and mothered them. Ay, it changed her very nature, and made her a new creature in Christ Jesus. Another instance of the wonderful, transforming power of the love of Christ was that of a man who was the terror of the village, but became so gentle that a little child could teach him, and who finally became himself a preacher of the gospel.

Following this came greetings from the various missionary organizations and from the colleges. Mrs. Moses Smith, President of the W. B. M. I., spoke of the woman's work as a shuttle weaving into the dark and bloody background of heathen cruelty and ignorance the purple of God's royal love, the pure white of his forgiveness, the blue and gold of faith and hope. Miss L. M. Fay brought sisterly greetings from the Board of the Pacific. Mrs. Wm. Butler, who was present at the first meeting of the Woman's Board, spoke for the Woman's Foreign Missionary Society of the Methodist Church.

Miss Ellen C. Parsons conveyed the congratulations of the six Presbyterian Societies in the ringing words, "We live in '93, and we must step to the music of '93," while Mrs. H. G. Safford gave the salutations of the Baptist denomination, who this year are celebrating their centennial of missionary effort. Mrs. E. S. Mead, of Mt. Holyoke College, said that institution might almost be called the mother of woman's missionary work. When Jesus was on earth it was a woman who gave him the only gift we are told of his receiving during his ministry. It was another Mary who presented to him an alabaster box in her life, given to the cause of Christian education; and the fragrance of Mary Lyon's gift is going out through all the world in cultured, consecrated lives.

After this came missionary addresses. Miss Laura Chamberlain, of Sivas, described the growth of the work there, showing how the school had increased in numbers and in influence among the mothers. She also spoke of the villages as "crying out for the Word of the living God."

Miss Ellen R. Ladd, of Van, told of a missionary journey, and of her first impressions of the school in Van; also of some of the difficulties of teaching in a strange tongue.

Dr. Kate C. Woodhull, of the Foochow Mission, emphasized the necessity of sending as medical missionaries those who have had thorough training, since the greatest hope of reaching the women of China is through native physicians. What one woman can do, is little compared with what she can accomplish when her power is multiplied in native hands and feet.

At the close of this session Mrs. C. L. Goodell conducted a thank-offering service, consisting of responsive reading, singing, prayer and a Bible reading, in which was brought home to the hearts of all who heard, the thought of the sweet and sacred relationship of Christ and the Church, as his Bride. The silver thank offering was gathered amid the hush of this impressive hour. When, later in the day, it was announced that the amount received was \$1,225, what wonder that "Praise God, from whom all blessings flow," was the spontaneous outbreak of song from those who had "offered willingly unto the Lord."

THURSDAY AFTERNOON.

After election of officers, Miss Annie A. Gould, who is under appointment to the North China Mission, where she will be associated with our faithful Miss Morrill, was presented, and told in a simple, earnest way of her call to this service. She was consecrated to God in prayer offered by Mrs. Leeds, who thanked God for the gift of this young life, worth infinitely more than silver and gold.

Miss Theodora Crosby spoke with much feeling of the work of that sainted missionary, Rev. Robert A. Logan, and brought home to her audience the need of still greater zeal in sending help to the waiting islands of the sea. Miss Crosby told also an impressive story of a young girl who when very ill would strive to escape from her watchers, saying over and over, "I want to go to Jesus. You will not let me go to Jesus."

From Japan, the Sunrise Kingdom, came, through Mrs. M. L. Gordon, strong testimony to the value of the Woman's Board to the women of Japan. The thought that far across the seas Christian women, these twenty-five rears, have been praying for them, brings a brightness into their lives, otherwise so dark. At this point Miss Emily Gilman, President of Eastern Connecticut Branch, presented the following resolution:—

Resolved, That we who are delegates will each prayerfully try to enlist the co-operation of one more woman, and secure one new subscription to LIFE AND LIGHT this year; and that we who are Branch officers will try to secure a like effort on the part of all our constituents.

After adopting this resolution by a rising vote, prayer was offered by Miss Gilman that each one might keep her pledge, whether it seemed much or little to accomplish.

Mrs. Joseph Cook's finished and forcible address on the "Present Urgency in Foreign Missions" will be given entire at a later date, as will also Miss Child's heart-stirring picture of the "Future Possibilities of the Woman's Board." How must the hearts of the missionaries have burned within them

at the thought of what may be realized when all believing hearts shall claim. the promise of our God! "Call upon Me and I will answer thee, and show thee great and mighty things which thou knowest not."

Very suitable seemed the beautiful selection, "O the glorious coming years!" given at this point by a quartette consisting of the Misses Day, Mr. Daniels, and Mr. Keyes.

Mrs. C. E. Hume, of the Marathi Mission, made the closing address a strong appeal for more workers, -not only from among the young women, but from the mature workers, the consecrated, useful women "whom you cannot spare, but whom you must spare." And so, after closing words and prayer, the Twenty-fifth Annual Meeting of the Woman's Board adjourned, to meet in Portland, Me.,—not January, 1894, but, "as an experiment,"— November 7, 8, and 9, with hopeful anticipations of Indian summer welcome from Nature, as well as from friends. From the mount of vision to the valley of service is sometimes a difficult, although short descent. all returning from this season of inspiration and spiritual impulse, find their lives attuned henceforth to the words of this prayer:—

> "We give Thee all we have, for all is Thine; We give ourselves and all we hope to be. Bless Thou our gift; and as Thy hand of love And power shall touch it may it magnify, And give the Bread of Life to starving souls. And grant to us, if it be Thy sweet will, Some humble part in keeping bright the flame Of love, which soon shall wrap the world in light, And bring the nations to the feet of Him Who loves us with an everlasting love."

WOMAN'S BOARD OF MISSIONS.

Receipts from November 18 to December 17, 1892.

20 00

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Castine.—Desert Palm Soc'y,

Madison.—Ladies' Thank Off.,

Maine Branch.—Mrs. W. S. Dana, Treas.

Augusta, Aux., 50; Bethel, First Ch.,

Aux., 18; Tremont, Y. P. S. C. E., Mt.

Desert Cong. Ch., 6; New Gloucester,

Mrs. Nelson Valentine, 5; Thomaston,

Mrs. John Elliot, 5; Bangor, Aux., 22.65;

Bath, Aux., 124.50, Central Ch., S. S.,

16, Winter St. Ch., S. S., 19, Extra-Centa-Day Soc'y, 9.36; Phippsburg, S. S.,

1.50; Bremen, S. S., 2; North Edgecomb,

S. S., 4; Bristol Mills, S. S., 3; Topsham,

S. S., 8.25, Union S. S., 4; West Woodwich, S. S., 1.71; Warren, S. S., 5; Wiscasset, S. S., 4; Waldoboro, Aux., 12; Piscataquis Co., Conf., 1.34, 322 31

343 71 Total.

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. Mc-Intire, Treas. Christmas Offering, 36.70;

Acworth, Aux., 7; Concord, Wheeler Circle, 52; Hanover, Cong. Ch., 48.10, Aux., 55.92; Hopkinton, Aux., 5.50; Keene, First Ch., Aux., Thank Off., 36.55; Lyme, Aux., 2.56; Merrimack, Aux., 2.25; Nelson, Aux., 8.50; New Ipswich, Aux.,

Total.

270 02 270 00

LEGACY.

New Hampshire Branch.—Legacy of Mrs. Mary H. Gage, Bedford, N. H., 3,70

VERMONT.

Permont Branch.—Mrs. T. M. Howard, Treas. Bridport, Aux., 7; East Corinth, Aux., 7.50; Derby Line, Jun. C. E. S., 2; Dorset, Y. P. S. C. E., 5; Dummerston, Y. P. S. C. E., 5; Fairfield, Aux., 5.50; Ludlow, Y. P. S. C. E., 5; Middlebury, Aux., const. L. M's Mrs. Croshy Barrows, Mrs. Wm. W. Eaton, Mrs. Mary Dickey, Mrs. M. A. Munroe, 117.10; West-

r, Aux., 5; Windsor, Aux., 3.50; tock, Aux., 15; St. Albans, Aux., Johnsbury, Aux., 30, North Ch.,		Middlesex B
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Treas. Winchester, Seek and		son Tirrell.
Cong. Ch., and Woburn Branch.—Mrs. C. E. Treas. Winchester, Seek and oc'y, 25; Reading, Cong. Ch., In-		Abington.
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. H. Wilcox, 52; Union, Aux., 188;		Old Colony I
ester, Open Door, 15, Seek and		Treas. Fa
80, Aux., 20, Mission Union, 50;		W. F. MISS
Treas. Winchester, Seek and oc'y, 25; Reading, Cong. Ch., Inept., 5; Lowell, First Cong. Ch., 10; Pawtucket, Ch., Aux., L. M., H. Wilcox, 52; Union, Aux., 188; ester, Open Door, 15, Seek and 80, Aux., 25, Mission Union, 50; am, Aux., L. M's Mrs. Julia Mrs. Dr. Goodnow, Mrs. Lavinia Mrs. A. O. Vinal, 77; Reading, 9; Woburn, Aux., 140; Methuen, 7; Wakefield, Aux., 48; Andover, 760°, Christian Workers, 71.51, h., Aux., 10, South Ch., Aux., Chapel Ch., Aux., 120, 40; Melrose, 05; Malden, Aux., 59,		W. F. Miss B., 30; Dig Aux., L. M
Mrs. A. O. Vinal. 77: Reading.		Felix Matt
9: Wohurn, Aux., 140: Methuen.		Rehoboth.
7: Wakefield, Aux., 48: Andover,		Rehoboth, Springfield I
Soc'y, Christian Workers, 71.51,		ham, Treas
h., Aux., 10, South Ch., Aux.,		1; Holyoke
Chapel Ch., Aux., 120.40; Melrose,		Day Band, Ludlow M
05; Malden, Aux., 59, 1	,363 11	Ludlow M
No Branch.—Miss A. Snow, Treas.		Aux., 30;
105; Malden, Aux., 59, 1 ble Branch.—Miss A. Snow, Treas. almouth, Aux., 7; Wellfleet, Lend- 1 Soc'y, 10, Branch.—Mrs. C. F. West Treas.	17 00	Aux., 35; field, Hope Ch., Aux., Suffolk Bro
Branch.—Mrs. C. E. West, Treas.	1. 00	Suffolk Bro
L. Aux., 47. Memorial M. C., 10:		i reas. M.
a Four Corners, Aux., 5.25, Fetna Thank Off., 3; Dalton, Senior		C. E., 6.30; Vernon Ch
Thank Off., 3; Dalton, Senior		Vernon Ch
		South Ch.,
ile, Aux., 16.20; Housatonic, Aux.,		St. Ch., A
100: Mouterey Aux 90: North		Berkeley T Heywood,
. V. L. Aux., 31.60: Peru. Ton		Brighton.
M. C., 2.70; Pittsfield, First Ch.,		Brighton, vard Ch.,
3.85; Richmond, Aux., 26, King's		self L. M.,
ie. Aux., 16.20; Housatonic, Aux., 100; Mouterey, Aux., 10.40; Lee, Jun. 100; Mouterey, Aux., 20; North, Y. L. Aux., 31.60; Peru, Top M. C., 270; Pittsfield, First Ch. 3.85; Richmond, Aux., 26, King's ters, 15; South Egremont, Aux., 70ff., 8; Williamstown, Aux., Two Friends in Berkehire, 225. 1 orth Branch.—Mrs. W. L. Kimreas. Amesbury, Aux., 48; Westry, First Parish, 19.30; Newbury-Lux., 100, Self-denial, 18, Powell through Aux., 20; Georgetown, 10; West Boxford, Aux., 121, 122; Lynn, 121, 122; Lynn, 122; Lynn, 123; Lynn, 124; Lynn, 125; Lynn,		self L. M., Cong. Ch.,
Off., 8; Williamstown, Aux.,	000 00	throp Ch.,
orth Branch - Mrs W I. Kim-	,082 83	Ch., Pilgrin ral Circle, Band of I
reas. Amesbury, Aux., 48: West		Band of I
ry, First Parish, 19.30; Newbury-		Aux., 100.0 B., 10; De
lux., 100, Self-denial, 18, Powell		B., 10; De
through Aux., 20; Georgetown,		Off., 195.20 St. Ch., Au
Tal Ch., 10; West Boxford, Aux.,	251 30	St. Ch., Au
with Branch - Miss S W Clark	201 00	field Miss'y 20.40; Nor
Beverly, Dane St. Ch., Aux., 160:		Trice Ob
ster, Lower Lights, 11.62; Lynn,		Grace I. C
h., Y. P. S. C. E., 5; Middleton,		Charlotte I
z Workers, 5; Salem, Tabernacle		290: Roxbu
3., Primary Cl., 2,	183 62	little girls
Co. Branch.—Miss L. A. Spar-		Thompson May Flow
Treas. Bernardston, Aux., 15.30;		Any 180
by A. L. M., const. L. M. Mrs.		Aux., 150; Aux., 307.7
W. Hart, 30.31; Orange, Jun.		Friend, 50 10.30; Wes Ch., Aux.,
10, Merry Workers, 11.63, Boys'		10.30; Wes
1reas. Bernardston, Aux., 15.30; y. Aux., 38; Greenfield, Aux., of by A. L. M., const. L. M. Mrs. W. Hart, 30.31; Orange, Jun. 10, Merry Workers, 11.63, Boys' Soc'y,5.04; Shelburne Falls, Prim. S., 5; Sunderland, Aux., 10; ly, Aux., 9.63; Deerfield, Aux., 12; lrs. Co. Branch — Miss H. J. Knee-		Ch., Aux.,
S., 5; Sunderland, Aux., 10;	146 91	Wellesley Co Worcester C
ire Co. Rranch _ Miss H. J. Knee-	140 91	ton, Treas.
tre Co. Branch.—Miss H. J. Knee- reas. Amherst, Aux., Thank Off., by Harding M. B., 50; Easthamp-		6.48, Pilgr
by Harding M. B., 50; Easthamp-		Aux., of w
ux., 10.13; Enfield, Aux., of wh.		5; Shrewst
lenial, 42; Hadley, Aux, of wh.,		Soc'y, 12; N Off., 23, Ha C., 30; Pr
nank Un., 31.13; Northampton,		OII., 23, 11a
ux., 10.13; Enfield, Aux., of wh. lenial, 42; Hadley, Aux. of wh. hank Off., 37.13; Northampton, First Ch., 110, Jun. Aux., 50, Ed-Ch., Jun. Aux., 100; North A		C., 30; Pr
Little Sunbeams, 10; Plainfield.		Ch., Aux
Little Sunbeams, 10; Plainfield, 8.90; Southampton, Aux., 31.67; ington, Aux., 11.50, ston.—M. J. and S. A. Howe,		Ch., Aux., Wide Awa
ingron, Aux., 11.50,	579 33	S. Cl., 10; 1 don, Aux.,
stonM. J. and S. A. Howe,	4 00	don, Aux.,

tranch.—Mrs. E. H. Bigelow, hland, Y. P. S. C. E., 31.68; nm, Aux., Thank Off., 16.50; ux., Self-denial, 4. r.—Ladies of Cong. Ch., 6 00 dlesex Branch.—Mrs.
dlesex Branch.—Mrs. A. R.
freas. Concord, Aux., of wh.,
ental, 30; Littleton, Aux., 8;
, 10.45; Acton, Aux., 10,
Pilgrim Branch.—Mrs.
Treas. Marsufield, Aux., 12;
Aux., Thank Off., 42.75, Quin31; Plymouth, Pilgrim Step18, 56,
Branch.—Miss F. J. Russel-58 45 Aux., Thank Off., 42.75, Quin31; Plymouth, Pilgtim Stepes, 56,

Branch.—Miss F. J. Runnels,
all River, Willing Helpers, 74,
se'y Soc'y, 32.68; Taunton. M.
chton, Aux., 65; New Bedford,
Ps Mrs. John H. Mackie, Mrs.
thes, 40, Union Workers, 24;
Mizpah Circle, 30,
Branch.—Miss H. T. Buckings.
Chicopee, First Ch., Aux.
e, Second Ch., Extra-Cent-a, L. M. Mrs. J. N. Wood, 25;
tills, Aux., 32; Longmeadow,
Monson, Aux., 5.50; Springe Ch., Hopeful Ones, 32; First
62.66, Memorial Ch., Aux., 15,
200. English, M. B. Child,
B. C., 100; Brighton, Y. P. S.;
Boston, A Friend, 40 cts., Mt.
h., Aux., 30, Y. P. Aux., 30, Old
, Aux., Self-denial, 33, Park
ux., 3, Union Ch., Aux., 20,
Femple, Aux., of wh. 25 by Mrs.
L. M. Mrs. W. S. Kelsey, 43;
Aux., 21.96; Brookline, HarAux., 190; Charlestown, WinAux., 61.25; Chelsea, Central
im Band, 21.89, First Ch., Flo.,
5; Dorchester, Village Ch.,
Faith, 31, Second Ch., Jun.
05, Second Ch., Go Forth M.
edham, Aux., 15.70, a Thank
0; East Somerville, Franklin
ux., 10.25; Franklin, Mary Wary Soc'y, 25; Hyde Park, Aux.,
ry Soc'y, 25; Hyde Pa Nege. - Christian Asso., 2o. Branch. - Mrs. C. E. New-. Worcester, Park Ch., Aux., rim Ch., Aux., 42; Grafton, wh. 5 a Thank Off., 67.89, M. C., bury, Aux., 30; Oxford, Miss'y North Brookfield, Aux., Thank appy Workers, 10; Warren, M. inceton. Aux., 58, Mountain 11.46; Fitchburg, Rollstone, 89.41, C. C. C. Ch., Aux., 50, ke M. B., 5, M. C., 5; Ware, S. Barre, Friends, 18; Winchen, 150; West Brookfield, Aux., llege. – Christian Asso.,

16 65 . Wostmineter Any 22 . Woheter .	Ch. Any 87 50. Buffelo First Ch. Aug.
16.65; Westminster, Aux., 33; Webster, Aux., 2.25, Y. P. S. C. E., 10; Worcester, Salem St. Ch., Aux., 41.85; Athol, Aux., 82; Westboro, Thank Off., 25, 809 24	Ch., Aux., 67.50; Buffalo, First Ch., Aux., 70, Pilgrim Ch., Aux., 10, Y. P. S. C. E., 10, People's Ch., Y. P. S. C. E., 12.50;
Salem St. Ch., Aux., 41.85; Athol, Aux.,	10, People's Ch., Y. P. S. C. E., 12.50;
82; Westboro, Thank Off., 25, 809 24	Bristol Centre, Aux., 4.28; Berkshire, Aux., 30; Cambria, Molyneux Dist., Aux., 1.12; Canandaigua, Aux., 1, Alice
Total, 7,263 81	Aux., 1.12; Canandaigua, Aux., 1, Alice
LEGACIES.	Rond & Misses Rice Band, X: Church-
	ville, Aux., 6.50; Deansville, Aux., 13.96; Fairport, Aux., 16. Mrs. Bruce Hamil- ton, self L. M., 25, Mrs. Daniel Howard, self L. M., 25; Franklin, Aux., 16.17;
Monson.—Legacy of Hadassah T. Dewey, 500 00 Boston.—Legacy of Mrs. Miriam G. Bur-	ton self L. M., 25, Mrs. Daniel Howard.
rows, 25; legacy of Nancy M. Maynard,	self L. M., 25; Franklin, Aux., 16.17;
100,	Gloversville, Aux., 38; Gaines, Aux., 10;
CONNECTIOUT.	self L. M., 25; Franklin, Aux., 16.17; Gloversville, Aux., 33; Gaines, Aux., 10; Garport, Y. P. S. C. E., 1.06; Honeoye, Aux., 71.50, Y. L. M. S., 10; Lebanon, Ch., 2.40, S. S., 5; Lockport, E. Ave., Aux., 15.73; Millville, Aux., 18.50; Norwich, Aux., 50, Jun. Band of King's Daughters, 25; New York, Pilgrim Ch., Aux., 30; Oswego, Aux., 35.75, Happy Hearts M. C., 5; Poughkeepsie, Aux., 25, Opportunity M. C., 10; Port Leyden, Aux., 10; Rutland, Aux., 7.50; Roches-
East Conn. BranchMiss M. I. Lock-	Ch., 2.40, S. S., 5: Lockport, E. Ave.
wood, Treas. Pomfret, Mission Work- ers, 20; Old Lyme, Chr. End. Soc'y, 6 New London, First Ch., Aux., 63.23, Sec-	Aux., 15.73; Millville, Aux., 13.50; Nor-
ers, 20; Old Lyme, Chr. End. Soc'y, 6;	wich, Aux., 50, Jun. Band of King's
ond Ch., Aux., 27.53. A Friend, 60. A	Aug. 30. Oswego, Aug. 35.75. Hanny
ond Ch., Aux., 27.53, A Friend, 60; A Friend in Brooklyn, 30; Preston, Long	Hearts M. C., 5; Poughkeepsie, Aux., 25,
Soc'y, Aux., 6; Norwich, Broadway Ch.,	Opportunity M. C., 10; Port Leyden,
Thompson Aux 865. Mystic Aux I	Aux., 10; Rutland, Aux., 7.50; Rochester, South Ch., Aux., 10; Suspension
M. Mrs. Fannie T. Burr, 25; Taftville.	Bridge, Aux., 1.61. Penny Gatherers, 2:
Aux., 21.50; Pomfret, Aux., 81.75; Col-	Syracuse, Geddes Ch., Aux., 6.85, Will-
chester, Wide Awake M. C., 1, 419 48	Bridge, Aux., 1.61, Penny Gatherers, 2; Syracuse, Geddes Ch., Aux., 6.85, Will- ing Workers, 10, Plymouth, Y. P. S. C. E., 5.01; Seneca Falls, Aux., 30; West
Friend in Brookyn, 30; Freston, Long Soc'y, Aux., 6; Norwich, Broadway Ch., Aux., 63.82, Children's Benev. Soc'y, 5; Thompson, Aux., 8.65; Mystic, Aux., L. M. Mrs. Fannie T. Burr, 25; Taftville, Aux., 21.50; Pomfret, Aux., 81.75; Col- chester, Wide Awake M. C., 1, Hartford Branch.— Mrs. M. B. Scott, Treas. Enfield, Ladies' Benevolent Soc'y & Hartford First Ch Auy. of	Bloomfield, Aux., 28.33; Ex., 9.76, 1,335
Soc'y, 5; Hartford, First Ch., Aux., of	<u> </u>
wh. 25 by Mrs. F. B. Cooley, const. L. M. Mrs. Frances R. Cooley, 351.30, Prim. Cl., 6, Pearl St. Ch., Aux., 206, S. S., 40; New Britain, South Ch., Aux., 79.98, King's Messengers M. C., 18; Plainville, Aux., from an unknown Farmington Friend, 20; Unionville, Aux., 67 Mb. 11 05 Self.	Total, 1,349 🕶
5. Pearl St. Ch., Aux., 206. S. S., 40. New	PENNSYLVANIA.
Britain, South Ch., Aux., 79.98, King's	Le Raysville.—Y. P. S. C. E., 50C
Messengers M. C., 18; Plainville, Aux.,	20 110 900 110 1 0 1 11 1
20; Unionville, Aux., of wh. 11.05 Self-	Total, 5 0€
	PHILADELPHIA BRANCH.
New Haven BranchMiss J. Twining,	
Treas. Ansonia, Aux., 23, S. C. E., 12;	Trinity Ch., Aux., 7. Y. L., 20: Glen
denial and 42.62 Thank Off., 65.87, 291 15 Now Haven Branch.—Miss J. Twining, Treas. Ansonia, Aux., 23, S. C. E., 12; Bridgeport, First Ch., Jun. S. C. E., 10; Danibury, First Ch., S. C. E., 10; Second Ch., S. C. E., 10; Ellsworth, S. C. E., 10; 10.40; Essex, S. C. E., 5; Goshen, Aux., 31; Guilford, First Ch., S. C. E., 25; Haddam, Aux 14; Harwinton, S. C. E., 15; Ivoryton, S. C. E., 15; Killingworth, S. C. E., 11.44; Litchfield, Y. L. M. C., 140; Madison, Aux., 114.57; Meriden, First Ch., Jun. S. C. E., 2; New Haven, College St. Ch., Aux., 61, Davenport Ch., S. C. E., 34.51, Grand Ave. Ch., Aux., of	Miss E. Flavell, Treas. N. J., East Orange, Trinity Ch., Aux., 7, Y. L., 20; Glen Ridge, Aux., 150; Newark, Belleville Ave. Ch., Y. P. S. C. E., 10,
ond Ch., S. C. E., 10; Ellsworth, S. C. E.,	Ave. Ch., Y. P. S. C. E., 10,
10.40; Essex, S. C. E., 5; Goshen, Aux.,	Total, 187 000
dam. Aux., 14: Harwinton, S. C. E., 15:	•
Ivoryton, S. C. E., 15; Killingworth, S.	OHIO. MUford.—Mrs. G. H. Hill.
C. E., 11.44; Litchfield, Y. L. M. C., 140;	MUford.—Mrs. G. H. Hill, Wooster.—A Friend, 40
Ch., Jun. S. C. E., 2: New Haven, Col-	
lege St. Ch., Aux., 61, Davenport Ch., S.	Total, 100
C. E., 34.51, Grand Ave. Ch., Aux., of wh. 25, by Mrs. Burdett Hart, const. L.	NEW MEXICO.
M. Mrs. Margaret A. Bushnell, 180, S.	Albuquerque.—Ladies of First Cong. Ch., 10 00
C. E., 60, United Ch., Aux., 13; North	
Cornwall, M. B., 46.50; Northford, Aux.,	Total, 10 00
M. Mrs. Margaret A. Bushnell, 180, S. C. E., 60, United Ch., Aux., 13; North Cornwall, M. B., 46.50; Northford, Aux., 38.22; North Haven, Aux., 31, S. C. E., 7.50; Salisbury, Aux., of wh. 25 coust. L. M. Miss Susie Norton, 57, K. D., 3.14; Saytheode Aux. 51, Sharen S. C. F. 20	COLORADO.
M. Miss Susie Norton, 57, K. D., 3.14;	Longmont.—First Cong. Ch., Y. P. S. C. E. 799
Saylrook, Aux., 54; Sharon, S. C. E., 20; South Canaan, S. C. E., 9.27; Stratford, Aux., 19.25, Friends, 6.43; Torringford, H. W., 15; Washington, M. C., 2.42; Win- sted, Aux., 58.67, Second Ch., S. C. Es, 23 St. Testimonial from Ch., S. C. Es,	Total, 790
Aux., 19.25. Friends, 6.43: Torringford,	
H. W., 15; Washington, M. C., 2.42; Win-	MINNESOTA.
sted, Aux., 58.67, Second Ch., S. C. E.,	Hutchinson.—Y. P. S. C. E.,
33.85. Testimonial from a Friend to the memory of Mrs. Burdett Hart, 5, 1,204 17	Total, 500
	·
Total, 2,414 80	TURKEY.
NEW YORK.	Oorfa.—Woman's Miss'y Soc'y,
Lockport.—East Ave. Cong. Ch., Y. P. S.	· Total, 300
	· ·
New York State Branch.—Miss C. A. Holmes, Treas. Albany, First Ch., King's Daughters, 10, Aux., 26,50; Brook-lyn. Cantral Control of the Cont	General Funds, 12,097 34
King's Daughters, 10, Aux , 26,50 : Brook-	Variety Account, 201 23- Legacies, 4,329 00
lyn, Central Ch., Aux., 150, Puritan Ch.,	
lyn, Central Ch., Aux., 150, Puritan Ch., M. B., 20, Tompkins Ave. Ch., Aux., 200, S. 150, Lyn, G. F. S. Towis Ave.	Total, \$16,627 57
8. 8., 150, Jun. S. C. E., 8, Lewis Ave.	Miss Harriet W. May, Ass't Treas.



FOREIGN SECRETARY'S REPORT.

BY MRS. JOSEPH HUTCHINSON.

THE Woman's Board of Missions for the Pacific supports five missionaries: ree in Japan—Miss Gunnison, Miss Denton, and Miss Harwood; Mrs. olbrook in Africa, and Mrs. Baldwin in Turkey. In addition to these it intributes to the work of Mrs. Arthur N. Smith in China, and to that of rs. Perkins in India, and of Mrs. Gulick in Spain, and toward the penses of the Morning Star.

AFRICA.

Mrs. Holbrook, in Africa, leads an isolated life. We may well think of her occupying one of the most trying positions of which we hear. Mapumulo, here her work lies, is a small inland settlement in the English colony of atal, South Africa. It is far from everything. Durban, its seaport, on the attheastern coast, is seventy miles away. All supplies of any importance ust come from there, and even the nearest village is twenty-eight miles stant by wagon road. In this village of Stanger the nearest physician sides.

The Holbrooks have a white neighbor within two miles, but are comtratively by themselves. As far as native society goes, they are glad to be one, and, indeed, must constantly guard their children from the degrading fluences of African manners and lack of morals. As Mrs. Holbrook erself writes, "I feel that we are working among the dregs, and all we camo is to cling to the Everlasting Arm, working by faith where we cannot by ght."

The interests of Mr. and Mrs. Holbrook are varied and comprehensive. church, separate schools for women, boys and girls, Temperance Society and Christian Endeavor, are included in their care. As with all missionary romen, the life and temptations of the young girls appeal strongly to Mrs. lolbrook. And just here let me call attention to the universal importance

which is attached to this department of missionary effort. Several of our missionaries are engaged exclusively in teaching young girls, and all give this work a prominent place in their enthusiasm. Of course the wives, mothers, and little children come in for a generous share of loving interest; but these fresh, young spirits, at a most impressionable age, with their lives all before them, seem to hold out more promise of reward than can be hoped for from any other quarter. Whatever the position of heathen women, they possess, at least, a modicum of influence; and if this influence can be promptly, permanently, and thoroughly Christianized, it must exercise untold power for good. From Mrs. Holbrook's letters we see that the African girls are particularly exposed to temptation by reason of the shocking immorality which prevails so openly among the natives. Mrs. Holbrook's anxiety in regard to them is almost pathetic in its intensity. When they do become Christians and lead pure lives, she exults over them as brands snatched from the burning; but when they fall back into sin,—as the poor things are only too apt to do,—their teacher's grief is deep and heartfelt.

If Mrs. Holbrook has more than her share of loneliness and disappointment, she has also experiences of wonderful brightness and encouragement. She writes of a poor woman who gave ten shillings in gold as her offering for the native home mission work, and mourned the gift as being small, because she had been obliged to take a part to buy food in her sickness. She had earned the money all herself, by making baskets in her spare hours. The poor woman died a few weeks later. During her last conscious moments she kept repeating, "I love the Lord." Then there is what Mrs. Holbrook calls "the yearly going up to Jerusalem," and "the feast of fat things,"—otherwise, the general meeting at the pretty station of Adams, where the missionaries come together once a year for prayer, consultation, and greeting.

CHINA.

Eleven years ago the way was opened for the founding of a mission station at the village of Pang-Chuang, in the Shantung province of North China. It is at this station, very remote and far away in the interior, that we find Mrs. Emma D. Smith, one of the pioneers in the work that goes on there. She is deep in the wilderness of heathenism: but it is not an unpopulous wilderness. Pang-Chuang is one of one hundred and fifty villages which, within a radius of six miles, comprise a population of sixty thousand people! And here, in a house built with rooms furnished in native style, she meets and teaches the Chunese women, or visits them in their homes, or makes long tours to reach them. The grandmothers, the young mothers, those poor drudges the daughters-in-law, the girls—Mrs. Smith meets them all, and

with untiring patience, love and tact labors for the salvation of their souls. Some of the women are bright and receptive, some are stupid, others hopelessly dull, and all, more or less, narrow and selfish, not differing widely in this respect from their civilized sisters; but Mrs. Smith is indefatigable. She writes out lessons for them, teaches them to sing, to play, to read, to recite, and the result is many sincere and happy Christians. Her work is full of interest, and our hearts yearn toward it and toward her, as we think of what Christianity means to the women of China. As some one has lately written: "It means that they are regarded as human beings. It means that instead of crouching off in the corner to eat her rice, after her Lord and Master has eaten, she may sit at the table with him, and have her children sit by her side, while in their presence the husband and father thanks God for their food. And even when the husband is still unrenewed, and the wife has found peace in God, she has the strong tower of defense in which to find refuge and comfort."

INDIA.

Mrs. J. C. Perkins is still at Arrupukottai, in the Madura District, with Mr. Perkins and Miss Mary Perkins. In Mrs. Perkins' last letter the everurgent need—help for young girls—presses anew for attention and supply. Last year, at one time, Mrs. Perkins had fifty Hindu girls in her school. This class was almost entirely disbanded by the cholera epidemic, although only two children who had belonged to the school died from the disease. The rest were frightened away, and, as Mrs. Perkins says, "It counted for nothing that dozens of children who did not attend were taken."

"I feel that I must do all my work of beguiling, enticing, and so forth, over again," she writes, "and it is most discouraging, I can assure you." She succeeded in drawing back thirty-six by means of a few cards and some fancy sewing; but she greatly deplores the lack of a suitable schoolhouse for their accommodation.

Mrs. Perkins writes: "I am never so deeply impressed with the power of the religion of Christ to civilize as well as to Christianize, as when I look at the heathen women and think of our native Christians. The one looks so degraded and almost half-witted; the other bright, intelligent, and happy."

Much time is spent by Mr. and Mrs. Perkins in going from village to village, visiting the different congregations already established, and gathering new ones. There is always endless work to occupy them, and the demands of such a field are insatiable.

Miss Perkins devotes herself to work among the women and girls, visiting them with a Bible woman, and using the pictures of a sciopticon with telling effect.

THE HIRAM BINGHAM.

A very large company of friends and of strangers, covering deck and wh assembled at the foot of Folsom Street to join in a farewell service and good-bye to this little missionary schooner, at 11 o'clock Monday morni the hour of her leaving for her voyage of four thousand miles to the Gill She is but forty-nine feet over all, fourteen feet beam and twe four tons measurement. She is finely modeled, is full schooner rigged, has a twenty-five-horse power gasoline engine that gives her a speed of e knots an hour. Her hull has been strongly built by Mr. John H. Burns, her Hercules engine, made by Palmer & Ray, is a fine piece of workmans Much interest has attached to this boat, because of its being the first atter to send forth a vessel of this size on so long a voyage, with a gasoline eng as an auxiliary power. In various trial trips about the bay the engine worked successfully, and has developed a higher power than was expect The little schooner goes on a blessed mission, commanded by an earn devoted, and brave missionary, Rev. A. C. Walkup. The United Sta Commissioner has now conferred on him the honorable title of Captain.

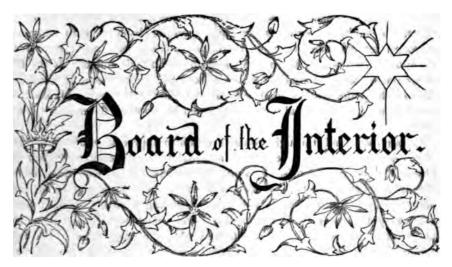
Impressive religious services were held on board. The words

"Jesus shall reign where'er the sun Does his successive journeys run,"

were sung. Rev. H. W. Houlding read parts of Isaiah xlii. and Psalm lx Rev. Walter Frear gave a brief account of the building of the vessel, tha ing the contractors for their faithfulness, and referred to the hope long ferred, but now fulfilled, of the earnest missionary captain. Rev. Dr. C. Brown offered a fitting and fervent dedicatory prayer. "All hail the pow of Jesus' name" was sung. The benediction was pronounced by Rev. Jo Kimball, after which Captain Walkup and a Gilbert Island seaman san few verses in the Gilbert Island tongue.

After a little delay for final things, at 2 P. M. the Hiram Bingham (we cnot say steamed; shall we say) gasolined gracefully out of the Golden Goldowed with many good wishes and prayers for a prosperous voyage at successful work.

This vessel has cost \$5,100, of which \$500 have been given by Mr. Walk and \$1,000 are pledged by the Gilbert Island churches. A goodly num of our Sunday schools and Y. P. S. C. E. on this coast are aiding. Why she not all of them count it a privilege to help in such good and promising we [P. S. We hear that the vessel has arrived safely in Honolulu.—Ed.



WHAT IS WOMAN'S SPECIALTY IN CHRISTIAN SERVICE?

BY MRS. W. F. BRUNNER.

(Issued as a leastet by the Indiana Branch, and reprinted by permission in Life and Light.)

"The mission of the ideal woman is to make the whole world homelike. Home is woman's climate, her vital breath, her native air, and a true woman carries home with her everywhere. Its longitude may be reckoned from wherever you happen to find her. The home surviving many changes remains home still, however homely, and the world is slowly making the immense discovery that not so much what woman does in the home, but what she is, makes it a possible creation. It is the Lord's Ark, and does not need steadying, for home is but the efflorescence of woman's nature under the nurture of Christ's gospel."

These thoughts, borrowed from one whose home is in countless hearts the world over, furnish the dominant chord for woman's special service, and are more comprehensive than appear on the surface. The Christian woman recognizes home as peculiarly Christ-bestowed, a sweet interpreter of heaven, and one of the inestimable blessings of the Messiah's reign when "my people shall dwell in a peaceable habitation, and in quiet resting places."

Home is a word coined by Christ for the Christian's vocabulary, and its well-being is woman's special responsibility. Therefore such matters as laws of health, proper uses of money, many departments of human training, and whatever makes for the peace and best condition of the home, rightfully

devolve upon woman. Thus naturally now she is taking her place on education and sanitary boards, as her home interests demand better and more thorough service than are given there, and already some city government are allowing women to teach them how to sweep their streets. If the drift of woman's outside activities proceeds from her appreciation of home and desire to help the world's homelessness, mankind will never look back regretfully upon any unusual furrows upturned by woman's nineteenth century plow.

In our own land, through woman's unselfish appreciation of home blessings, and largely through her agency and maintenance, countless "Orphan so" Homes," "Woman's Christian Homes," "Homes for the Homeless and the Aged," are extending their sheltering welcome to "come and be at home here." But we must advance a step in considering woman's special mission in making the whole world homelike. We must never divorce the impeneasurable results of Christianity from Christ, the great cause. We must expand the Saxon significance of "lady, a giver of bread," to one freighted with enduring blessings, "lady, a giver of the bread of life."

To the debt which all mankind owe to Christ we owe an added debt for social and domestic dignity and liberty, and surely resting upon us lies some special responsibility to impart these blessings wherever time or eternity's homelessness beckons. The need is God's call. Woman's fitness is already a well-established fact, and thousands of right-minded men are now saying in the spirit of Elkanah, "Do what seemeth thee good."

But we must not stop in our own beloved land, where the gospel is with in the reach of all. We are to make the whole world homelike, and from over the sea comes a piteous appeal with at least one claim additional to any in the home land. It is a cry whose hopelessness might well cut us to the heart, and which nothing but the knowledge of a Saviour's love, voiced by a Christian woman, can soothe and satisfy.

Who can question what our specialty is when two thirds of the women of the world, through false religions and customs of their people, are either in prisoned in such close seclusion or surrounded by such impure environments, that they can never learn the first letter of home unless some woman from a more favored nation teach them; in whose outstretched, tired hands will never be fitted a key to heavenly mansions unless by a woman from a Christian land.

We like to think of the "garment of praise" which Christian daughters are weaving for their Lord and Master, as one of many colors, in which will appear threads from "coats and garments" which many a loving Dorcas has made; bright colors from the Mexican's rustic loom, more somber hues from

the Indian blanket, and pure white threads from dusky hands. But dare we hope even this will be an acceptable offering if upon us is laid the obligation of rendering it one from universal womanhood, and we willfully or thoughtlessly neglect the duty? Nearly four hundred million sisters are waiting to add their soft, silken threads and rich, brilliant Oriental colors, as pure and acceptable an offering as ours, and only we, Christ-blessed women, can show them how. It is vain to tell us that their minds are too dulled by centuries of in herited abuse and neglect, and their hands too clumsy or feeble to add strength or grace to our delicate fabric; for already some faithful, gentle witnesses have gone to the uttermost parts of the earth to the rescue of these daughters, and by their devotion, tact, and mother wit, and ofttimes with healing medicines for both body and soul, have pierced the seclusion of Persian, Turkish, and Syrian harems, the zenanas of India, and the comfortless dwellings of Africa, China, and Japan. Through the trained skill and efficient service of our missionary teachers and physicians, many olive branches of hope and promise are continually wasted to us from this desolation of waters, and songs from out their night season begin now to be our cheer and comfort as we work and plan for them. Listen to a sweet expression of the Saviour's companionship with the redeemed heart of a Brahmin Woman :-

> "In the secret of His presence how my soul delights to hide! Oh, how precious are the lessons that I learn at Jesus' side! Earthly cares can never vex me, neither trials lay me low, For when Satan comes to vex me, to the secret place I go."

Learn from the brief life of Yona what the Master can do for the woman-hood of Zululand. Have not we whose lives are flooded with Christian blessings, a God-given specialty in reaching out for countless other heathen sisters, who look upon a past without pleasure, and whose future is without hope?

This "garment of praise" is a kind of royal tapestry, a tribute of love from gentle, loyal womanhood to the gracious King of all lands and nations, and one day to be presented to him by his princely Son (through whose sony and death it was made possible), when he gives the kingdom into the lands of the Father. As we gaze from the working side, it is full of tangled onds, some dropped by wearied hands. The vastness of the task is overhelming, and we wonder if our few poor stitches will ever count for aught. But cheered with the inspiration that our effort, however much it lacks, is at least a preparation for a better, endless service where "they all do serve him," and that a Master Hand, who left not even in the wilderness a flower unfinished, is caring for and will bring to perfection the other side of our

weak intent, we are encouraged to do our best here, and to join the goodly company of holy women who, ages ago, wrought on the self-same garment. Their pattern is preserved to us in the best pattern book the world has ever known; and the stitches made by Deborah, wise in judgment, by Hannah, who vowed and paid, by Esther, of undaunted courage, and by Ruth, of quick sympathy and deep love, are made with strong threads in enduring colors. God bless to us and always keep in our minds the gentle Marys, the serving Marthas, and the evidently organized company of godly women who ministered continually to the wants of Christ and his disciples, and whom the Master, "who called a Jewish maiden, mother," ever graciously encouraged. We want to reach across the lapse of nearly two thousand years and clasp hands with Lois and Eunice, who taught Timothy theology, and Priscilla, who expounded to Apollos the way of God more perfectly; with Junia, of note among the apostles, and with Phoebe, who was intrusted with the Epistle to the Romans, carrying a personal letter of introduction from Paul, "that she be assisted in whatsoever business she hath need." With woman's native, irrepressible curiosity, we cannot refrain from wondering what was Phoebe's particular business. Is it unreasonable to suppose it was the organization of encouragement of some woman's society?

But we must not tarry in this good company, nor take time even to cross the threshold of that Christ-honored Bethany home, nor must we accept Lydia's gracious hospitality, nor even in imagination attend the meeting held in Priscilla's house. We want to catch their spirit, and keep constantly before us their beautiful pattern; but since they lived and blessed their generation and ours, mighty and beneficent forces have brought to our doors a whole world they never knew, and made the furtherance of the gospel a possibility in lands they never dreamed of.

The world's night of sin and darkness is beginning to wear away, and a glorious morning of opportunity is dawning for Christian womanhood; but it is only the morning, and we have much to do and far to go ere set of suries not there some God-planned significance between this dawn of womast's opportunity on the one hand, and on the other the educational and uplifting preparation for the service which America is, in these days, making possible for her daughters?

What if women do not accept this special service? It would then rema undone. History plainly tells us that a nation can not rise higher than mothers. If they are educated and Christianized, then a race will elevated and evangelized. We must therefore conclude that the sad, present condition of some pagan nations will continue unless rescued by women what know the sanctity of a Christian home, who are honored, sheltered, pro-

ed, cultured and loved, and who ought to be made generous and gracious means of these lavish blessings, by their wealth and leisure.

nother deplorable result if we fail to shoulder this responsibility is the to ourselves and to our own country. It is a true saying that "we all e most need of those who have most need of us." Many a Christian man, who with a broad expanse of heaven above her has set herself to the kand watch for the rising dawn in distant skies, has caught the first ray ner own soul, and her whole life has been sanctified and glorified by it. It in open question whether the constituency of our "Woman's Foreign sionary Board," in its works, is not more blessed than blessing. Both in gland and America organized foreign effort has frequently preceded, sinated, and always greatly fostered home charities and missionary work all kinds.

Inother result is that the service of our foreign missionary brethren would not only lamentably retarded, but rendered almost null and void. What to convert a heathen man if he can only possess a heathen wife and ther!

"Pealing, the clock of time
Has struck the woman's hour."

et us hear it on our knees, and devoutly ask God to open the hearts of nen who are born into the kingdom with no foreign missionary connce. Let us pray that Jesus through some resistless appeal will bring a sage to the Christian women of wealth, that they may pour out their len treasure for the soothing of degraded, suffering, homeless heathen nanhood. Let us beseech God that the sad word "retrench" may never te a note of alarm in the breasts of our loved missionary messengers, and with generous hands we may bear our share toward the support of e consecrated students who, some thousands strong, are pledged for the ign service. Let us never cease supplication for our brave embassadors Christ. Let us offer earnest prayer for heathen daughters, that the Holy it may prepare their hearts to receive His message.

nd ere we rise, we must petition for ourselves that we continue steadfast his highway of home-making in its broadest sense, and of well-doing, for

"Mid all the chords that vibrate
Through earth's strangely checkered dream,
There runs a note whose gentle tone
Is heard aright by her alone
Who lists with care extreme."

arth's chords of self-centered culture and personal gratification are louder more clamorous than ever before, have an alluring sound of sweet melody, and without care extreme will drown the gentle tone of unselfish living and giving. Let us pray for continual discrimination and wisdom that we may prune from our trees of life all unnecessary growth, that our fruit-bearing branches may bring forth life-giving food for the healing of the nations.

This is an age of specialists. All arts and walks of life are specialized. What more enduring specialty could a holy ambition desire than opens to-day before Christian women—the evangelization of heathen mothers, who will in their turn, amid the influence of pure Christian homes, train the footsteps of coming nations in the way to the heavenly home.

CHINA.

YUTAO-LU, Aug. 2d.

A letter from Miss Della Hewett, of Shansi Mission, written during her vacation.

MY DEAR MRS. NUTT: Your letter came to me by the last courier. I am sorry to hear you have been sick, and hope that you are quite well by this time. Mr. and Mrs. Davis and I are out of the city, living in an unused mill-Our dining room, sitting room, and parlor, all in one, is fifty feet long and twenty feet wide, so we don't lack for room. Last year we had no rainy season; but this year we are having a great deal of rain, and the dam in front of our mill has gone out seven times in the last six weeks. Just at present we are fortunate enough to have with us two English ladies, Mrs. Russell and Miss Whitchurch, who have a large and flourishing work about twelve miles from Fro Choufu. Rarely does one meet ladies so consecrated to the work, and so full of faith and the power of God. Mrs. Davis and I are trying to get all the help we can from them as to methods of work. The four women and the two girls, of whom I wrote you before, seem as interested as ever. The little lame girl is, I think, some better. Dr. Atwood's helper, Mr. Du, came out here and preached last Sunday. There were about one hundred present at service. He told us there was a man in a village about eight miles from the city who believed the doctrine, and wished the women of his family to be taught, and would be very glad to have us go there. We hope soon to be able to do so.

This Mr. Du seems to be a very humble and sincere Christian, and we hope he may be a great help to us in aiding us to spend our strength to the best advantage. Surrounded as we are by a mass of heathen who care nothing for the truth, it is worth so much to us if we can know those who are

nost susceptible to the truth. Pray, with us, that we may be guided to such, and thus be able to more quickly multiply ourselves, and send out Chinese hristians to reach those whom, perhaps, we could never reach.

For the past few months there have been four women in the hospital. 'wo of them have not walked for several years. Both have left off opium, nd one has become able to walk around the room by the aid of a chair. 'hey have been taught mainly by Mr. Du, and we hope and pray they may ecome true believers, and be the means of drawing others to the light.

This summer we have had a taste of work in a more difficult line. There a village on the hill opposite our mill where there are no Christians, alrough one woman in the village has heard the truth. Mrs. Davis has talked this woman while I heard the children recite the Catechism. We found tem far more interested in our clothes, what we ate, etc., than anything we ad to say. Such work as this makes us appreciate more fully than ever efore the value of a hospital to open up work.

Tuesday evening, August 23d.—It is after nine o'clock, and the mail joes in the morning, so I can but add a word. Since I commenced writing you I have been into the city, and visited the women in the hospital and at the village. Both of the women in the hospital have a very fair knowledge of the truth. I think Mr. Du has been faithful in teaching them since we came out here. One of them, Mrs. Lang, went home yesterday. I asked her if she would take down her idols. At first she was afraid, and said she feared the evil spirits if she took down her idols. Mr. Du told her God would protect her, and she finally said she would take them down. Sometimes the women can't put away the false gods if they would, because of a husband or a mother-in-law who is unwilling. I asked Mrs. Lang if her husband was willing, and she said "Yes." When I asked her about her mother-in-law, I could not at first understand what she said, but found out after a little that her mother-in-law was blind, and so Mrs. Liang thought she would not know that the gods were gone.

I was pained to see there was some hard feeling among the women at the village. I hope when we go into the city and begin to visit the village regularly we may be able to help them, and find who is in the wrong. One of the women has been unfortunate, and we gave her a little money. I presume jealousy is at the bottom of it. They are weak,—oh, so weak! But we know Jesus can give them strength if they will but trust him, and lead them into fuller light.

It is late, and I have my letters to seal and stamp. I hope you will pray much for these women, and for us, that our lives may be so hid with Christ in God that our words shall have power.

JAPAN.

Кове, Ост. 7, 1892.

MY DEAR! FRIEND: The reason I did not write you a letter yesterday,—one reason,—was because that time was taken up in talking with a woman whom I have known for ten or twelve years and have coveted for our school for a long time. I am so glad that the way is opening for her to come. She is a beautiful character. She says of herself, "It is too much to hope for that one who is so foolish and knows so little, can become a worker for God, but she can tell people what he has done for her."

She became a Christian first, and then brought her husband; and he and their children were baptized the day Mr. Narada was ordained pastor of the Kobe Church. The husband died of consumption while I was at home the first time, leaving her with three little children, and another unborn, and very little to care for them with. She gave away the little one to a family that had no children, but has kept the others together by the work of her hands. Two or three years ago the eldest daughter, a sweet, gentle girl of thirteen, followed her father. It was beautiful at that time to see the mother casting away her own sorrow and comforting her child,—praying with her, and telling her of the comforts to which she was going, till all fear was taken away and she went joyfully.

She has two little boys left, one of twelve years and the other nine, and small of his age, and a hunchback. She has struggled on, keeping the boys in school and fighting the wolf from the door, till I have been afraid that she would wear out in the conflict before we should get her here. Since I came back we have been trying to get the little one into the Orphan Asylum in Okayama, but for the first time Mr. Ishii has been obliged to close his doors against newcomers, with 267 children in the three different branches; about 160 in Okayama. All the buildings are overcrowded, and they are very short of funds.

Mr. Ishii's faith is being put to test. He was here this week, and after talking with him about it, I found we must give up that hope. The next day the woman who is our right hand here in Kobe, came up saying she could not sleep the night before for thinking of it, and as she went through the church from one end to the other to see if any stones had been left unturned, a new plan came to her. There is a little money for the children.

When everything is sold there may be fifty en; for thirty-six en the two boys can be put to board with a good Christian woman, who has a grand-daughter of her own to take care of, and kept in school for the six months while the mother is with us. We can see no further than that now, but we believe the thought was from God, and he will open the way. The mother said it

seemed so plain to her that God had been keeping her from going other ways, and leading her up to this. She said people used to comfort her, but she did not need it now; she had a fountain of happiness always in her heart.

I can't begin to tell you all the sweet and beautiful things she said, or show you her face as she said them, as I wish I could. I took the lesson home to my own heart. You see, I am in the midst of things again, and could easily forget that I have been away, but for all the things that came to me there.

We had a delightful journey back across the ocean. It was very hot here for awhile, but is cool and delightful now. I was in time for the extra term of school of which Miss Dudley is telling you. She is not very strong, but, with Miss Cozad to help us, I think she will be able to stay on till spring. She is going to Kochi next week, and I hope to get away to Tajimer the week after. . . . It keeps one rushing to try to keep up with things, but "in quietness and confidence shall be your strength."

How often I think of you all, and your loveliness to me. I send you all my best yuroshikus.

Lovingly yours, M. J. Barrows.

TURKEY.

Miss Zimmer writes, under date of October 20th, of her new work in Scutari:—

During the two months that I have been here I have had in my room, for the sand talk one hundred and thirty different children. Some of them

work and talk, one hundred and thirty different children. Some of them come twice a week for regular work, and others only for a few hours. Others who are occupied during the daytime come in toward evening. A few of them are from Protestant families, but most are Armenians and Greeks. I wish I could give you the description of some of the homes I see, so dirty, so poor,—so without anything worthy to be in a home. One poor blind girl, Prapion, is in the school during two days of each week. She is an orphan, living with a poor aunt. Miss Smith, from the college, and her ten have promised to make her some winter clothes, of which she is in great need. One of the girls always teaches Prapion a hymn or Bible verse, and reads a story to her.

The following is from Miss Anna B. Jones, of Talas, to the ladies of Hinsdale, Ill. The number of languages in our school has never been more that five. The Arabic class continued only for a short time, and then there were only Armenian, Greek, Turkish, and one English class of young men from the light school. The four or five languages make quite enough of confusion and attra work, I assure you.

I notice in an article about the proposed religious Congress in Chicago, that they suggest having the gospel preached in various foreign tongues. At first it impressed me as rather a sacrilegious thing, but perhaps it would be another link of interest and sympathy to hear these strange sounds, that we in foreign lands must. If any of you should go to hear these languages of Turkey, you could realize a little how meaningless the sermons fell on my ear the first year—how hungry I became for spiritual food. Now, although I can generally get the main drift of a sermon, I feel as if I could but so dimly see the ideas—as though through a more or less heavy curtain—that it is still very unsatisfactory.

Unless one is specially gifted as a linguist, which I am not, it requires much hard, persevering work to even partially conquer a foreign tongue. It was this object that brought me away to the interior of Turkey this summer, when I had such a favorable opportunity to come here with Mr. Fowle, as he returned from the annual meeting at Constantinople. I very reluctantly left Gedik Pasha a month before school closed there, thus giving Mrs. Newell and Miss Gleason added burdens for that time. The decrease in the number of our pupils, as the hot season approaches and the discontinuance of all-night schools and services during the short evenings, only made this possible. Here the language is purely Turkish among all nationalities, so that one is not constantly confused by hearing a half dozen other languages.

I intended to live entirely with a native family, but the missionaries would not consent to my taking my meals "à la Turk," so I go over to Dr. Dodd's to eat. I felt very unwilling to add any cares to the kind friends here, but I confess it did require a good deal more courage to determine this year to board with a native family than last year, when ignorance was bliss; and then in the few weeks that I tried it last summer the native food did not at all agree with me.

The ideas of cleanliness of the best of these housewives is something amazing. One day last week this family had two women here grinding wheat. They used two large flat stones, and turned the top one back and forth upon the lower, just as in Bible times. It reminded me so forcibly of that verse about "two women grinding at the mill," etc., that I almost expected to see one of them spirited away.

You would be amused to see the women wash here. The gardens are irrigated by streams from the mountain, and the water channels are the narrow streets. The turning of the water on into a certain street is the signal for the women on that street to bring out their washings. The process is mostly accomplished by stamping the clothes with their bare feet on flat stones. The way they throw out their feet in a kind of sidewise motion is

ery comical. Up in this quarter I see only Christian, i. e., Greek and rmenian, women doing it, but I presume the Moslem women do just the me. If only their faces are covered, no matter how much the rest of the ody is exposed.

Mr. Fowle or Dr. Dodd, busy men as they both are, has given me a lesson early every day. It is so very kind in them. I had gotten to rather a sticking point in my progress, and this help and renewed incentive was just what was so much needing. Heretofore I have studied Turkish entirely through the Armenian characters. This summer I have taken up the Osmanli, or the Turkish alphabet, and am thoroughly enjoying it, if it is so difficult. The vowel sounds are not expressed, or if so, by the same letters that are looused for consonant sounds. Often the same letters spell three, four, it more words, and one can know only by the connection which is the word attended. To do this one must know Turkish, or be told by the teacher. It is not think it would be profitable for me to spend enough time to become a luent reader in it, but its practical value to me will be to find words in the lictionary, of which there is only the one in Osmanliya.

Home Department.

STUDIES IN MISSIONS.

THE BRIDGMAN SCHOOL.

BY MRS. M. D. NEWCOMB.

Location: province; city. Interesting short paper or talk, compiled in books of travel, encyclopedia, or missionary letters.

What position has the teaching of Confucius given to woman? Some aurities, Mission Studies, January, 1889.

Founding and early history. Condition of school when the first missionof the W. B. M. I. went out. Other missionaries connected with the tool.

Description of the great changes in 1880 and 1881.

How the school looks: Mission Studies, February, 1891, October, 1886, ptember and December, 1886; Life and Light, October, 1890, February, 182; Mission Studies, February, 1892; also Miss Porter's hectographed er.

Religious awakening: Life and Light, May and December, 1883. tems of Interest: Annual Reports, 1884, 1885.

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Gate School: Life and Light, May, 1885.

Fruits of the Spirit—meekness, gentleness: Life and Light, March, 18

page 113.

Present Condition: Mission Studies, February and August, Life a. Light, February, September, November, 1892.

THE KALGAN GIRLS' SCHOOL.

Connected with what Mission? Mission Studies, November, 1886. Kalgan; where is it, and how reached? Mission Studies, August, 188 Have other Boards stations there? What foreign residents? Missi Studies, March, 1890.

When was the station opened, and who was the first single lady to

there? Mission Studies, October, 1888.

In the first years who studied with the little girls? Life and Light, Fe ruary, 1881.

What does the daughter of "Mary and I" say of "our little school"

1885? Life and Light, August.

At the close of the seventh year how many have been under instructio How many professing Christians? What is the strong point with Chine students? Life and Light, October, 1889; Mission Studies, Decemb 1884.

Pleasant changes at Kalgan: Life and Light, June, 1891. Present condition: August, October, Mission Studies, 1892.

Note.—Pictures of Chinese girls, Life and Light, October, 1880. Photogram of twenty-four Bridgman schoolgirls, taken together, can be obtained at the Room cabinet size, 25 cents; larger, 35 cents.

The following portion of a letter from the Treasurer of the Interior Board is sha: with the readers of LIFE AND LIGHT, its owner considering it much too interesting be kept solely for her personal benefit:—

DEAR MRS. CLARK: I promised once to tell you what I meant by wishi you could read between the lines of our Annual Report; but it is difficult fulfill the promise, because so much depends on the names, which cannot given. You may, however, have a few lines from letters, exactly in torder in which they lie before me, which contained precious gifts.

- "Dear Mrs. Leake: I had a \$2.50 gold piece laid by for my thank offerise but was called suddenly to a very sick sister in another State, and at the time of the meeting was so anxiously fearing the death messenger that the offerise was forgotten. The dear one is spared, and I double the gift, with a pray for the Lord's blessing on his work placed in your hands. Yours in Chitan love."
- "Dear Treasurer: You are receiving self-denial money, but I don't und stand how it comes. How can a body raise money on the self-denial pl when she doesn't spend a cent needlessly? Here I have been wearing t same bonnets and dresses that I bought four years ago; but what of that? is no self-denial, because I don't care. The fact is, the self-denial all com in in not being able to give more. As for thank offerings, I am so thank?

for every dollar I can give! So take this twenty-five dollars, and do what you please with it. If all the girls you know are not yet life members, you can add one more to your list, and I would be glad if it was one no one else would think of. Remember, it is 'from a friend.'"

- "Inclosed is one dollar,—just a drop toward the ocean of eighty thousand dollars. I wish it were a thousand times more! Yours in the cause of missions."
- "At this late hour find ten dollars for your work from two missionary sisters in China, hoping you may have some 'sweet surprises' before your annual meeting. Yours in Christ."
- "Fourteen dollars which the King's Daughters Ten devote to foreign missions. They are all girls who are busy at home and at school, and who are earnestly at work all the time for the Master, and they are glad to put this money where they know it will find something to do 'In His Name.'"
- "Dear Friend: We are a small Home Missionary Society of only three members, out here upon the broad prairies of Dakota. We send five dollars for Mrs. Logan's work in Ruk, with our love and prayers, hoping it may strengthen her to know that there are those, strangers to her personally, who are thinking of her, and praying for her. Yours cordially."
- "Last week was my self-denial week. I earned this two dollars by doing my own work. I don't know as it was very willing service, for my girl left, and I was obliged to do it; but I am glad to be able to help a little toward the eighty thousand dollars so much needed. I am thankful for strength to do this much, as I am not very well, and never do my own work. Am seventy-three years of age."
- "I wonder what you denied yourself Self-denial Week! For me, I could not save on a single thing. There are weeks, and even months, when I am teaching, that I do not spend a cent for myself. If I am traveling I can go without a sleeping berth, and if in the city can often save a car fare; but, after all, the extra interest and prayers would avail more than the money."
- "Inclosed please find two dollars. One dollar is the price of eggs, which I did not have to buy. A neighbor went visiting, leaving her chickens in my care, so I have this for the self-denial fund. My husband wishes to join in this offering, and has denied himself a book. Result—two dollars, which we hope and pray the Master will bless to much good."
- "Accept at this late date my mite, one dollar,—the result of Self-denial Week. I am thankful both for the privilege of sending this and for the sacrifice that made it possible. One promise, which is an inspiration when I think of the eighty thousand dollars, is, 'The liberal deviseth liberal things; and by liberal things he shall stand.'"
- "I inclose twenty-five cents, self-denial money. It was hard to find a luxury in our bill that week. It appeared at last in lemons, ten cents. The fifteen cents is our little daughter's gift, her weekly allowance. I wish it were more. Cordially yours."
- "Here is my small self-denial offering, twenty-four cents. I wish it might have been more; but my whole life is such a denial of luxury, I could hardly see any place to retrench. Yours in sympathy."

"I send a thousand dollars for your treasury, in memory of my little son in heaven; and it has come to be a very great pleasure to me to use this money, which might have been his had he stayed with us, for the work to which he was promised. And I am thankful for the personal share and interest it will give me in the work to which it is appropriated, hoping, if my life is spared, to follow this gift with more than a thousand prayers. Very sincerely yours."

"A thank offering, one dollar, that God has let me help a soul back to him. I wish it could be a hundred times larger."

This is a good place to stop. Perhaps our Treasurer will let us look over her shoulder again.

SIGNS OF THE TIMES.

THE dedication of the Protestant Temple of Chihuahua, Mexico, November 12th. After ten years of what seemed a forlorn hope,—holding services in small rooms and private houses,—opposition is practically disarmed, and a beautiful building, the gift of the Congregational Church in Montclair, New Jersey, has been dedicated. Eminent Mexican officials took part in the services, and testified to the excellence of the work done.

During the last autumn the Church Missionary Society of England, alone, has commissioned a hundred and thirty-one new missionaries. The last week in October the London Missionary Society, which represents the Congregationalists of England, sent out thirty missionaries.

The wise and Christian President of the United States says in his message to Congress: "I regret not to be able to report as yet the adjustment of the claims of the American missionaries arising from the disorders at Ponape; but I anticipate a satisfactory adjustment in view of renewed and urgent representations to the government at Madrid."

A Japanese pastor says of the Bible women: "I would rather have one of these Bible readers for a helper than a man, if I could have but one." It is estimated that the Bible women supported by our own country and England, number approximately 2,000.

During the century, missionary societies have increased in number twenty-eightfold, or from 7 to 194. Missionaries have increased over fortyfold, or from 170 to 7,000. Contributions for foreign missionary purposes have increased forty-fivefold, or from \$250,000 to \$11,250,000 in America and Great Britain alone. Converts have increased from 5,000 to 3,000,000. Translations into other languages than our own have increased from 50 to 350 languages. At the beginning of the century there were but 5,000,000 Bibles in the world, and the sacred book could be read only by one fifth of the human race; to-day there are more than 160,000,000, and it is accessible to nine-tenths of the race. In seventy years 300 islands in the Pacific have been evangelized, and their 750,000 Christians now contribute \$20,000,000 annually to the world's commerce.

RED into rest, September 29, 1892, at Minneapolis, Minnesota, Mrs. hapin, a life-long friend of the cause of missions. As a pastor's Wisconsin and Minnesota, her indomitable energy, although hamy a frail body, enabled her to accomplish much in the work of kingdom.

AND LIGHT had been treasured reading from the commencement of Her last written words were an accompaniment to her fering at the autumn meeting of her missionary society, and almost expressed wish was that some of her own money should be sent to the Women's Missionary Societies. \$25.00 has come to the treasury Voman's Board of Missions of the Interior, as the gift of this true

ne lesson taught by such sweet souls which bids us put behind us ims, and live for that which is highest and best.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM NOVEMBER 18 TO DECEMBER 18, 1892.

IOWA.

ILLINOIS.		
Mrs. W. A. Talcott, Rockford, 3uda, 11.65; Chicago, First Ch., Eng. Ch., 15, Plymouth Ch.,		
ecatur, 5; De Long, 10; Eming- eneseo, Zenana Soc., 37.67; Ke-		
5; La Grange, 16; Malden, 4; (, 2; Yorkville, 5,	488	51
hicago, Union Pk. Ch., 10.93; , coll. Students' Volunteer		
.50,	21	
Oak Park, Torch Bearers, 220, Englewood, Pilgrim Ch.,	18	85
ford, Second Ch., 25.60,	35	60
PERINGS: Chicago, South Pk. alva, 1.78; Rantoul, 7.35,	14	13
ichool: Chicago, First Ch., ckford, Second Ch., 15,	70	43
ckford, Second Ch., Mr. and		_
h., (NIVERSARY: Buda, 4; Chicago,	305	00
INIVERSARY: Buda, 4; Chicago, F., 1, Mrs. M. K., 1, Day of and at Mission Rooms 20 10		
coll. at Mission Rooms, 20.10, l Evan. Ch., Mrs. R. H., 25, New Mrs. E. W. B., 25, Mrs. C., 25,		
n Ch., 72, Mrs. L. B. S., 50, Union		
h Ch., 72, Mrs. L. B. S., 50, Union Mrs. F. W. F., 25; Chicago, rs. M. A. B., 1; Evanston, Mrs. 25; Farmington, of wh. 25,		
, 25; Farmington, of wh. 25,		
3. N., 29; Glencoe, Mrs. J. N., Forest, Mrs. S. E. L. and daugh-		
ttsfield, Mrs. C. A. B., const. L. Butler, 25, Mrs. E. D., 25, const.		
llie Carey; Stillman Valley, 10;	400	98
eld, First Ch., 10.25,		_
Total, 1	,354	30

INDIANA.

Miss S. M. Gilbert, of Terre Treas. Tremont, 2; Hebron, er, 7.60.

13 75 Total.

13 75

TOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell,
Treas. Des Moines, Plymouth, 20.07;
Grand View, Mrs. E. S. Warner, 2; Grinnell, 21.25; Harlan, 7.80; Hickory Grove,
Cong. Ch., 75 cts.; Muscatine, 76; Rockwell, 10; Wayne, Cong. Ch., 4.25,
JUVENILE: Grinnell, Busy Bees, W. Br.,
10.70; Onawa, Cheerful Givers, 22.50;
Wittemberg, Willing Workers, 1.75,
C. E.: Cedar Rapids,
SUNDAY SCHOOLS: Des Moines, Plymouth,
11.78; Eldora, 1.39; Mt. Pleasant, 1; Ottumwa, Mrs. Moss' Class, 50 cts.,
THANK OFFERING: Gienwood, 31.50; Grinnell, 142 12 15 00 14 67 SILVEB FUND; Glenwood, 31.50; Grinnell, 25; Sioux City, First, Miss Nellie Preston, 1, 57 50

265 24 Total,

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Addison, from Miss Wright's address, 3; Ann Arbor, 21.10; Benton Harbor, L. M. U., a Thank Off., 3; Cooper, from Mrs. J. Walker, a Thank Off., 5; Constantine, from Miss Wright's address, 4.60; Detroit, Mt. Hope Ch., L. A. S., 5, Woodward Ave. Ch., 27.35; Greenville, 14; Grand Rapide, Park Ch., 50; Galesburg, from Miss Wright's address, 5.50; Kalamazoo, from Miss Wright's address, 8.72; Kendall, from Miss Wright's address, 8.72; Kendall, from Miss Wright's address, 3.67; Richmond, 8; Romeo, from Miss Wright's address, 7.30; Somerset, from Miss Wright's address, 4.16; South Haven, from Miss Wright's address, 4.16; South Haven, from Miss Wright's address, 4; Sequor, L. M. S., 3; Union City, 15; Wyandotte, from Miss Wright's address, 3; Watervliet, W. H. and F. M. S., Thank Off., 15,

JUMIOR: Flint, Y. P., 1.65; Greenville 3, King's Daughters, 5; Sequor, 3; Vestaburg, C. E., 1.45, JUVENILE: Covert, Band of Hope, 1; Detroit, Mt. Hope, Children's M. B., 19 Workers, 4.12 Memphis, Children's C. E., 1.31; Water viet, Mountain Rills, 5, SUNDAY SCHOOL: Stanton, SILVER FUND: Ann Arbor, 26; Chelsea, 4 Detroit, First Ch., from Mrs. Allas Bourn, 1; Wyandotte, from Mrs. D. P Breed, 1, FOR KOBE COLLEGE BUILDING FUND Ann Arbor,	14 10 21 48 20 00 32 00 2 83	WISCONSIK. BRANCH.—Mrs. R. Coburn, of Whitewater Treas. Arens, 2.25; Beloit, First Ch. 9.50; Glinton, 5; Endeavor, 5.50; Mnis waukee, Grand Ave. Ch., 35; Musome nie, 3; Uniou Grove, IU; Waukchla, 20 Wisconsin, A Friend, 1, SiLver Fund: Arena, Mesdames Bovee Heffers, and Jones, 3; Appleton, Mrs. Reeder Smith, 25; Beloit, by M. H. P. 25, Aux., 15; Endeavor, Mrs. Childs 6.50; Lake Geneva, 8; West Salem, Mrs. Breckenridge and Miss Stella McDill 6.43; Whitewater, Mesdames Knapp Shedd and Redington, 2.50; Wisconsin 25; Springfield, Miss Este J. Moody, 38	91
Total,	308 51	cts.,	114
MINNESOTA.		C. E.: Edgerton, 5; South Milwaukee	, ,
BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Duluth, 9.55; Glyndon, 4.77; Minneapolis Open Door Ch., 8.40; Northfield, 67.84 St. Paul, Atlantic Ch., 5, Plymouth Ch.	- ;	4.75, JUVENILE: Endeavor, M. B., 1; Fulton, S. S., 5; South Milwaukee, 9; Arena, Willing Workers, 1.13,	16
25.63,	121 19	Less expenses,	13
JUVENILE: Glencoe, Banana Club, 33 Minneapolis, Open Door Ch., 4; St. Paul	•	1	
Atlantic Ch., 4,	41 00	Total,	22 1
SILVER FUND: Tower, Sue A. Bingham,	1 00	ARIZONA.	
mata)	100 10	Temps.—Thank Off.,	16
Total,	163 19	Total	10
MISSOURI.		Total,	16
BRANCH.—Mrs. J. H. Drew, 3101 Washing-	•	CALIFORNIA.	
ton Ave., St. Louis, Treas. St. Joseph, 5.34; St. Louis, First Ch., 8, Pilgrim Ch., 7,	20 34	Sacramento.—Mrs. Nancy A. Little,	25
JUNIOR: Kansas City, First Ch., 5; St.	20 02	Total,	25
Louis, Compton Hill, 5.75,	10 75	OHINA.	
THANK OFFERINGS: Rogers, Ark., 2; St.		Pang-Chuang.—Misses Wyckoff,	
Louis, Pilgrim Ch., 128, of wh. 25 const.		. www.muurey.—minees wyczon,	_
L. M. Baby Emily Catherine Riddle, First Cong. Ch., B. H. George Soc., 1.85,	121 QK	Total,	8
rise cong. Ca., D. II. George Soc., 1.au,	191 60	CONNECTICUT.	
Total, onio. Branch.—Mrs. Geo. H. Ely, of Elyria, Treas. Charlestown, 6.50; Fosteria, Mrs.		Groton. — Mrs. E. M. Williams, Silver Fund, 25; Norwich, E. S. Gilman, Silver Fund, 1,	26
Singer, 5; Oberlin, 35; Sandusky, 5, JUNIOR: Cuyahoga Falls, 30; Mt. Vernon,	51 50	A Friend, formerly a missionary, Silver	
10: Newton Falls. 8.	48 00	Fund, 1: Dorchester, Mrs. L. C. Puring-	
10; Newton Falls, 8, C. E.: Plain, 4; Toledo, First Ch., 5, THANK OFFERINGS: Painesville, 2; Spring- field, Lagonda Ave. Ch., 2; Steuben, 12;	9 00	Fund, 1; Dorchester, Mrs. L. C. Purington, Silver Fund, 1; Lowell, Anon., 1; Newton, "A," for Miss Little, 25,	28
Tallmadge, 25.60,	41 60	Total,	28
SILVER OFFERING: Elyria, 25; Oberlin, 59,	84 00	MAINE.	
	234 10	Bangor.—Mrs. Sewall's S. S. Cl.,	7
Less expenses,	1 00	m-A-3	=
• • • • •		Total,	7
Davinger was a Didmann. Cilman War I	233 10	TEXAS.	
PENNSYLVANIA: Ridgeway.—Silver Fund, Mrs. W. H. Osterhout, 1, Mrs. A. H. Buckland, 1,	2 00	El Paso. — Mrs. A. C. Wright, Silver Fund, 1; Sherman, 10,	11
m- 4-1	00% 10	Total,	11
Total, CORRECTION: In December LIFE AND LIGHT, Ironton should be 10 cts., not	235 10	MISCELLANEOUS.	
\$10; Kirtland should be 5.25, not 3.10.		Sale of leaflets, 14.68; envelopes, 3.08; boxes, 7.01; blankbook, 40 ets.,	25
SOUTH DAKOTA.		DOROG, HOLY DAMINGOON, TO COM	
BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Mission Hill, 5; Redfield,		Receipts for month, 2, Previously acknowledged, 4,	890 029
10,	15 00		
JUNIOR: Sioux Falls, King's Daughters,	5 00	Total since October, \$6, Miss Jessie C. Firch,	926
Total,	20 00	Ass't Tres	s.



XXIII.

MARCH, 1893.

No. 3.

1. .

grect Great Things from God. Attempt Great Things for God.

A LADY.

I know a lady in this land Who carries a Chinese fan in her hand; But in her heart does she carry a thought Of her Chinese sister who carefully wrought The dainty, delicate, silken toy, For her to admire and for her to enjoy?

This lady has on her parlor floor A lovely rug from Syrian shore: Its figures were woven with intricate art— I wish that my lady had in her heart One thought of love for those foreign homes Where the light of the gospel never comes.

To shield my lady from chilling draft, Is a Japanese screen of curious craft. She takes the comfort its presence gives, But in her heart not one thought lives—Not even one little thought—ah me!—For the comfortless homes that lie over the sea.

My lady in gown of silk is arrayed;
The fabric soft was in India made.
Will she think of the country whence it came?
Will she make an offering in His Name
To send the perfect heavenly dress,
The mantle of Christ's own righteousness,
To those who are poor, and sad, and forlorn,
To those who know not that Christ is born?

-Helen A. Walker, in "Woman's Work for Woman."

The Friday morning meeting on February 3d was one of special interest. The topic for prayer on the Calendar, *The Mission Dayspring*, gave the keynote of the meeting,—the importance of Christian literature. Mrs. Hume of Bombay, and Miss Bush of Harpoot, both spoke strongly of its need, and of the mass of infidel literature that is flooding India and Turkey. The "enemy of souls" is much more active and successful in this direction than the "children of light." Why is it? One reason is that he has plenty of money for his baleful work, while the missionaries are constantly hampered for the want of it. We trust the topic on the Calendar for March 30th will be carnestly remembered by all.

ERRATUM.—The name of Miss Stockbridge in the Calendar as at Bombay, should have been at Ahmednagar.

This is a time for centennials of many kinds. The latest mentioned is that of the good old hymn "Coronation." The author of the words, Rev. Edward Perrenot, son of an English clergyman and a friend of the Wesleys, died in 1792, and the tune was written in the same year by Oliver Holden, who was born in Shirley, Mass., and was one of the earliest composers of hymn tunes in America. The Golden Rule gives a number of interesting anecdotes of the power and inspiration of the hymn on various occasions.

Our friends of the New Haven Branch are rejoicing in a new auxiliary just organized in Adana, Turkey: Mrs. Montgomery stands as sponsor for this youngest child of the Branch. She writes that no names are to be ensolled, as every woman in the church is expected to belong to it. They heartily assented that "any other reckoning would be an astonishment and a shame."

LATE letters speak of the appearance of cholera in Van, Eastern Turkey, quite a large number of cases being reported in different parts of the city. Our missionaries have taken up the matter vigorously. Meetings have been held in the churches, both Protestant and Gregorian, where Dr. Raynolds and Mr. Green have explained the danger to large audiences, and instructed them as to the necessity of cleanliness, both personal and in their houses; of care as to diet and other habits; showing, also, what should be done as soon as the disease appeared. Bottles of Dr. Hamlin's medicine had also been placed in many houses in case of emergency. We do not doubt that the efficient care of the missionaries will save many lives; may it also turn many to the Saviour in whose name they labor.

Our friends of the Methodist Foreign Missionary Society are in deep sorrow on account of the death of Mrs. Wm. F. Warren, who has been editor of the *Heathen Woman's Friend* for more than twenty years. She was a

n of untiring industry, and an enthusiastic worker for foreign missions. Igh her editorial ability the *Heathen Woman's Friend* has always been the best of our woman's missionary periodicals, and we wish to extend noter sympathy to those who are so sorely bereaved.

the seven missionaries who were adopted by the Woman's Board at the end of t year, five are still living. All but one of these sent letters to the Twenty-fifth il Meeting, although not all were received in season to be read there. We the following extracts.

m Mrs. Edwards, Inanda, South Africa:-

seems a very long time since I met a few ladies of the Woman's Board s. Bowker's parlor, and was adopted by them. Dear Mrs. Anderson with her loving arms around me, and introduced their "first child" to I felt highly honored, and many, many times since then have I been raged and supported by the thought that, however imperfect my work t be, the school and the salvation of these girls were dear to the hearts levoted band of loving friends. The Lord has been very gracious and to me all these years. I am astonished at the freedom from pain, the cal strength, the safety in dangers seen and unseen, and the favor g the people that he has given me. For all this I am sure that I am, in measure, indebted to the prayers offered for me by the ladies of the . Accept my kindest greetings at the close of your first quarter of a . We shall not all be here at the close of the second quarter; but if iety is blessed as it has been in the past, a glorious work will be done Master.

Miss Andrews, of Tung-cho, China:-

Andrews returned to her field last summer, after eight years in this Of the changes there she says: "China seems very like home to ming back. I am so glad to be again in the midst of the busy, ork for souls. When I look back to the time when I first came to, twenty-four and a half years ago, and think of the condition of 1,—not a single native Christian in the city, a little handful of boys nen homes allowed to come to our school that they might be fed 1; three or four women who had just begun to read with Mrs. nd then when I look at the condition of the work now, it is indeed what God has wrought in these years. We believe he has yet is for us; we are looking for them. Help us, pray, and send us s."

Andrus (Miss Olive Parmelee), of Mardin, Turkey:-

e delightful to come into the Twenty-fifth Annual Meeting and nony to what God has wrought in quickening the beginnings

of special interest among women in work for women, as shown by the many individuals, auxiliaries and branches now represented in the organization so humbly begun twenty-five years ago. Personally, it has been a great comfort these years to feel that, through the Secretaries and others in the Board, I had close and sympathetic relations with workers in the churches. God to-day for all the love and tender help the Board has been to me. Were I to continue twenty-five years longer, I could wish for nothing better in this line than the past years have brought. My nearly twenty-five years in Turkey have been full of blessing. Results do not chiefly show in the larger girls' schools, the added names in the church rolls, the greatly increased numbers of those who can read the Bible, the souls reached in new places from time to time, and the money consecrated to the Lord that was formerly spent on self. These things are comforting, but more satisfactory even is the gradual uplift in our congregations so that life is lived on a higher level, events regarded from a higher standpoint, and many, many individuals raised much further than they were above the brutes that perish. These are things not apparent as one reviews the work of a year or of five years, but looking back over nearly a quarter of a century they do appear.

Miss Adelia M. Payson, of Foochow, China, severed her connection with the Board in 1879, and for eleven years worked among the Chinese in the Sandwich Islands. She is now in San Francisco, doing what she can for the Chinese there. She writes:—

I FEEL that it is quite an honor to have been one of the first ladies sent to the foreign field under the auspices of the Woman's Board. Without its loving and generous aid I might never have had the precious privilege accorded me of going to a heathen land and being a coworker with my dear Lord and Master in that most blessed of all occupations, the leading of souls out of darkness into his marvelous light. . . . China and the Chinese are often in my thoughts, and always in my prayers. I thank and praise the Lord for what has been accomplished in that great empire and in other heathen lands through the W. B. M. I send you a hearty Godspeed in connection with all that you are still planning and prosecuting for the spread of the Gospel in the ends of the earth, and among the far-away islands of the sea.

AFRICA.

EDUCATION OF GIRLS IN WEST CENTRAL AFRICA. BY REV. WILLIAM SAUNDERS.

A Boys' school was established in Bailundu by Mr. Miller long before any girls began to study. When girls did begin to attend, an attempt was made to have them study with the lads. This they would not do. Their refusal caused some surprise, for in general the sexes freely mingle. As a rule there



is little restriction such as is known in some other lands. There are some customs which separate certain individuals. Mother-in-law and son-in-law, also father-in-law and daughter-in-law, shun each other as they would a snake. It is laughable to see a burly man go into a panic, shutting his eyes and hiding his head like an ostrich, all because his mother-in-law has unexpectedly come upon him, and flight is cut off. Then her consternation in turn adds to the scene.

As a rule the intermingling of the sexes is little restricted. Men and women go to the fields together, travel together, and mingle at dances, beer parties, and at the elaborate funeral ceremonies. At trials a woman interested in the case may argue, which is the form in which testimony is often given. Such being the case it was presumed that mixed schools would not be objectionable, being the more natural, and at that time the more convenient way of conducting the school. Also it did not appear to be seriously against their customs. As always occurs where the method is subordinate to getting a thing done, unwillingness to attend the boys school gave the girls a school for themselves.

The attendance at first was insignificant except when thought of as a beginning. At the time of the last annual report of the mission the two girls schools, one at Bailundu and the other at Kamondongo, had together a total enrollment of seventy-eight scholars. Now that the Chisamba Station has been recruited, it will be possible there, also, to give the work among the girls and women due attention. The attendance at these two schools from May 1891 to May 1892, as reported, shows that the work is progressing in a hopeful way. Were but one half of this number only to have their present lives made blessed, who would say it were not worth the pains. When we think of not only this life bettered, but that to come secured; when we think not merely of this, but of the blessing to go from these to others,—we begin to appreciate what is the potential value of these schools.

Any one who has followed the history of the girls schools will have observed that they have been, especially at first, subject to many vicissitudes. Comparatively good attendance would be followed by a sudden withdrawal of the scholars,—this state of things to be again gradually overcome. This has been due sometimes to the opposition of the mothers. They hold it a grievance that the daughter be withdrawn from usefulness for the space of two or three hours each day. The younger girls may obviate this objection by bringing the babies they are attending. Sometimes the "infant class, reciting in concert," is the only thing that can be heard. It is to be expected.

The girls school is apt to prosper in the degree that the boys school does. This is no slur upon the girls. Her relatives magnify the importance of

marriage. Of course she is influenced by their opinion. But more, they know that if she attends the school she will come to have opinions and practices which will render her undesired by the native man who has not been influenced by the gospel. She must, therefore, justify to the relatives—practically her owners—her attendance of school by showing that she is not spoiling her prospect of marriage. A well-attended boys school materially aids the argument. The girls, also, are quick to appreciate the greater desirability of young men who have conscientious scruples against polygamy.

In Africa the lot of woman is to cultivate fields. Whether it will ever be otherwise is of little practical interest now. Neither Christian principles nor kindly common sense suggest any attempt to change this division. Occupation is necessary to contentment. The African hovel, ten feet square and with not one window to wash, does not afford much occupation for a housekeeper. So far as the young women are concerned, and indeed most of the young men, the aim is to teach them to read easily, that they may have direct and easy access to the Word of God. They also learn to write, and perhaps acquire a bit of arithmetic; most of them may in time get some geographical knowledge. No one, however, will imagine that their intellects will become remarkably polished or keen through this curriculum.

The building up of Christian character is the one aim of the school work, as of all mission work. Whatever is taught is for this end, and it is hoped and expected that the Christian life will begin while school is attended. girl needs, not to have her hand taken from the hoe and carried to the piano keyboard, nor to be taught to sit on a rocking-chair instead of the floor; her need is to have evil and unprofitable thoughts replaced by noble ones. The constant aim is to bring to bear upon the pupil the truth of God as manifested in Jesus Christ. Progress in learning to read and write is slow—very slow. The teacher going from school to her room and finishing with a cry, sometimes shows that the scholars are as human as those at home, and that the work is often trying and discouraging. But while the pupil continues to attend some truth, some Christian ideal or Christian hope is daily held up before her mind. Through intercourse with teacher or with some scholar who is trying to obey the command, "Follow me," she has contact with Christian living, aim and thought, and thus the gospel offers itself to her. The longer the scholar can be induced to attend, the more sure is she to become familiar with Christian theory and practice. If she leave school a Christian and able to read the Bible, she has received a most valuable educa-She has become properly adjusted to truth, to the actualities, to the real, the moral order of the universe. She now looks out upon life and all its problems from the correct standpoint, and will therefore in all probability proceed in a course of normal development.

Right here a word more should be said about the real function of the common schools carried on in missions. They are evangelizing and building the character of those who, twenty years hence, will be prominent and influential factors in the community. They will surely stand for or against Christianity. Moulded to the Christ ideal, they will be the fiber and strength of the Christian community. The scripture, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing," will have signal fulfillment in the case of those who work in these schools. The work has its disagreeable side. Scholars at first are not clean. How can those who usually sit upon the lap of mother earth keep bodies, not to mention clothing, clean. But when the thing accomplished (which is the reward) is considered, the work appears desirable. It is not to be thought of as merely training a few scholars in the rudiments of education. Only rudiments, indeed, are taught as yet, but whatever is taught is absolutely subordinated to the moulding of character. The Bible is the reading book used, and the aim is to be able to read it easily.

As the need in home communities offers abundant work to the heart full of Christian sympathy, so the schools in mission lands, calling for more helpers, and the opportunities to establish new ones, offer one way of usefulness, of Christlike doing, to such as look for a sphere of labor. The proper development of this work in Bailundu and Bihé imperatively calls for an additional lady at each of the three stations. Do any say, "I fear to go lest I run without being sent?" One soul's need is the Spirit's call to some other soul to give it help. The spiritual want of the women and girls approachable with the gospel in Bihé and Bailundu, is the supreme call which will in this life come to some who might respond.

SOUTH AFRICA. UMZUMBE HOME, IN NATAL.

BY MISS S. E. TYLER.

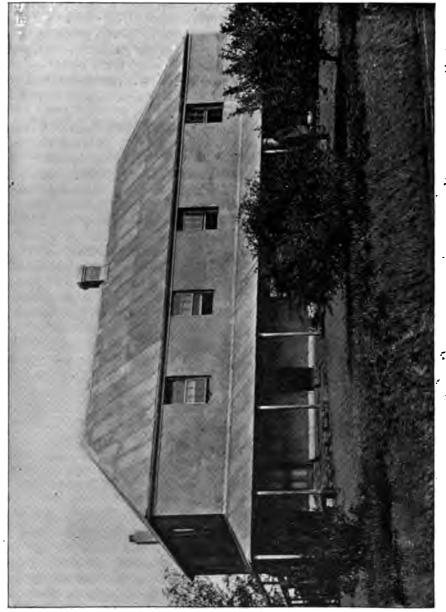
ABOUT twenty years ago a number of heathen girls came to one of our missionary ladies begging to be allowed to stay and live with her. Some them were being forced into unhappy marriages by their heartless fathers and brothers; others had heard of the privileges afforded girls living on a mission station, and wished to see whether the things they had heard were true. All, we hope, may have been led by a higher guidance, unknown to themselves. These applications seemed so decidedly an answer to the prayers and wishes of the missionary, that she at once made arrangements, and having secured an interested, faithful teacher, opened a "Home" for the instruction of kraal girls.

On the 1st of January, 1873, seven entered. After two months the mber increased to twenty-one. They occupied the house of a former mismary, and attended the daily station school until an inexpensive schooluse was erected for them. A few years ago the Home was enlarged, d an addition was made to the schoolhouse. Owing to the limited accompations not more than ninety girls have been received at one time, though any applicants are turned away every term. We trust the time will come ten there will be room for more.

All the cooking and work of the Home is done by the girls, as well as the inging and cutting of the wood, drawing water from the river near by, inding corn for their morning meal of "hasty pudding," weeding and rvesting of the corn, bean, potato, amadumbi, and pumpkin gardens, which pply their food. Besides all this, they keep the school premises in order. ney are taught all kinds of plain needlework, and many of them are able cut as well as make their own clothes. The earnest aim of the teachers sever been, not to elevate the girls too far above their own sphere, so that ey will be unfitted for their future lives, but to endeavor to instill into them rrect Christian principles, habits of industry, neatness, and cleanliness. nat there is a marked difference in the homes of those who have attended hool and those who have not, is a cause for joy and encouragement. ne efforts shown in making and keeping their homes neat and tasteful is ry pleasing to us, as we go among them.

The Bible has always held the first place in their daily instruction. As ey have so little literature of their own, they are taught English sufficiently translate simple books into their own language. The sketches of the lives noted Biblical characters, such as "Paul," etc., which have been prepared the girls for use in Sunday-school concerts, have been very nicely done. pecial attention is paid to singing, and all the usual English branches are 19th, their compositions showing a good deal of thought. Much good 19th has been done by those who have taught in their heathen kraals and on 19th sion stations, and one bright Christian girl, "Yona," became a mission-to inland tribes. The influence of such a life, laid down for the Master, I never be lost.

One of the missionaries writes: "We have made a point of speaking to heathen girls we have seen, asking them if they did not want to learn to d, and if they had not desires for something better than a heathen life? is has probably had something to do with the fact that within a few nths seventeen girls have presented themselves at our door with the annocement that they 'wanted to learn.' All but two of these were runays. As they had no clothing except beads and blankets, my first object



ŀ

to get them into decent attire. So when a girl came I sent her at once ie river for a bath, and when she came back I generally had some old ient of my own for her to put on. In most instances an angry father appeared upon the scene, demanding his daughter. If he could pere her to go back with him he might do so, but we would not allow him im into the house and forcibly take her with him. Some of the girls led to the persuasion of their friends, and returned home. Others remed. It seems to us that there is no better way of helping them than by iving and assisting such as have the courage to come to us."

'e should like to see a Girls Home at every mission station, with accomations for all who desire to attend.

wo new teachers, Miss Alice F. Stillson and Miss Agnes M. Bigelow, whose porwe give, went to the Umzumbe Home, arriving a little over a year ago, and have red heartily into the school work. Miss Stillson writes as follows of her first

WHAT shall I tell you of the work here? These seven weeks of school : passed rapidly and smoothly, with no important events. We are kful for the prevailing spirit of cheerful obedience, and we rejoice in earnest Christian spirit manifested by many of the girls. The diligent, ligent study in the Bible classes, comprising the three upper standards, The advanced class, under Mr. Bunker, have been s us much joy. ying the Sermon on the Mount, making analyses of leading passages; are learning to extract in that way the truths of a passage, and seem tly to enjoy it. Miss Bigelow's class, too, are improving in Bible study. other Bible classes are taught in Zulu, and much of the work is coming to memory portions of Scripture. The verbal memory of this people If they have a definite thing to commit to memory from a they can learn a surprising amount; but to dig out facts from observato reason out the truths of a proposition, is not in the nature of their is until there has been a long course of instruction. Arithmetic is not · favorite study. The definitions and rules of technical grammar they recite as glibly as possible, vet break every one in writing a dozen Our prepositions and irregular verbs are uncertain itities in their hands; yet we do get some excellent specimens of nare letters from the highest class."

f the term which closed in November, 1892, Miss Stillson writes:-

; spiritual things, while there has not been a specific time of special init, yet our hearts have been gladdened by the change of purpose and luct in two or three cases. One rather small girl—twelve years old— 1 a Christian home, last term showed a spirit of open rebellion; a saucy





r that tried us all. I had occasion several times to reason with her ve her discipline. My heart yearned over the girl, while I trembled turn she might take. But when, on returning to school, she chose her



ISS ALICE F. STILLSON.

she did love Jesus, and was had taken away her sinful In not a few cases we rejoice eady growth of character; the serception of spiritual truth; ased love of God's Word. It erful how the Spirit of God ieir spiritual understanding, they may be very dull in our ideas on this world's These are the rewards, the which we toil. There is

study the wishes of the teachers. She has been timid about declaring her purpose, but when I questioned her she

companions from the pronounced Christian girls, I thanked God and took courage. Her Bible lessons have been faithfully studied, her work well and faithfully done, and she has seemed to

MISS AGNES M. BIGELOW.

side, but perhaps it is not darker than the reverse side of any Chrisk in the world. Heathenism is a blackness of darkness, and the first coming in contact with it is something that must be experienced 10wn. The environment of sin and evil in which the majority of

these girls are placed is fearful to contemplate. That some do fall is not surprising; that a good number withstand it all and keep themselves unspotted (no, are kept), is proof of the marvelous power of the gospel of Jesus Christ.

For lack of teachers and accommodations we postponed the kindergarten for this term; but I have missed it sadly, and hope to resume it next term. One great pleasure I have had this term—that of gathering the Station children on Sundays at the time of usual service for a Children's Service, with pictures, blackboard exercises, etc. They seem interested, happy, and remember a good deal. Some can understand English, but one of our schoolgirls interprets for me. So we strive to sow the seed, knowing that God's word is a live seed that will surely spring and grow.

During the term, on two or three occasions a few of our girls have gone with Ntoyi to the kraals to invite the people to church, to talk and pray with them. There is a wide field, great work, few workers. Will you not pray that this fair land of Africa, this beautiful colony of Natal, may soon become the kingdom of our Lord and of his Christ.

WEST CENTRAL AFRICA. LETTER FROM MRS. WM. FAY.

Mrs. Fay writes as follows of some of the young workers in the little Mission Church in Kamondongo:—

I no not think I have yet made you acquainted with the little new babies that have all come in with the new year. I will mention the names of some of our young folks, as some of you already know them by name, and those who do not may like to become familiar with them. You remember Elundula, the irrepressible, whose bump of conceit is only overtopped by his enthusiasm and earnest desire to do what is right; a boy full of faults, yet we all like him. And when we remember what he was and note the improvement, we can feel sure that to him may be fulfilled the promises given to "him that overcometh."

I have often wondered whether we ourselves "overcame" in like proportion, considering our light and advantages. Elundula married Kasamun, and now they have a bright, pretty baby, with all the characteristics of her father. She is full of life, and very winning. We see such a difference in the children of our Christian families and those at the villages! I have the honor of being the namesake of this little child.

Lumbo, our "stand-by," solid, but slow, married Nduva. Their little girl's name is Salome. The child does not seem very strong, and is now quite sick, but we hope will pull through all right.

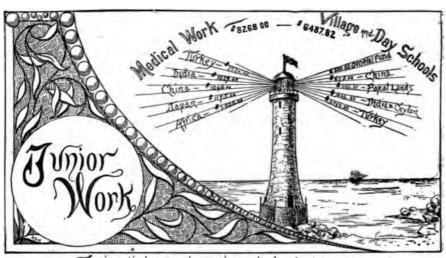
Kasoma, neat, particular, quick to improve himself, and nice appearing, married Lohuma, and theirs is the youngest baby, only six weeks old. Two other couples recently married are Cinyuna (brother of Kasoma) and Cimuna, Kakeuge and Visenga.

Cinyuna is quite the opposite of his brother,—slow, plain,—but has quite an influence over those with whom he comes in contact. These two brothers are the deacons of the church.

Kakeuge is one of the most awkward young men one can imagine,—always seeming to do just the wrong thing at the wrong time, yet in many ways is very capable; and it was he who, as he afterward expressed it, "caught mercy" when, soon after we first came here, all our boys left us because they thought they did not get big enough pay or presents enough, and he alone remained. His wife is as sweet, and winning, and lovable as he is awkward. I might go on to write you indefinitely about our young people, and hope as time goes on you will feel better acquainted with them. These young couples have built houses in our village, and altogether we have about fifty living here, including those who work for us, and others who attend school. Of those not yet married three or four have houses together.

Some of the young men are manifesting considerable ability in preaching. I call it preaching, because it is well worthy the name. They seem to comprehend the gospel truth, and I have been surprised to hear how well they have been able to represent it to the people. We have begun sending them out to the villages to hold services, and will soon have them holding regular services at three different villages once a week.

Mr. Fay goes twice a week to other villages, and on Saturdays Miss Belle and I go with the baby organ to a village about three miles distant, the boys carrying us in tepaias. I began taking the baby along, but she attracted so much attention from the service, that I have to leave her in Mr. Fay's charge, and he tends baby and writes sermons at the same time. We are obliged to arrange our work in the most systematic way in order that it nay move on, for the absence of Mr. Saunders and departure of Dr. Clowe eaves us very short-handed. The work does move on most hopefully; six Poys and two girls have recently asked for baptism. Two young men at the 'illage say they have accepted. A few days ago Mr. Fay saw one of them moking, and said to him, "If you have accepted, why do you smoke?" He said he had asked one of the missionaries if it was wrong to smoke, and he had replied, "In our country some of those who were Christians smoked and some did not," so he kept on smoking. Mr. Fay said "Yes; but those who do not are more than those who do." Whereupon he stepped upon his pipe and broke it.



—To give light to them that sit in darkness how in-

THE LITTLE BRIDE THAT WAS TO BE. BY MISS E. J. NEWTON, OF FOOCHOW, CHINA.

ONE day late in the autumn of last year word came that we were to be invited to a wedding within a few days. Inquiry revealed the fact that the only son of one of our Bible women had been betrothed for three years; and as the girl's family were very poor, they were unwilling to support her any longer, and were insisting that she be married at once. The father was evidently not very enterprising, but sometimes made a little money by collecting and selling the ashes from burntidol paper. This "mock money" is made by pasting sheets of pewter foil, beaten very thin, on paper; and of course when it is burned the ashes contain some particles of pewter, which can be melted, and used over again. The mother's business was to dip the melted pewter from a little kettle over the fire into tiny, flat moulds. These pewter cards, after being trimmed evenly, are carried to the beaters, who all day long, and sometimes far into the night, pound, pound, with their heavy hammers to prepare the foil for the idol paper. So you can guess there was not much of intelligence or happiness'in the home shared by Leng Kuang, the wife chosen for the young man, and her younger sister. The name means The Lotus Flower, that it is hoped will attain to some exalted posi-When we learned that she was only twelve years old in Chinese reckoning, which really means about eleven, and that the weak mother had yielded to her silly boy, twenty-two years of age, and chosen a heathen girl with bound feet, we felt that we had cause for righteous indignation, as such an example as this from one in her position would largely destroy any good

ence she might have in urging heathen women to give up their wrong oms. So we set ourselves to see what could be done, for the time was short, the wedding day was set, and the bridal outfit nearly ready. It insidered very disreputable, and an almost unheard of thing, for an enement in China to be broken. The marriage contract is carefully written,



THE LITTLE BRIDE THAT WAS TO BE.

amount of money agreed upon paid, and then, no matter how long the riage may be delayed, the girl is just as much the property of the husl's family as their cows or pigs, although of course they do not speak of ng and selling, but have more euphonious terms by which to designate transactions.

For several days the matter trembled in the balance. There was famil pride to be conquered, the unwillingness to bear what people might say, a angry heathen uncle who had helped his nephew to the betrothal money t be appeased, etc., and the excitement ran high; for we felt that unless som compromise was made we could not employ the mother longer as a Bib woman. At last, to our great joy, she promised to take the little girl in her family as a sing mo kiang, or "little wife" (a custom common in Chin where the child is brought up much like a daughter till she reaches a ma riageable age), to unbind her feet, and put her in the boarding school, wai ing for the marriage till she is at least sixteen. It was a great concession make to Christian, and what perhaps sometimes seems to them merely fo eign custom; but the victory was won, and instead of her riding to her hu band's house in the gaudy red bridal chair, a woman was sent on tl appointed day to bring her home on her back; and now, quiet and modes with feet relieved from suffering and deformity, and on which she can wa to church with the rest, the little girl is one of our happy, busy pupils, ar apparently all parties concerned are pleased at the solution of the probler Little Leng Kuang stands before you wearing her silver anklet, probab very much like those worn in Bible times, and with the heavy bracelets, tl sign of her betrothal, still on her hands. She cost seventy-four thousar cash, about seventy dollars, and so is quite a valuable piece of property; b we trust in the new life into which she has come she will soon realize th the precious soul God has given her is beyond price, and that she will b come one of Christ's own little ones, a light bearer to those around he Will you not sometimes remember her, and ask God to make her life a gre blessing?

SOME GIRLS IN INANDA SEMINARY.

BY MRS. M. E. K. EDWARDS.

A Missionary society in Euphrates College not long ago assumed the support some girls in Inanda Seminary, South Africa. A letter from Mrs. Edwards to t society has passed through the Board Rooms, from which we make the followin extracts:—

THERE are two girls in the house this vacation, daughters of a chief, wi different mothers. One, Nonadehe, is the daughter of the chief wife, ar therefore worth more cattle than the other,—one hundred head of cattle, while the other, Lusime, is worth only forty head.

Nonadehe ran away from home, and came to us in January, 1891. The father tried every way in his power to get her to return, but she steadfast refused. When the school closed for vacation, in June, 1891, Nonadel went home. Her father met her at the gateway of the kraal, and told her tried to the school closed for vacation.

to take off her clothes. This she refused to do, and he commanded her mother to see that it was done. The mother flew at her, and tore off her dress, when Nonadehe caught up her shawl and ran away, and came back to us. In January, 1892, her friends pleaded so hard, and made such fair promises that she might return when school opened, that she went home with the messenger. She was closely watched, was not allowed to go to meetings, to read her Bible, nor to talk with Christian people. She could not escape. This continued till last July, when her father was called to attend court in another district, and all the family except herself went away from home to a beer-drink, and she took advantage of their absence and came to us again. The chief has since sent repeatedly to take her away, but she refuses to go.

Lusime, the daughter of the same chief, was engaged to Lidada who sent forty head of cattle for her. She engaged herself to him on condition that he would allow her to be a Christian. He consented; but when he found it meant no more beer, no more dancing at beer-drinks, he wished to give up the engagement. Her father, in order to retain the cattle, refused to allow her to dress, to attend service, or to read the Bible. She bore it as long as she could, sending her contributions regularly, until she feared they were making preparations to take her forcibly to the man's kraal, and she came back to us. She was warned that her father intended to apply to the administrator of native law to send a policeman for her. Miss Price and I took Lusime to Durban, and asked for an audience with the governor. We were refused, and referred to the secretary for native affairs, who assured us that the law was quite sufficient to protect the girls. I told him this was the fourth case this year in which the girls had fled to us, and we did not know what to do about them. The other three had been compelled to form obnoxious marriages, and I wished to shield this one if possible. He promised to write to the administrator of native law about the case. The chief chanced to be present attending court, and was called in. He was so angry he could scarcely speak, and talked about his right to sell his daughters, and enjoy his riches. When I left I shook hands with him, and tried to comfort him by telling him I knew his heart was troubled.

These two girls have aroused a good deal of sympathy among Christian Colonists, and one of the most prominent lawyers in the colony assured me he would aid in every way possible, free of cost. He is a member of the legislative council, and will take charge of a petition to have the law altered. Much prayer has been offered for us in these trying times. Lusime told us of one girl who was being forced into a marriage, and as she could not refuse, according to law, until the parties were all assembled for the marriage feast,

she armed herself with a large butcher knife, and danced until an opportunity offered, when she ran away. Chase was given, but she prepared to defend herself with the knife, and they gave her up. She was afterward married to a young man of her own choice.

Not long ago the sister of one of our native preachers was to be taken to a man whom she did not wish to marry. The next morning her dead body was hanging in the gateway of the cattle kraal. White people do not begin to know the cruelties practiced on these girls.

FOR CHILDREN'S MEETINGS.—KINDERGARTEN WORK IN FOREIGN LANDS.

BY LOUISE ORDWAY TEAD.

Programme.

Borrow, if possible, the colored balls and other kindergarten gifts, also samples of weaving and paper folding, and place them in a conspicuous place as decorations and object lessons.

Scripture selections: Matt. xviii. 1-5; Prov. viii. 17; Mark x. 13-16.

If possible, invite some little child who attends kindergarten to recite two or three of the little motion songs which he has learned there.

Explain the meaning of the word kindergarten, the "child-garden." The word "heathen," which we use so much, means a "dweller on the heath,"—that is, one who is far away from many privileges and joys in a lonely and desolate place. The kindergarten in heathen lands, then, is a most beautifu and helpful thing; it is a garden in the waste place; it shall help to consummate the prophecy of Isa. xxxv. 1, 2: "The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose—It shall blossom abundantly, and rejoice even with joy and singing."

We may visit the kindergartens, going first to Smyrna. The picture found on the certificate of shares in the kindergarten building in Smyrna will give some idea of how the children look. A description of the work will be found in the leaflet, "The Smyrna Kindergarten," price three cents. A short report may also be found in the LIFE AND LIGHT for October, 1892.

The next one to visit is in Cesarea. A leaflet descriptive of this will furnish information, which should be told, not read, to the children,—"Kindergarten in Cesarea," price three cents.

It is now quite a journey we have to take to the next kindergarten, for it is in Kobe, Japan. Dr. Root has given a very interesting description of it in the Life and Light for October, 1892, and the pictures illustrating this article should be shown the children. In the November number of the Life AND Light, page 537, is also a letter of interest about it.

miteboxes described in the January LIFE AND LIGHT would be riate to give out where it is thought best to give money to the Smyrna garten.

ight prove a pleasant feature to introduce the Birthday Box, and let ldren whose birthdays have occurred since the last meeting put in as pennies as they are years old. They should come up to the table and the pennies in the box, and remain standing before the leader until lowing prayer has been said:—

"For our pleasant birthdays, While we gladly sing, For our years so happy, Lord, our gifts we bring.

For thy love, dear Saviour, For thy tender care, Thankful hearts we give thee, Hear our birthday prayer.

May we truly love thee.
Thy dear children be;
Take our lives, Lord Jesus,
All our days for thee!"—Infant Praises.

Our Work at Yome.

E POWER OF THE HOLY SPIRIT IN MISSION WORK. BY MRS. C. L. GOODELL.

His guiding power in plans and measures. (2.) His power in lual lives.

re are two distinct sayings of our Lord Jesus to his disciples which ment one another, and, taken together, constitute the Divine plan for the world; they are these: "Go ye into all the world, and preach spel to every creature," and "Ye shall receive power when the Holy is come upon you."

first of these has been the watchword of the Church of Christ in all es; the second is the warrant or seal to the preaching, and to the minds disciples could have but one meaning,—fitness for the great work they do for their departed Lord. Without the power of the Holy Spirit eaching would be utterly vain; and without the preaching, the bestowof the power would be of no practical avail.

disciples who heard these words from the lips of the Great Teacher ong since ceased from their earthly labors, but the sacred commission 18, the blessed heritage of God's children who come after them; and the promise of the power, also. The Holy Spirit is the Christian's power for mission work now, as then; and this work will increase and cover the whole earth, in proportion as individual workers yield themselves to be possessed, and led, and used by the Holy Spirit.

Christ himself did not begin to preach until after his baptism by the Holy Ghost. If he was dependent upon this Divine power in order to work the works of Him that sent Him, how presumptuous for us to undertake the work He lays upon us in anything less than the same holy anointing!

In this day of marvelous Christian activity, perhaps we do not need so much to be stirred to take more interest in missions, as to learn to wait more earnestly for the Spirit's guidance in our plans and measures. I fear many of us make a mistake just here; we fail to make the power of the Spirit a practical thing. It is true there is a great deal to be done, and it requires constant effort and labor. Prayer meetings must be kept up; information must be circulated; money must be raised; organizations must be sustained; and the leaders must counsel together and decide. All this must be done. But let us remember that it will be well done just in the measure in which it is done in the power of the Holy Spirit. The explicit promise of Christ is, "The Spirit will guide you."

We find repeated recorded instances of the Spirit guiding individuals in the details of service. In the account of Philip's mission to the eunuch, "The Spirit said unto Philip, Go near and join thyself to this chariot." Paul testifies that at one time he was "forbidden of the Holy Ghost to preach the word in Asia." "While Peter thought on the vision the Spirit said unto him, Behold, three men seek thee. Arise, therefore, and go with them." Again, "The Holy Ghost said to certain men in the church at Antioch, Separate me Barnabas and Saul for the work whereunto I have called them." In all these cases it was not a general influence or vague impression that was left on the minds of these workers, but a definite leading of the Spirit to bring about certain ends. So we may have the no less sure guiding of the Spirit in the details of our work if we prayerfully seek it, and in humble dependence wait for it.

If we will only let this great truth get possession of us, and venture out upon it in faith, we shall find great relief from anxiety and burden concerning the work that presses upon us to be done. Instead of trembling under a sense of our own insufficiency, we shall be inspired by the thought that it is not I, but the Spirit within me that doeth the works. After restoring the lame man, Peter said, "Why fasten ye your eyes on us, as though by our own power we had made him whole?" It was when the apostles were filled with the Holy Ghost that "they spake the word with boldness, and great

grace fell upon all that heard and believed." We read of Paul and Barnabas, that "they so spake that a great multitude believed." Again, concerning unbelieving Jews who were disputing with Stephen, "They were not able to resist the Spirit by which he spake."

Oh, how greatly we need this power in our individual lives! And we may all have it. The Spirit does come now, as of old, in power upon men and women. He is still mighty to purify and make meet for His service. If we are filled with the Spirit as were these apostles, He will be in us an impelling, convincing power, that will manifest to the world the riches of the slory of Christ, and win all hearts to him.

One of the most searching passages in God's Word when rightly understood, and one which we ponder almost with bated breath, is this: "Each man's work shall be made manifest; and the fire shall prove each man's work of what sort it is." The "wood," "hay," and "stubble" spoken of in this connection, plainly stands for the work we perform in our own strength; while the "gold," "silver," and "costly stones" represent that which we do in the power of the Holy Spirit. In either case it is our work; the difference is in the kind of power we use. The one work will be burned; the other will abide. How important that our mission work be of the sort that will stand the final test! All else will go for nothing, and at the last will be consumed in the flames, even though wrought upon the foundation of Christ.

We may belong to a large and strong missionary organization; we may be in constant attendance upon the meetings; we may give generously, and our efforts may have a savor of success; but only as it is inspired and pervaded with the indwelling power of the Spirit, will souls, through us, be converted, and the heathen brought to the saving knowledge of Christ.

During the three years of our Saviour's ministry on the earth, we learn but little of his disciples, except that they were with him day by day, under his personal tuition and training. Christ was the preacher then. They were learning how; their time was not yet. "Come ye after me, and I will make you to become fishers of men." The being with Him was the preparation they needed first. But after our Lord's resurrection, just before his ascension, He said unto them, "As my Father hath sent me, even so send I you. And when he had said this, He breathed on them, and saith unto them, Receive the Holy Ghost." It was from the lips of the once dead but risen Saviour that the breath came forth upon that little company at Jerusalem,—a foretaste only of the fuller baptism they were shortly afterward to receive on the day of Pentecost. It was enough, however, to teach them that the great commission could be carried out alone by those in whom this holy fire was kindled.

The lesson is plain to us. From our ascended and glorified Christ, the Holy Spirit now comes in power upon those who wait before Him for this necessary furnishing. An eminent writer says: "Most of us are too strong for the Lord to use us,—too full of our own schemes, and plans, and ways of doing things." May not this be a secret we must be honest enough to confess, though it humbles us to the dust? Have we not often ransacked our own human treasury of resources, and with closed eyes passed by the Divine grace that alone is sufficient? Oh that our eyes may be open to see, and our hearts to understand, the all-important truth that it is "not by might, nor by power, but by my Spirit," that we can become channels of blessing to this lost world, and help to do the "greater works" in Jesus' name!

In the words of another: "For this power we must wait before God in the secret place; and if we are to pierce to the dividing of soul and spirit, we must wait until He makes our quiver full of arrows, pointed and barbed by the Spirit himself."

HINTS FOR ANNUAL BRANCH MEETING.

BY MISS S. E. DAGGETT.

The following suggestions were presented by request at the delegates meeting held in connection with our last annual meeting. As Miss Daggett says they are intended to refer only to the "machinery" of a meeting, but all our readers who have had experience in such matters will agree that the smooth running of this same machinery is very necessary to the spiritual part of the meeting, and they will be very glad of these helpful hints.

An annual meeting Memorandum Book is most helpful. This book should contain reminders of all the different arrangements that are to be made, and the length of time needed for them in advance: of correspondence with regard to railroad fares; of parliamentary forms that are to be observed for proper business conduct; of lists (of officers or delegates) that are to be prepared and put in charge of some one member of the Executive Committee; of various matters that will need care on the day of the meeting, like reception of guests, instruction to newspaper reporters, and to ushers and doorkeepers; of all the small articles—that sometimes are missing at the important moment—that should be provided for use, such as a Bible, hymn book, gavel; to have the clock set going, and set right; a person provided to lead the music, etc., etc.

Such a book should contain also a record of past mistakes in similar meetings, headed "Criticisms from annual meeting, 1891 or 1892," and followed by a list of "Don'ts." A meeting called soon after the annual meeting for the express purpose of finding fault and collecting the results of experiences of all the Executive Committee while they are fresh in mind, enables a committee to make stepping-stones of failures.

Quietness in the church can be secured by very definite instructions to ushers, and a strict enforcement of them: allowing no talking near the

doors; having some one in the vestibule to maintain quiet among those who are waiting; seating late comers in back seats until an address or report is ended; furnishing blank books and pencils to ushers, that all communica-

tions may be made in writing during speaking on the platform.

Avoid too stereotyped ways of conducting meetings. Call for suggestions from wise and observant Branch members, and be willing to try those that seem promising, even though they may also seem somewhat revolutionary. Possibly the platform has monopolized too large a share of the meeting, and the workers in the pews might strike fire by closer contact than mere listening. In such cases some part of the time might be given to separate conferences, where the practical experiences of our workers can be brought out in smaller gatherings. Often they will not give them in a general meeting. Let one of these conferences be for auxiliaries and officers, another for mission circles and leaders, another for Christian Endeavor Societies; in each case appointing a leader long enough beforehand to give her time to thoroughly plan and announce her subject and select her helpers in opening discussions.

Send out programmes of the annual meeting in good time beforehand, with names and times of speakers, subjects of conferences, railroad arrangements, and all the information that might influence people to come, remembering the great competition of these days and the pains taken to attend in other causes. Resolve the whole Executive Committee into a committee of the whole, and assign the details of the day's plan among them, that each section of it may be in charge of some one or more members of the committee.

If possible let the leader of the meeting have an assistant for the day, who will relieve her entirely of all thought and anxiety for the machinery at the time. In this way much distraction and delay, much friction and general fussiness, can be avoided. This assistant needs to be thoroughly familiar with the whole order of proceedings, and, if possible, with all who are to take part: making sure that speakers are near the platform, and on it at the right time; keeping herself within reach of a glance from the leader, and able to warn her beforehand if any failure or change has occurred. In fact, she should keep going all that part of the apparatus which, though important in its results, needs to be kept out of sight, and which, if seen, distracts attention.

It is freely admitted that these suggestions seem mechanical and on a low plane in connection with so lofty a subject as missions, and for occasions when hearts are to be helped through learning the experiences of others, and uplifted and stimulated by devotional services and by missionary information and inspiration. But our subject was the machinery of meetings; and it remains true that the more perfect the track and the engine, the more smoothly, swiftly, safely and surely will the treasure carried reach its destination.

SCHOOLS OF THE WOMAN'S BOARD IN AFRICA.

TOPIC FOR APRIL.

1. Inanda Seminary. 2. Umzumbe Home. 3. Kraal schools in the Zulu Mission. 4. Girls' schools in the East and West Central African Missions.

If it is desired to give a sketch of the material—the women and girls—from which the schools must draw for pupils, good descriptive articles will

be found in Life and Light for January and December, 1871. Since the topic includes only the schools of the Woman's Board in Africa, the references are all taken from Life and Light, where naturally the best account of them will be found. We should recommend that only brief general sketches should be given to three of the divisions, and that the main part of the meeting be spent either on Inanda Seminary or on the Umzumbe Home.

1. Inanda Seminary. For historical sketches, see LIFE AND LIGHT for May, 1885; for general conduct and progress of the school, August, 1888, May, 1890, and March, 1891 (the latter article has good illustrations); for description of the pupils, October, 1890, and August, 1891; for incidents,

July and November, 1873.

2. The Umzumbe Home. For a sketch of the beginning of mission work in Umzumbe, see Life and Light for December, 1881; the beginning of the school, September, 1875; description of the first building and surroundings, May, 1880; general outline and progress, February and August, 1881, April, 1883, March and September, 1885, and February, 1889; for incidents, April and September, 1884.

3. Kraal schools in the Zulu Mission. For their beginning, see LIFE AND LIGHT for December, 1878; for general account and description, May, 1886, September and October, 1888, and November, 1891; for incidents, Febru-

ary, 1887.

4. Schools in the East and West Central African Missions. Africa, August, 1886, July, 1888; for West Africa, August, 1891, and Rev. Wm. Saunders's article on page 108 of current number.

In answer to a number of inquiries, we wish to say that the article "If They Only Knew," in our December number is published as a leaflet by the Methodist Society, and may be obtained from Miss P. J. Walden, 36 Bromfield Street, Boston. By an oversight the article was not credited to this leaflet as it should have been.

We have had inquiries for several articles lost at our Annual Meeting in January. Any lady who found such articles, from handkerchiefs up to fur tippets, will confer a favor upon the owners by bringing or sending them to No. 1 Congregational House.

WOMAN'S BOARD OF MISSIONS.

Receipts from December 18 to Jan. 1, 1893.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Madison, Aux., 22.40; New Castle, Aux., 26; Bremen, Ladies, 3; Camden, Aux., 33.65, Cong. Ch., S. S., 5,

90 05

New Hampshire Branch.—Miss A. E. Mc-Intire, Treas. Amherst, Mrs. Edward Aiken, 25; Exeter, Aux., 17; Hollis, Aux., 2; Manchester, First Ch.. Aux., 55; Nashua, Aux., 21.50; Seabrook and Hampton Falls, M. C., 10; Webster,

NEW HAMPSHIRE.

132 50 132 50

Total,

90 05

Total.

RECEIPTS.

1	RECE	IPTS.	181	
VERMONT. Fairfax.—A Friend, Total,	40		980 36	
MASSACHUSETTS.	- 1	Warren.—Cong. Ch., West Brookfield.—Prim. Dept. Cong. S. S.,	40 00 10 00	
Andover and Woburn Branch.—Mrs. C. E.	1	Wollaston.—Cong. Ch., Worcester.—Mrs. H. M. Smith,	5 00	
Swett, Treas. Lowell, Highland Ch., Aux., 22: Winchester, Aux., 24.99; An- dover, Free Ch., 8.50, West Ch., 5.30, South Ch., 50 cts., United Ch., Aux., Self-denial and Thank Off., 17.58,	ł	Worcester.—Mrs. H. M. Smith,	65	
dover, Free Ch., 8.50, West Ch., 5.30,	- 1	Total, 2,	220 58	
South Ch., 50 cts., United Ch., Aux.,		LEGACY.		
East Dittoriou.—Intel Chitaren,	78 87 30	Dunstable.—Legacy of Mrs. Elizabeth R.		
Hampshire Co. Branch.—Miss H.J. Knee-	1		200 00	
land, Treas. Easthampton, Emily M. C., 25; No. Hadley, Aux., p. c. const. L.		CONNECTICUT.		
M. Mrs. Helen E. Howe, 5; Northamp-		Manchester.—Second Cong. Ch.,	22 80	
	55 00	Total,	22 80	
Mariboro — Mrs. F. W. Pierce, 2 Morth Middlesex Branch.— Mrs. A. R.	20 00	The total from the Hartford Branch, re-		
		ported in the February LIFE AND LIGHT as 291.15, should be 791.15.		
Dunstable, Pansy Band, 15, Sherborn. —A Friend,	30 00 40			
Suffolk Roanch Miss Myrs R Child		NEW YORK. Fairport.—Cong. S. S.,	10 00	
Treas. Auburndale, Aux., 55.65; Boston, Friends, 75, Shawmut Ch., Aux., 97.10,		Miller's Place.—Mt. Sinai Cong. Ch., Aux.,	8 37	
Shawmut Helpers, 3.35, Berkeley Tem-	ł	Total,	18 37	
Shawmut Helpers, 3.35, Berkeley Temple, Aux., Mrs. S. W. Dewing, const. L. M's Miss M. L. Dewing, Miss Myra D. Steele, 50, Union Ch., Y. L. Aux., Self-denial, 6, Mt. Vernon Ch., Aux., 25.18, Cantal Ch. Aux., Aux. (J. 28), done 3.26.		•		
denial. 6. Mt. Vernon Ch., Aux., Self-	l l	Jenifer.—Woman's Miss. Union, Colored		
	ł	Cong. Ch.,	3 00	
112.56, Bearers of Glad Tidings, 10; Chel-	i	Total,	3 00	
sea, Central Ch., Aux., 75, Third Cong.		MINNESOTA.		
Cambridgeport, Prospect St. Ch., Aux., 112.56, Bearers of Glad Tidings, 10; Chelsea, Central Ch., Aux., 75, Third Cong. Ch., Aux., 10, First Ch., Aux. (77.25 Self-denial), 411.25; Dorchester, Harvard Ch., Aux., 40.45, S. S., 10, S. S. Ch., 8, Second Ch. Aux. 162, 11, Village Ch., Aux., 15.		HutchinsonY. P. S. C. E.,	4 20	
Aux., 40.45, S. S., 10, S. S. Cl., 3, Second Ch., Aux., 156.21, Village Ch., Aux., 15:		Total,	4 20	
Ch., Aux., 166.21, Village Ch., Aux., 16; East Boston, Madura Aux., Maverick Ch., 72.62; Hyde Park, Aux., 9; Need- ham, Aux., 50; Newton, Mrs. J. L. By- ington, 26, Eliot Ch., Y. L. M. S., 30; Newton Centre, Aux., 98.37; Roxbury, Walnut Ave. Ch. Aux., 135; North Ros.				
ham, Aux., 50; Newton, Mrs. J. L. By-	l		491 90 116 00	
ington, 25, Eliot Ch., Y. L. M. S., 30; Newton Centre. Aux., 98.37; Roxbury.	- [Legacy,	200 00	
Walnut Ave. Ch., Aux., 185; South Bos-	ļ	Total, 2,	812 10	
Receipts from January 1st to Jan. 18, 1898. MAINE. VERMONT.				
Maine Branch.—Mrs. W. S. Dana, Treas.	i	Brandon.—Mrs. Joshua Young, Vermont Branch.—Mrs. T. M. Howard,	5 00	
Moise Branch.—Mrs. W. S. Dana, Treas. Bath, Central Ch. and Soc'y, 20; Gorham, Aux., 50; Westbrook, Second Cong. Ch., 47.59; Waterville, Aux., 16.02; Calais, Aux., 12; Rockland, Aux., A Christ-		French Branch.—Mrs. T. M. Howard, Treas. Brandon, M. B., 25; Brattleboro, W., Aux., 5, Y. P. S. C. E., 5; Duxbury, Mrs. Samuel Turner, 1; Hartford, Aux.,		
mas Offering, 1; Camden, Aux., 6.35; Portland, Miss'y Union, Thank Off., 71.25, Williston Ch., Aux., Thank Off., 25.60, State St. Ch., Aux., 79.21, High St.	- 1	9.85. Extra-Cent-a-Day Hand 10, Hinge-		
71.25, Williston Ch., Aux., Thank Off.,	.	burgh, Aux., 5; Morrisville, Aux., 10; New Haven, Munger Band, 5; Rutland, Aux., 78, S. S. M. B., 5; Springfield, Aux. (15 special silver year), 75, Y. P. S. C. E., S. South Stanstead P. O. 12, St. Lohse.		
Ch., S. S., 3.50,	5 52	Aux., 78, S. S. M. B., 5; Springfield, Aux.		
	5 52	5; South Stanstead, P. Q., 13; St. Johns-		
NEW HAMPSHIRE.	-	S. C. E., 14.42: Windham, V. P. S. C. E.		
Men Hampshire BranchMiss A. E. Mo-		5; South Stanstead, P. Q., 13; St. Johnsbury, South Ch., Aux., 33; Stowe, Y. P. S. C. E., 14.42; Windham, Y. P. S. C. E., 5; Ex., 108.03, less, Brattleboro, Y. P. S.		
Intire, Treas. Amherst, Aux., 7.35, Car-	1	C. E., 5,	201 24	
Intire, Treas. Amherst, Aux., 7.35, Car- rier Doves, 5; Derry, Aux., 33.50; East Derry, Mrs. M. G. Pigeon, 42; Hanover, Aux., 4.30; East Jaffrey, Birthday Club,	1	Total, 2	206 24	
Aux., 4.30; East Jaffrey, Birthday Club, 18; Jaffrey, Lilies of the Field, 7; Man-				
chester, First Ch., 10.60; Nashua, Aux., 149.55, Talent M. C., 25, Mrs. Matthew		MASSACHUSETTS.		
Barr, const. self L. M., 25, Matthew	8 30	Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Andover, Free Ch.,		
	8 30	E. Swett, Treas. Andover, Free Ch., Aux., 20, South Ch., 3.40, Mrs. Irene P.		
IOMI, SIC	000 1	Draper, const. L. M. Miss Ella F. Dra-		

per, 25; Lowell, Kirk St.	Ch., 11.80, High-		LEGACIES.	
land Ch., 56; Woburn, V 5; Malden, First Ch., Y.	Voburn Workers,		FitchburgLegacy of Mrs. M. A. Dick-	
Lexington, Aux., 15.68,	. P. S. C. E., 6.80;	143 73	inson,	900
Auburn Mrs. Braman R	ich,	20 00	South Boston.—Legacy of Mrs. Sarah H. Kent,	500
Barnstable Branch.—Mis	s A. Snow, Treas.	4 00	West Springfield.—Legacy of Mrs. Lucy	
Orleans, Aux., Berkshire Branch.—Mrs. (C. E. West Trees.	4 80	M. Bagg, 2,0	000
Dalton, Y. L. Aux., Aux., 16.10; Housat	21.23; Hinsdale,		CONNECTICUT.	
Aux., 16.10; Housat	onic, Berkshire		BirminghamMrs. S. E. M. Brewster,	15
Workers, 45; Canaan Fo	Golden Rule, 5:		Rastern Conn. Branch.—Miss M. I. Lock- wood, Treas. Lebanon, Mission Work-	
na Circle, 10; Lenox, Pittsfield, First Ch., V	Weekly Offering,		ers, 5; Norwich, Broadway Ch., Y. L. A.,	
10; Stockbridge, Aux.	, 48; Williams-		10, First Ch., Y. L. A., 10, Second Ch.,	
town, I. H. N., 83, Boston.—A Friend,		238 33 100 00	Aux., 108.62; Danielsonville, Aux., 22.88;	
Thank Offering at Anni	nal Meeting, 1	,326 69	Old Lyme, Aux., 25; Wauregan, Aux., 28; Pomfret, M. C., 14; New London,	
Essex South BranchM	iss S. W. Clark,		First Cn., Aux., 89.01,	312
Treas. Danvers, Mapl Dept., 10; Gloucester, M	e St. Ch., Prim. I R 817: Salem.		Hartford Branch.—Mrs. G. R. Shepherd,	
Tabernacle Ch., Chips of	f the Old Block,		Treas. Enfield, King St., M. C., 10; Hartford, Asylum Hill, Ch., 2, M. B., 70, First Ch., Y. P. S. C. E., 14.42, South Ch., Aux.,	
22.85; Swampscott, Aux Fall River.—Central Ch.,	t., 5,	46 UZ	Ch., Y. P. S. C. E., 14.42, South Ch., Aux.,	
Fitchburg.—Central Ch.,	Mite Gatherers,	4 00 24 00	12, Pearl St. Ch., Aux., 1; New Britain, First Ch., Ladies' Miss'y Soc'y, 205.84;	
Franklin Co. Branch.—N	1188 L. A. Spar-		South Windsor, M. C., 8; Terryville, Aux.,	
hawk, Treas. Ashfield	l, Aux., 2, Mon-		10; Unionville, A Friend, 90,	128
tague Ch., 6; South 15.25; Shelburne, Aux.,		27 25	Simsbury.—Abbie S. Barber,	5
Great BarringtonFirst	Ch., S. S.,	16 23	Total,	765
Hampshire Co. Branch.—	Miss H. J. Knee-			
land, Treas. Easthamp Northampton, Edward	ton, Aux., 124.73;		NEW YORK.	
Granby, Aux., 13,		139 88	Brooklyn.—Tompkins Ave. Ch., Branch S. S.,	1
Middlesex Branch.—Mrs. Treas. Milford, Y. P.	E. H. Bigelow,		New York State BranchMiss C. A.	•
Friend, 50,	S. C. E., b, A	55 00	New York State Branch.—Miss C. A. Holmes, Treas. Brooklyn, Puritan Ch.,	
Norfolk and Pilgrim Bran	chMrs.Wilson		Aux., 70, Tompkins Ave., Jr. S. C. E.,	
Tirrell, Jr., Treas. Weyn	nouth and Brain-		1.59, Central Ch., Aux., 150; Buffalo, First Ch., W. G. Bancroft M. B., 10, Mrs.	
tree, Aux., 11; Whitman ington, Aux. (2.01 The	n, Aux., 10; AD- ank Off.). 32.50:		W. G. Bancroft, 50, People's Ch., Aux., 50; Binghamton, Aux., 20; Berkshire, Y. L. M. S., 6.50; Corning, Aux., 16; East Bloomfield, Aux., 16; Lockport, East Ave., Aux., 1; New Haven, Willing	
Hingham, Aux. (5.35 Self	denial, 25 const.		V I M S 650: Corning Aux 16: Rest	
L. M. Mrs. Emms. Fost	ter), 32.50 : Cam-		Bloomfield, Aux., 16; Lockport, East	
Tight Rearers 45 Rock	, 60; Hinghaili, land. Aux 66.73.	245 79	Ave., Aux., 1; New Haven, Willing Workers M. C., 16.60; Newark Valley,	
pello, Brockton, Aux. Light Bearers, 45; Rockl Suffolk Branch.—Miss M.	B. Child, Treas.		Aux., 33.49; Syracuse, Plymouth Ch.,	
Allston, Aux., 129.22; A Circle, 14.87, Cong. Ch Friend, 10, Mrs. H. D.	rlington, Ladies'		Aux., 70.15, S. S., Little Helpers, 15, Y.	
Friend, 10, Mrs. H. D.	Hyde. Mitebox.		P. S. C. E., 20; Smyrna, Aux., 33.22;	
6.10, Union Ch., Aux. (o John Porteous, const. L.	of wh. 25, by Mr.		Walton, Aux., 21; Winthrop, Aux., 5, Ex. 5.55 less,	500
John Porteous, const. L.	. M. Miss Johnan			_
P. Knight, 72.30, Unio	Cambridgeport.		Total,	501
Central Ch., Aux., 55; Pilgrim Ch., Y. L. Aux Miss M. L. Richardson,	., 5; Dorchester,		GEORGIA.	
Miss M. L. Richardson,	30; East Somer-		AtlantaKing's Daughters,	24
ville, Franklin St. Ch. boro, Aux., 6; Franklin Miss'y Soc'y, 25; Hyde I Norwood, Aux., 5.85; Sol	. Mary Warfield		Total,	24
Miss'y Soc'y, 25; Hyde I	ark, Aux., 13.52;		·	~
Norwood, Aux., 5.85; Sou	off 550 7829		CANADA.	
lips Ch., Aux. (Thank Somerville, Winter Hil	ll Ch., Aux., 10,		Canada W. B. M.,	309
Prospect Hill Ch., Aux.	, 54; Watertown,		Total,	309
Aux., 25; West Newton,	Aux., 25; Welles-		200,	
ley Hills, Cong. Ch., 5, A pole, Aux., 71,	.ux., 121.20, W al-	818 41	FOREIGN LANDS.	
West Brookfield.—Cong.,	Y. P. S. C. E.,	10 00	China.—Tung-cho, Chinese Women's Miss.	
Wilmington A Friend,	Mrs C S New-	5 00	Soc'y,	13
Worcester Co. Branch.— ton, Treas. So. Roya Warren, Aux., 12.25; South Ch., Aux. (Thank Union Ch., Aux. (Thank	lston, Aux., 11;		South Africa.—Umzumbe, Agnes M. Bigelow,	23
Warren, Aux., 12.25;	Worcester, Old			
South Ch., Aux. (Thank	UΠ., 71.80), 89.06,		Total,	36
186.96, Belmont Ch., Au	ix., 7, Piedmont		General Funds, 6,5	34
186.96, Belmont Ch., Au Ch., Aux., 84.80; Son	thbridge, Aux.,		Leaflets,	57
18.50; Charlton, Aux. (S 11.75,	en-denial, 1.75),	421 82	Legacies, 2,8	500
			Total, \$9,4	191
	Total, 8	,646 45	Miss H. W. May, Ass't Treat	.



FOREIGN SECRETARY'S REPORT.

(Concluded.)

BY MRS. JOSEPH HUTCHINSON.

JAPAN.

From Kyoto, Japan, Miss Denton sounds the keynote of her work there—the work of all our missionaries there—when she exclaims, in one of her t letters, "The girls are a satisfaction!" No matter how meager the ronicles of recurring days, or how unsatisfactory other things may be, it always a joy, always a reward, to be doing for the young girls. In the ring a large class graduated from the Doshisha Girls' School,—"an even zen of noble women," as Miss Denton writes. She continues: "The ure looks bright for them. One, and possibly two, will immediately try promising pastors, and go into real missionary work. The others will natinue their study to go into homes to learn domestic science, preparatory marriage, which is, after all, the end and aim of Japanese women. Ined, we quite encourage their working with that end in view, for they can more good by establishing Christian homes than in any other way.'

A pleasant letter from Sho Nemoto, lately received by Mrs. Jewett, refers Miss Denton. Mr. Nemoto speaks of Miss Denton as having called on n in regard to some plans for sending two Japanese girls to study in nerica. These girls, as Nemoto quaintly observes, "have learned the wer of truth, as they are true believers." He goes on: "Miss Denton is ng good work, I trust. She is a great worker, as she sends these two 1s to educate them in some useful branch of life work."

On the 26th of September, last year, Miss Alice Harwood, of Southern lifornia, sailed for Japan. Miss Harwood is one of our missionaries, deted, enthusiastic, and consecrated. She took the place of Miss Judson, the mission school at Niigata,—Miss Judson having been transferred to atsuyama, as assistant to Miss Gunnison. This year has probably been ore a season of preparation with Miss Harwood than of active service; but to shall hear more of her work as time goes on.

At Matsuyama, Miss Gunnison is happy in the completion of the pleasanthome built for her this year by the Woman's Board of Missions for the Pacific. This comfortable, roomy, and sunny house has been erected at a cost of twenty-five hundred dollars, and is called the "California Home." It is a source of great delight to Miss Gunnison, who writes enthusiastically of the contrast between it and her former quarters. A spacious and convenient school building has also been given by other friends, and her surroundings are now well adapted to the work she is doing. This school is primarily for young girls, who are taught, harbored, helped, and upheld, according as their greatest need may be.

The school was established in 1885, and three or four years ago numbered fifty-five. At present the number is much less, as there are in Matsuya—ma many enemies of woman's education as well as Christianity. Miss Gun—nison writes: "As our enemies increase their efforts in opposing Christianity, we are increasing our efforts to make the Christian character of the school stronger. If we must die, let us die as true soldiers on the field of battle—But it is my firm belief that God will prosper us as long as we are faithful to our trust. We must show our colors, at whatever cost."

Miss Gunnison and her assistant, Miss Judson, carry on, besides their school work, a weekly prayer meeting and three Sunday schools. Adding to this their many works of individual charity, we can imagine how rapidly their days pass by, full of heroic faith and effort.

MICRONESIA.

The missionary steamer Morning Star, to whose running expenses we contribute, visits these islands annually, carrying letters and supplies, and bringing back letters and news of the life there. The great cry of Mrs-Logan's heart, in a late message to us, was for more helpers to aid them is their work. When the steamer reached Ruk, in November, they had hoped and expected some addition to their number. "But," writes Mrs. Logan who one had come to help us."

"Well, I have lived through much disappointment before, but I do not think the friends at home understand the bitterness of it, or what it means to the work. Do, some of you, come over and help, for this work needs you. As I write, the past, with its needs, its unanswered calls, its disasters, rises up before me, and I am tempted to draw my pen across these words above and blot them out, and speak no more of the need of helpers; only the work is God's, not ours, and you at home ought to know that it is suffering for the lack of workers."

The year at Ruk has been signalized by the completion of a new schooluse and home, in one. The girls and their teachers, Mrs. Logan and Missinney, moved in after the long vacation. At the time, a little dedication rvice was held in the new schoolroom. One room more than the plans ovided being much desired, such material as was left from the building sused for the frame, roof, and some siding, and the girls finished it up th reeds, cocoanut cord, and thatch. The result was a most desirable and sasant dining room. The house, especially its stairway, is a great curiosity all the people there, and large delegations come to visit and inspect it. se eighteen girls are delighted with their new home, and were glad to beschool again. A sewing school is carried on,—Miss Kinney's particular re,—and prayer meeting, led in turn each week by one of the girls; and re is also a women's meeting. At the last communion service of the little surch nine were received to membership on profession of faith, three begirls from Miss Logan's school, and five boys from Mr. Snellings'.

Mrs. Logan writes: "There has been an unusual interest among outside ople about here for some weeks. Some of the boys from the training nool have been going out to two outlying districts, holding meetings among people, with good results. The Sabbath congregations and Sunday nool have increased, and quite a number have expressed a desire to become aristians. We thank God, and pray that this may be but the beginning of great, abiding work here."

SPAIN.

Of the girls' school at San Sebastian we have heard personally this year m Mrs. Gulick. During her visit to America she spoke much of the need new buildings, and secured a fund, though not yet a sufficient one, for the ork she is so anxious to carry out. Mrs. Gulick returned to Spain in June, d is now among her girls again.

A year or more ago, work done in some of the government stations was lded to the school's private curriculum of study. "This was done for two asons: that the Protestant girls might have more contact with the world ound them, and, still more important, that they might secure government plomas, which would enable them to secure positions as teachers." The atcome of this innovation was most gratifying. At the public examinations venty-three of the girls received the highest honors, while eighteen more ood exceptionally high. "It caused great excitement in certain places," liss Webb writes, "that girls, Protestants, and taught by women, and omen who were foreigners, could accomplish such feats."

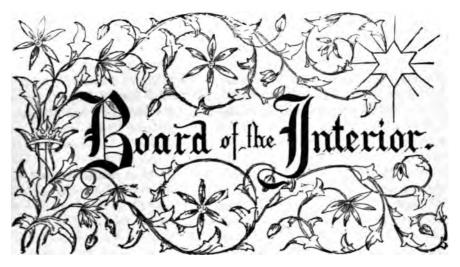
Still another teacher testifies: "It seems to me that there can be no field there we are prompt to see the results of our work more than here. The

change in our girls from one year to another is ample compensation for all our effort for them. They form a notable contrast to the average Spanish young lady, in the intelligence and refinement of their faces." There is deep interest in the Bible lessons and prayer meetings, in Sunday school, Young Women's Christian Association, and Christian Endeavor.

TURKEY.

Mrs. Baldwin's house is in Broussa East. Our Broussa school is in Broussa West, and Mrs. Baldwin is not directly connected with it now, her work having been of a rather different character for some time past. Her interest in the Broussa school and its pupils has continued, however, and she is often with the girls there. Some of the girls are from her quarter of the city, and board at the school because the distance from their homes is too great to allow of their being day scholars. There is no school for girls higher than the primary in Broussa East.

Lately Mrs. Baldwin had among the large girls in her Sunday-school class a maiden who was to become a bride in a month, but who could not write a letter. The need of an American school for girls in Broussa East is, therefore, very urgent. The people have not been able to start one for themselves, neither have any great number been able to avail themselves of the boarding school in Broussa West, on account of the expense. "We can pay tuition, but it is cheaper for a family to live together." The plan of starting such a school has been in Mrs. Baldwin's mind for upward of two years. The necessary funds and encouragement have not been forthcoming, however, until now. At the last annual meeting of the mission at Constantinople, it was voted to recommend that a day school for Armenian girls be opened in Broussa East. The station asks for the modest sum of one hundred Turkish pounds (four hundred and forty dollars) to purchase a whole outfit of desks. Mrs. Baldwin was anxious that the California ladies should assume this, and we have gladly voted five hundred dollars to be given for this important enterprise. Mrs. Baldwin was willing that the school should be opened in her own house, in order to save expense, but the school committee of the Protestant community offered the use of a fine large schoolroom in a building erected by and belonging to them. will be opened there this autumn, and we shall have a new and delightful interest in Broussa, and in Mrs. Baldwin's work, she having the oversight of the new school and the native helpers. How this fresh undertaking can be added to the many demands already made upon Mrs. Baldwin's time and strength, only a missionary can see. We only know that she means to do it, and that she will do it.



JAPAN.

OKAYAMA, Oct. 25, 1892.

DEAR FRIENDS OVER THE SEA: The fine days of fall are with us again. Perfect weather for work; that is, as nearly perfect as the moist climate of insular Japan has to offer. Mosquitoes are sending into their winter quarters their instruments of music and of torture. The ripening rice wakes up asthmatic missionaries, and paints low lands a golden hue. The frogs have ceased to trouble. Grapes and figs are passing by, and giving place to ripe persimmons and green oranges. Workmen of every sort are busy repairing the damages of July's wasting flood, the gravest calamity known in this region for two hundred and thirty-eight years. In this ken alone over one thousand nine hundred bridges were swept away or badly damaged, four thousand breaks made in the highways and five thousand in the dykes, one hundred acres of cultivated fields totally wrecked, five thousand houses seriously and twenty-five thousand slightly damaged, besides uncounted injury to household property and the loss of eighty human lives. A tale of woe it indeed, and the after suffering still appalling. We are giving what time We can spare to relief work and some \$300, and considerable clothing has been distributed already.

It opens up numberless opportunities of service. I have just heard of a man who, melted by charity, has decided for Christ, and many of the sufferers seem as grateful for the tracts, and good advice judiciously added, as for the food and money. One earnest inquirer during the past week was formerly prominent Shintoo priest. You can readily imagine from the above statis-

tics that touring this fall off the line of the railroad is no joke. But it hat to be done, especially as two of our churches out in the country are pastorless. We have about thirty outstations to look after, and they keep us liveluse a doing our duty." Mr. Terazawa, the new pastor at Takahashi, is starting off well. He is an able man, and gives needed help in the girl's schoothere. By the way, a young girl from a distant village who had become christian at that school, though she was not allowed by her friends, when hated the Western religion, to receive baptism, died at her home ten day ago. She begged for permission publicly to confess her Saviour. Deniese that, she insisted on a Christian burial, and finally, by her persistence, secure the desired promise and died happy. The nearest evangelist was sent for midnight, and the next day a very fine funeral was held in strict accord with Christian customs. The whole village was present, and deeply impressed. Christianity has thus been given a standing in that well-to-do family an farming community.

I had the great pleasure a few Sabbaths since of baptizing four of the Takahashi schoolgirls. This station has recently opened work in two large cities forty and one hundred miles west of us, thus widening its field and increasing its responsibilities. There was too much already. Here in this city work is equally promising and equally taxing. The Orphan Asylum, though very needy in the matter of funds, is in fine spiritual condition. Possibly the two go together. The other day a statement of the present condition of the Orphanage was sent to one of the papers. A Tokyo gentleman at once dispatched fifteen dollars by telegraph. The order reached me at 1 P. M. Mr. Ishii happened to come in a few minutes later. On my passing over the blank, he was, for him, deeply affected; said they had used their last rice that noon, and were looking over a pile of old clothes and other things to see if there was not something that could be sold for their evening meal. More has come in since, but they are living from hand to mouth. The situation is desperate, and a faith less than Mr. Ishii's would quail before it. Not much aid has been received from America lately. I hope you are not forgetting this worthiest charity in all the East.

Twelve of the older boys have signified a desire to revive the Salvation Army, organized a year ago. They propose to march through the ken to the music of bugle and accordion, engaging in various forms of evangelistic service. Taking no food or other supplies, they will "live on water if forced to," "trusting God to care for them while doing his work." Thieves broke into the Asylum a few nights ago and stole sixty winter garments, all laundered and ready for wear. It's the most despicable act I've heard of lately, and increases the gravity of their financial condition.

Our girls' school, with its thirty students, is prospering finely, except that needs more money. The new principal, a Japanese gentleman widely known as a successful educator, is just taking up his work, and the new sewing teacher proves to be the right woman for the place. Miss Kajiro, the lady principal, goes next summer to Mt. Holyoke.

Another needy object is our boys' school. It has only twenty-six students, but we are delighted at the general tone of the school, there is such a marked improvement over last year. Teachers and scholars are doing good work, and the institution is a real center of missionary work. We need scholarships for promising boys at two dollars a month or twenty dollars a year (better twenty-five dollars). Possibly, also, some of you would like to mail us a book or two for its library, which we are just starting. Still another enterprise to which I should refer—as many of you have sent contributions for it—is the Sabbath-school building in the southern part of the city. Another one hundred dollars is needed to buy as good a house as we desire.

We hope to close up the matter before giving the right hand of fellowship to '93, but time may be too lively for us. All financial matters drag heavily this fall, owing to the summer floods. Hence we lean more than usual on those of you who may not thus have suffered. Every dollar counts, and large profits may be safely guaranteed. It is a character investment, the best and surest known to man. (Any funds sent to Horace Pettee, Manchester, N. H., will be promptly forwarded and carefully expended.)

We are promised a visit early in November from Dr. F. E. Clark ("Father Endeavor Clark"), wife and son. As I have known and loved him for twenty-three years, it will be a great delight to welcome him to our city and home. Dr. Clark will devote next month to Japan. He will be wanted at many points, and cannot fail to give Christian Endeavor a forward push in our sunny land, "the paradise of childhood," where young people do most of the work, and whose governing motto seems to be "Young men for counsel as well as young men for war."

As a mission we rejoice over the safe return to Japan of Misses Barrows, Stone, and Searle, and Dr. Gordon,—all very choice people and valuable workers. We expect soon the Allchins, Atkinsons, and a new recruit, Miss Case, but we lose the Buckleys, and later Misses Brown and Dudley of Kobe for a season. So they come and go. Our pressing need is for three more single ladies. The contest over Miss Case's location was a very keen one, between Niigata and Osaka. The latter finally won, but this leaves Miss Clara Brown alone at the former place, as Miss Cozad has been transferred to Kobe, to take Miss Dudley's place in the Bible school for women. That school, by the way, is doing an increasingly good work. There is also a great improve-

ment this fall in the tone and numbers of the Doshisha College, at Kyoto; four hundred and ninety-four students in all departments.

Okayama Station has still another cause for gratitude. Miss C. M. Telford, who has been very ill for a year, is so far improved as to be nearly ready to come to us from Kobe. Her recovery is a marvel of faith and fortude,—a resultant of prayer, medical skill, and an unfaltering purpose to live. Such cases strengthen the faith and devotion of many. May the Spirit help us all, whether in America or the Orient, to be worthy of God; to live generous lives, fruitful lives, Christ in us the hope of glory, and Christ in us the outworking power for good.

JAS. H. PETTEE.

LETTER FROM MISS WAINWRIGHT.

Куото, Dec. 11, 1892.

DEAR ONES AT HOME: I am sure you will rejoice that God has so favored me. I had the exceeding great pleasure of entertaining at dinner Rev. "Father Endeavor" Clark and his good wife. Was not that a privilege? How much good it does one to come in contact with people who have so very markedly been led of Providence to do great things in his kingdom. I am sure I shall go on the strength of the joy of this visit many days. Then they did us all so much good. Sunday morning Dr. Clark preached to the boys, from Matt. vi. 33. You know that is the text of Mr. Drummond's great talk to the "Boys' Brigade" at Glasgow, Scotland.

Tuesday we held a reception for him. Wednesday evening he talked at our foreign prayer meeting, and told us of the New York convention. Friday he addressed the students in the Doshisha, and again on Sunday preached at our foreign service. That same evening we had a Christian Endeavor prayer meeting for the foreigners who were members of that society. Monday evening four of us went with them to the station and sang, "God be with you till we meet again." Tuesday morning I went to Osaka, and heard him speak again. Miss Chittenden, a young lady who is on her way to Foochow as a missionary, and will be with them so far on their voyage, will on Christmas morning give them a small present we purchased for them. Speaking of Christmas, how I should like to be at home at the Christmas time.

I do not know what I shall do Christmas. I will seek my own joy in making some one else happy. If my letter is meager this time, I only say by way of excuse I have just finished my eighth hour of teaching. Saturday I go to Kusatso on evangelistic work.

MEXICO.

SUFFERING FOR CHRIST'S SAKE.

BY MYRA G. CASE.

Dona Martiniana was daughter in the family of a well-to-do farmer ving near Las Cuevas. She married very young, as most Mexican girls o. Her husband was of good family, but soon developed a love of drink, and gambling, and other vices, so that Martiniana's life was not a happy one, lough truly loving her husband in spite of his faults. Children were born them rapidly, but several died early, leaving but three; the eldest a girl of velve years, and the youngest a babe of three months, at the time this story of her sufferings begins.

A little more than four years ago the gospel was first preached in Las Luevas, where Martiniana lived. Her brother, a man of influence in the own, accepted the truth, to the grief of parents and family, who were zeal-us Romanists. Finally, however, when to this sister the truth was preented, hearing was believing. At first she kept her new-found faith a secret, rom fear of offending family and friends. She then read the good news to her husband, hoping that he, too, would accept and become a changed man. But though at first interested, upon hearing the condemnation pronounced against his mode of life he became furious, and forbade his wife's reading, even in secret, or holding communication with the Protestant believers. Now had come the test which would prove her faith. Though always a dutiful wife, she felt that she must obey God rather than man, and she continued her study in secret, that she might know what the Lord would have her to do.

Her husband, more and more given over to vice, sometimes abandoned the amily for weeks at a time. During one of these absences Martiniana gratified her desire to attend the evening service of prayer with the brethren. There were not wanting enemies who spied her out, and reported to her husband upon his return her offense.

Then, indeed, his fury knew no bounds. Seizing a club he might have inded her life, but that she escaped with her babe in her arms to the house of friends. Next day, by strategy, the husband obtained possession of the babe, and poor Martiniana was left childless and broken-hearted. She at once went to the local authorities, asking for her children; but these officers, being Romanists, and also heart and hand with her husband in his evil babits, accepted as truth his testimony that she had voluntarily abandoned her family, and her plea was rejected. Appealing to the higher court in Parral, she sought a lawyer of reputation for her defense, who refused to

plead her cause, saying that she had no right to espouse the Protes religion against her husband's wishes, and that he, in such a case, we have done just as her husband did. She was put off and refused assista by one after another of those whose duty it should be to dispense just until, after several months, discouraged and sick at heart, she returned Las Cuevas. Her only friends during all this time were the little band believers. Even her parents opposed her after her open confession of despised faith. She had in the meantime united with the church of "Christian Pilgrims," in Las Cuevas. Recently, however, her parents h become more tolerant, and have taken their suffering daughter to their ho and we feel very hopeful that they, too, will soon come out boldly on side of the Truth. The husband removed with the children to a neight ing town, where we hear he has taken to himself another woman. babe died in August, having gradually pined away since first deprived of natural nourishment. Martiniana received the tidings of its death calr thanking God that this child was removed from all baneful influences suffering.

O mothers at home, can you not realize this Mexican mother's anxiety her darlings, taught as they are to despise her very name and all that i her most dear and holy? Will you not pray that in God's good time t may be restored to her? Pray, too, for all who are suffering persecut for Christ's sake in Mexico, that the love of God in their hearts may fill the lives with joy even in the midst of their trials, and that, being faithful u death, they may receive the crown of life.

PARRAL, MEXICO, October 7, 1892.

MICRONESIA.

AN EASTER SONG FROM MICRONESIA.

Kusaie, April 17, 1892

'Tis a beautiful Easter day. "Christ is risen" seems to be written on green-clad hills, and across the blue, blue sky with its banks of fleecy wl clouds. The trees whisper the same, and the ocean murmurs it. The green silvery-white birds, who soar to the mountain tops and then drop down age to the mangrove tops in the valley, do not sing, for, alas, they know not art of song; but in their way they, too, express the same thought. White crape myrtle, as if it knew just when to bloom, furnished us with abundance of fragrant white blossoms, and two delicate while lilies unfol their petals. As for the pink tea roses, they were never more beautiful.

It must be another instance where "only man is vile"; for all nature is beautiful, and full of praise. Our children have gone singing all day. Little groups of girls lie on their stomachs in this room and that, and in different corners, all singing. Some have their mats under the tall breadfruits, and some under the orange trees; and they sing, too. Our English service this afternoon is to be turned into an Easter praise service, with some Bible recitations by the different schools.

LATER.—Our service is over, and very enjoyable it was. Besides the three schools,—Doctor's, Mr. Channon's and ours,—there were a goodly number of Kusaians here, so that our room was well filled. Kusaians and those who wished sang English, while the Gilberts and Marshalls sang each in their own language. Yours with much love,

JESSIE R. HOPPIN.

TURKEY IN ASIA.

In our interest in the special work of the Woman's Board of Missions of the Interior, we may sometimes fail of the broad view of the entire field, with its manifold interests, necessary to an intelligent study of our own work. It is with this thought in mind that we give extended extracts from a report written by Rev. Willis G. Dewey, of Mardin, under date of November, 1892, entitled, "Tidings from Mesopotamia." He says of the hospital at Mardin:—

It is a two-story building, twenty by sixty feet, the lower story fitted up as a dispensary and waiting rooms, while the upper story contains the operating room and ten beds for patients. Since it was opened, March 24, 1891, fifty-eight patients have been received, of whom only one died in hospital. During the last twenty months, 5,500 cases have been prescribed for outside.

Mr. Dewey is still in charge of the High School for Boys, though expecting soon to be relieved by the return of Mr. Gates, after an absence of two and a half years in America. After long overtaxing her strength in the effort to keep going both the High School for Girls and the Kindergarten until the lady helper should be found for whom we have been so urgently calling for several years, Miss Nutting has felt compelled to give up the Kindergarten. Miss Pratt labors diligently for the women, spending much of her time in the villages. Appeals for an associate for her having succeeded no better than those for a helper in the school work, she is taking with her this winter a native young lady, though this, of course, can only partly supply the need. . . . The two high schools under our direct care are also training schools for the preparation of evangelical workers. They have been fairly prosperous the past year, though the attendance has not been as large as we could wish.

At the close of the last school year, in June, a class of five graduated from the boys' school and a class of three from the girls' school. The present enrollment of boys is twenty-six in the high school proper and fifteen in the preparatory department. Of the forty-one, twenty-six are boarders, and of them a larger number than usual are paying pupils, in cash. No pupil is received free, but every one is required to pay in some way. Effort is made to find work for needy pupils, to help them buy books and meet necessary incidental expenses; and through the kindness of friends in America, advancing funds for the purpose, we are enabled to receive some boarders on their own notes of hand. As these notes are paid in, the money will be used to help others in the same way. Twenty-five dollars will keep a boy in school for a year. There are pupils this year from seventeen places outside of Mardin. The enrollment in the girls' school is twenty-five, twenty of them boarders from eleven places besides Mardin.

The Evangelical Union of Mesopotamia held its annual meeting in Mardin, the last of October. Only six churches now remain of the original eight, the Kulhite Church having become extinct, and the Mosul Church having withdrawn on the transfer to the Presbyterian Board. The sessions filled five days, including the Sabbath, and were most interesting and profitable. For the first time since the organization in 1885, a native was chosen moderator, the pastor of the Mardin Church, who filled the office very creditably. These yearly meetings mark progress. There is a wider outlook; a growing apprehension of the greatness of the work; a heartier acceptance of the principles that the churches are primarily responsible for the work, and that foreign aid is only temporary; an increasing readiness to grapple with difficulties, trying to solve them rightly and in accordance with fundamental principles, rather than to shirk them off onto the missionaries or dispose of them in any way which will meet the exigency of the time being. Such topics as the following were discussed, some of them having been previous 15 assigned, and some of them coming up in the course of the sessions: "The Church, and its Relations to the Community;" "The Work of the Holy Spirit;" "The Need of a Society for the Relief of Superannuated Helpers; "Interest and Usury;" "May a Christian take Interest, and if so up to what per cent?" "The Benefits of the Annual Meetings of the Union." A lively discussion of the nature and limitations of the pastoral office grew out of the proposition of a pastor suddenly called away to appoint a deputy in his place. Another phase of the same general subject came up in the proposition of a lay delegate that the Union should authorize unordained preachers and teachers to administer the sacraments. The hierarchical ideas of the old churches are not to be gotten rid of in a day, and it is not strange that some are slow to grasp the essential idea of the pastor's functions belonging to his

relation to the church rather than inhering in his priestly office. The common schools of the field were earnestly discussed. A very long step in advance was taken two years ago in the adoption of a uniform graded system and a few simple rules. Great difficulties stand in the way,—the apathy and indifference of parents who do not yet appreciate the value of education, the extreme poverty which makes it hard for parents to buy books for their children, and hard to find necessary accommodations and appliances for the schools. Substantial progress is being made; and while some are impatient that it is so slow, and think the missionaries ought to do more in supplying books and apparatus gratis, others recognize that what the people can be stimulated to do for themselves is worth twice as much as that which is done for them.

The twenty-fifth anniversary of the organization of the Mardin Church, and the ordination and installation of its first and only pastor, was celebrated. A commemoration service was held on the Sabbath. Before missionaries came some had taken a stand against the dead formalities and superstitious observances of the old church. Mr. Williams came in 1859. The church was organized Jan. 20, 1867, with nineteen members,—thirteen men and six women. Of these, eight have died, three have removed, one has been accommunicated, and seven still remain. Weekly meetings were held to ray for Divine guidance in the choice of a pastor; in September choice was taked, and October 27th the ordination and installation took place.

The following year a bitter persecution was instigated by the other Immunities, in the hope of crushing out the evangelical movement. A large Im of money was collected with great brutality, one man being so severely eaten that he died after being bedridden for sixteen months. Afterward an estigation was ordered, and a large part of the money unjustly collected ras refunded. In 1866 a Y. M. C. A. was organized. For some years an nti-tobacco pledge was a condition of membership. It has been accumulang a fund toward a new church building, which is sorely needed, and has ow in hand about \$900. During the twenty-five years the church has Ontributed for its own work and other benevolences over \$12,000,—a sum bout double the amount that has been received from the treasury of the Board in the same time. It has entirely supported its pastor for some years, and at the beginning of 1893 will assume full support of the school also. 1871 a women's society was organized, which has contributed largely to the building fund, aids in clothing the poor and in the support of a Bible woman. Organized with nineteen members, the church has received in all two hundred and six, and has now on its roll one hundred and forty-eight. The Sabbath chool has grown from ninety-six to two hundred and seventy. he history of the church is one of steady, prosperous growth.

For the Bridge Builders.

CHINA.

Miss Grace Wyckoff writes from Pang-Chuang:-

I THINK you will be interested in hearing about Mrs. Yao Shen, of Yao Chuang, near Chau Chuan Chuang. She is a dear old woman, and one of our most sincere Christians. I wish we had more like her. I feel more and more the need of spirituality in our Christians as a means for preserving permanency and steadfastness. You know that some two years ago Mrs. Yao's husband bought a literary degree. This was a source of great sorrow to his wife, inasmuch as it brought with it utter disregard for her religious belief, and not a little of persecution and threats of various kinds. that he would not even allow his son to hold on to her religion without great opposition, made the trouble doubly hard to bear. This spring her son was taken sick, and after several weeks the father and heathen relatives decided to call in Taoist enchantresses. Mrs. Yao and son both objected, but the rest finally carried the day. The boy got no better, and the enchantresset said it was because the mother believed in the foreigners' religion, and that unless she was willing to give up her belief and worship the false gods a mid lay up a different kind of merit, they could not promise his recovery. Yao simply said, "Much as I love my son and desire his recovery, I never could consent; I should offend the Lord most grievously." The father sa. = d, "I am not afraid," and took the various vows. After a day or two the died, and in the midst of the bitter sorrow all the blame was thrown back his mother, because she insisted on retaining her belief in the Jesus religion. Just one month later her only grandson died from measles. This berea ment has filled her cup of sorrow to the brim. On every hand she hears the slur, "And still you pray, do you?" Both she and her husband look upit as a judgment; but the latter fears the ridicule of neighbors, so that heart is hard indeed.

Not long ago I brought Mrs. Yao home with me from Chau Chu and Chuang. She feels that in Pang-Chuang alone she can receive comfort a sympathy. With streaming eyes she told how she prayed to the Lord to spare the little boy's life, and after his death how she asked the Lord to gi enter a vision of the two loved ones in a dream. At last she had a dream, and

way them in their pure white robes, oh! so happy; but "they were so far way they couldn't come to me," she said. "There is nothing to hope for I are arth. When I and my husband were young we worked hard and late. Many a night I did not even take off my clothes, but sat by my spinning wheel napping now and then. We ate sweet potato leaves, and economized in every way, hoping to lay by for the future; and now, of my three daughters and six sons not one is left. We have plenty to live on now, but no one to enjoy it. Life has nothing to offer. I tremble for the boy's father, and can only find comfort in the hope beyond the grave. If I had not this precious truth I could not bear it."

Miss Wyckoff finds it hard to comfort such sorrow. She has many cares and perplexities and many sad hearts to ease, but she is a happy missionary. She speaks of the Juniors often; she prays for them, and is sure they will lift bravely to redeem their pledge. The Juniors assure her to-day, as they have before, that they bear her on their hearts.

46 In heathendom every true convert becomes at once a missionary. The changed life, shining out amid the surrounding darkness, is a gospel in largest capitals, which all can read." So says Mr. Paton, in his story of the change from heathenism into Christianity in the New Hebrides. We who are reading his book read our lesson in largest capitals. We have not realized what foreign missions are doing, how fast the leaven works, and in what unexpected ways. One of the most touching spontaneous expressions of the power of the gospel in a heathen convert is shown in Mr. Paton's story of the Chief Ruwana. In the Thanksgiving service at the church, after his recovery from what seemed a hopeless illness, when he had expressed his love to Christ, and his desire to serve him more than ever before, "he raised his right hand, and said in a soft, full-hearted voice, 'My own, my dear Lord Jesus!' and stood for a moment looking joyfully upward." In his restored health he has devoted himself heart and soul to the work of the Lord. He is a missionary to us as well as to his own people.

One of the largest Hawaiian churches in Honolulu is now lighted by electricity. It was first introduced on the evening of November 28, 1892, Her Majesty Queen Liliuokalani turning on the current.

Two Japanese graduates of the Doshisha University have just arrived in Honolulu, prepared to work among the thousands of their fellow-countrymen already there. They are said to be good men of earnest Christian spirit.

Christian work among the Chinese and Japanese is being carried on to some extent on the Hawaiian Islands. A boarding school for Chinese boys has recently been opened in Honolulu with eleven boys in the boarding department. Mr. F. W. Damon is its founder, and the Chinese teacher is Mr. Wong, the Chinese pastor in Honolulu.

Home Department.

STUDIES IN MISSIONS.

MARASH COLLEGE, CENTRAL TURKEY MISSION.

BY MRS. ETTA D. MARDIN.

Need of Christian education for women: see "Women in Turkey" sketch, Mrs. J. L. Coffing; "Romance of Missions," Maria West; "Women at Home and in Heathen Lands," Mrs. Capron in *Mission Studies*, November, 1892.

Influence of the Bible on Woman: Dr. Isaac G. Bliss, Life and Light, Volume XII. page 441; Mission Studies, July, 1892, page 139. Extract from Miss Chandler.

Situation and founding: Situated in Marash, on the southern slope of the Taurus, the northernmost city of Syria. Founded in 1882; first principal, Miss Myra Barnes: see *Life and Light*, Volume XII. page 347, "The New Girls School at Marash," Miss S. Pollock.

History and teachers: School opened in the fall of 1882. Twenty girls in attendance in a private house. See Letters from Miss Barnes, Life and Light, Volume XII. page 465, Life and Light, Volume XIII. page 305. New building opened 1883. Miss Myra L. Barnes, 1881-1883; Miss Corinna Shattuck, 1883-1892; Miss Hattie N. Childs, 1884-1889; Miss Ellen M. Blakely, 1885; Miss Harriet Lovell, 1893; Baron Elisha Roobian, Baron Hamportsoom Ashjian.

Present outlook and needs: Present building too small. Need of addition. Life and Light, September, 1891, page 431: see Annual Report of the W. B. M. I. for 1891, page 31.

Musical Department: Life and Light, August, 1889, page 371; Mission Studies, November, 1890, page 215.

Kindergarten in connection with Marash College: Life and Light, June, 1892, page 289.

"O Church of the living God,
Awake from thy sinful sleep!
Dost thou not hear the awful cry
Come sounding o'er the deep?

Dost thou not hear that awful sound,
The voice of thy brother's blood?
A million a month in China
Are dying without God!"—Dr. Guinness.

What a day of friendliness, of brotherliness, of reconciliations, of help, the last day of the world will be, if men shall know how near the awful end

But need we wait for that? Cannot the men and women whom we live with now be sacred to us by the knowledge of what wonderful, mysterious round it is that we are walking together, here in this narrow human life, lose on the borders of eternity? "Brethren, the time is short." There is the fact, then, forever pressing on us, and these are the consequences which ought to bring to those who feel its pressure.

Behold, it is no dreary shadow hanging above our heads, and shutting out the sunshine. It is an everlasting inspiration. It makes a man know himself and his career. It makes him put his heart into the heart of the career which he knows to be his. It makes the emotions and experiences of life great, and not petty to him.

It makes life solemn and interesting with criticalness; and it makes friendship magnanimous, and the desire to help our fellow-men real and energetic. It concentrates and invigorates our lives. In the brightest, freshest, clearest emornings, it comes to us not as a cloud, not as a paralysis, but as a new brightness in the sunshine and a new vigor in the arm.

"Brethren, the time is short."—Phillips Brooks.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM DECEMBER 18, 1892, TO JANUARY 18, 1898.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, Treas. Amboy, 5; Batavia, 10; Bowen, 8.75; Canton, to const. L. M. Mrs. P. O. Heald, 25; Chicago, E. L. B., 3, a Friend, const. L. M. Mrs. Emma F. Vall, 25, Bethlehem Ch., 15, Covenant Ch., 75,07; Douglass Ch., 10, First Ch., to const. L. M's Mrs.

Harriet W. Fitch, Mrs. Ruth E. Hanley, Mrs. Margret Anderson, 115.50, Mrs. C. H. C., const. L. M. Mrs. Mary R. Mackensie, 25, Kenwood Evan. Ch., 145.22, Millard Ave., 8, New Eng. Ch., 37.31, Union Park Ch., a Friend, 25; Decatur, 5; Elgin, 20; Evanston, 38; Galesburg, First Ch., 29.99; Garden Prairie, 3.23: Geneva, 30; Huntley, 7.15; Harvey, 5.20; Loda,

20: Lyonsville, 1: Moline, 32: Naper-	IOWA.
20; Lyonsville, 1; Moline, 32; Naperville, 5.96; Oak Park, 37.80; Ottawa, 50; Princeton, 10; Peoria, Plymouth Ch., 18.33; Payson, 25.36; Pittafield, 1; Ridgeland, 52; Rockford, First Ch., 28.36, Second Ch., 30; Summer Hill, 10; Toulon, 3.63; Waverly, 5.56; Wheaton, First Ch., 29; Winnette, 16.53, 1,011 12 Junion: Chicago, First Ch., 54.56, Union Park, 50; Galesburg, First Ch., The Philergians, 55.50; Geneseo, Light Bearers, const. linga T. Rider L. M., 25; Glencoe, 19.55; Jacksonville, 3.25; Lombard, 9; Peoria, Willing Workers, 15; Rogers Park, King's Daughters, 10; Rockford, First Ch., 56.55; Waverly, Earnest Workers, 8.80, Junion Park, 50; McLean, 1.25; Maywood, 3; Providence, Workers and Gleaners, 22; Sheffield, 3.24, C. E.: Aurora, New Eng. Ch., 8.29; Abingdon, 11.50; Chicago, Tabernacle Ch., 11.62; Union Park Ch., 15; De Pue, 5; Evanstou, 6; Huntley, 5; Wheaton, First Ch., 3.23, Juniors, 58 cts., 25.23, Juniors, 58 cts., 25.24, C. E.: Rockford, Second Ch., 60.61; Lombard, 6.10; Rantoul, Birthday Box, 2, FOR KOBE: Rockford, Second Ch., 51LVER FUND: Aurora, M. J., 1; Amboy, 1; Alton, Ch. of the Redeemer, 10; Buda, 21; Bowen, 1; Clifton, 1; Chicago, Mrs.	BRANCH.—Mrs. C. E. Rew, Grinnell, Treas. Algona, 9.35; Cedar Falls, 80 cts.; Cedar Rapids, Tocts.; Charles City, Mrs. Mo- Cammond, 10; Chester Center, 5.59; Clar- ion, 7; Clear Lake, 10; Creston, 7.80; De- corah, 11; Des Moines, Plymouth, 19.81; Eldon, 3.50; Gilbert Station, 12; Iowa City, 14.91; Magnolia, 2.25; Midland, 5.80; Montour, 5.10; Ogden, 6; Osage, 2; Sa- bula, Mrs. H. H. Wood, 3.50; Sheldon, 7.65; Shenandoah, 1.25; Storm Lake, 10; Waterloo, 25.50, JUNIOR: Des Moines, Plymouth, 18; Shen- andoah, 2.65; Tabor, 4, JUVENILE: Cedar Falls, Mission Circle, 3; Grinnell, Busy Rees, W. Br., 3; Ogden, Willing Workers, 5.00; Postville, Will- ing Workers, 10, C. E.: McGregor, SUNDAY SCHOOLS: Decorah, 2.25; Dun- lap, Primary, 2.30; Magnolia, Birthday BOXES, 62 cts., THANK OFFERINGS: Cedar Falls, 5, Charles City, 53; Grinnell, Busy Bees, W. Br., 25, E. Br., 4.56, SILVER FUND: Albia, Mrs. M. A. Payne, 1; Alden, 1; Ames, 7; Cedar Rapids, 1, Mrs. Charlotte Dean, 5; Decorah, 7; Du- buque, 11; Dysart, Carrier Smith, 1; Mar- shalltown, 8; Red Oak, 1; Sabula, Mrs. H. H. Wood, 1; Shenandoah, 4; Wash- ington, 1; Wentworth, 2,
E. D. S., 1; Englewood, Pilgrim Ch.,	SPECIAL GIFT: Toledo, Mr. L. Clark,
2; Bowen, 1; Clifton, 1; Chicago, Mrs. E. D. S., 1; Englewood, Pligrim Ch., Mrs. E. M. Condit, 25, First Ch., Mrs. C. H. C., 25, 2 Friend, 25, Mrs. Anna Chaney,	Total, 41%
25, Miss Helen Kingsley, to const. L. M. Rahmah W. Sinclair, 25, Aux., 72.50,	
Leavitt St. Ch., Mrs. V., 1, Millard Ave. Ch., 3, New Eng. Ch., 6, Tabernacle Ch., 1, Union Park Ch., Y. L. Soc., 8;	Kansas.
Galesburg, First Ch., Mrs. A. H. Hitch- cock, 25; Glencoe, Mrs. Moses Smith,	BRANCHMrs. W. A. Coats, of Topeka,
	Branch.—Mrs. W. A. Coats, of Topeka, Treas. Brookville, 2; Dover, 5; Dunlap, 1.40; Hiawatha, 4; Lawrence, 6.25; Leav-
Scott, 25; Hinsdale, 26; Joy Prairie, 15; Kewanee, 16; Lyonsville, 7; Normal, 2; Ontario, Mrs. J. E. R., 1; Providence, 14.50; Paxton, eight ladies, 8; Payson, 7; Pittafield, 4; Port Byron, Mrs. M. B.	enworth, 6.50; Manhattan, Aux., 25.06, Mrs. Bowen, 25, a Friend, 6; Sedgewick,
Ontario, Mrs. J. E. R., 1; Providence, 14.50; Paxton, eight ladies, 8; Payson,	5; Wallace, 2, 8 JUNIOB C. E.: Great Bend,
W., I; Ravenswood, Miss A. R., I, Itog-	SUNDAY SCHOOL: Topeka, First Ch., Pri.,
ers Park, Miss D. C., 1; Rockford, First Ch., 13.10, Second Ch., Aux., 19.75, Mrs.	Total,
w. A. T., 25; Summer Hill, 2.30; Sew- ard, 5; Sterling, 6.75; Sheffield, five la- dies, 5; Terra Cotta, Mrs. R. J. N., 1; Toulon, 3; Udina, Mrs. A. B. H., 1; Wa-	wrawa i w
verly, 25.65, Earnest Workers, 9; Whea-	MICHIGAN.
	Branch.—Mrs. Robert Campbell, of Ann Arbor, Treas. Addison, 2; Ann Arbor, 5.20; Bethel, 10; Charlotte, 25; Ceresco, 3.57; Detroit, First Ch., 104.50; Eaton Rapids, 10; Flint, 6; Francisco, 2.95;
Total, 2,088 00	5.20; Bethel, 10; Charlotte, 25; Ceresco, 3.57; Detroit, First Ch., 104.50; Eaton
INDIANA.	Rapids, 10; Flint, 6; Francisco, 2.95; Grand Blanc, 14.75; Grand Rapids, 14; Hancock, 20; Imlay City, 6.87; Lansing, Plym. Ch., Weekly Mission, 27.30; Oli- yet, 10.51; Owasso, 5.93; Pontiac, 6.25;
BRANCH.—Miss S. M. Gilbert, of Terre Haute, Treas. Elkhart, 11; Liber, 2.20;	Hancock, 20; Imlay City, 6.87; Lansing, Plym. Ch., Weekly Mission, 27.30; Oli-
Terre Haute. 9.	Plym. Ch., Weekly Mission, 27.30; Olivet, 10.51; Owasso, 5.33; Pontiac, 6.25; Romeo, a Friend, 1; Union City, 3.90;
JUNIOR: Indianapolis, Mayflower Ch., Y. P. F. M. Soc., 12.65; Terre Haute, Miss	Vermontville, 18.50; Whittaker, 1; Web-
S. M. Gilbert, 1, 13 60 JUVENILE: Elkhart, Mission Band, 1 00	JUNIOR: Detroit, Mt. Hope C. E., 9.23:
THANK OFFERING: Indianapolis, May- flower Ch., Aux., 50	Eaton Rapids, C. E., 10; Owasse, 5.93; Romeo, C. E., 10; Wheatland, Y. L., 4.51, JUVENILE: Detroit, First Ch., Girls Guild,
CARRIE BELL MEMORIAL: Indianapolis, Mayflower Ch., Y. P. F. M. Soc., 14 50	JUVENILE: Detroit, First Ch., Girls Guild, 15: North Adams, Merry Gleaners. 5.
Total. 51 85	15; North Adams, Merry Gleaners, 5, SUNDAY SCHOOLS: Clinton, 14.80; Jackson, Birthday Box, 20,

RECEIPTS.

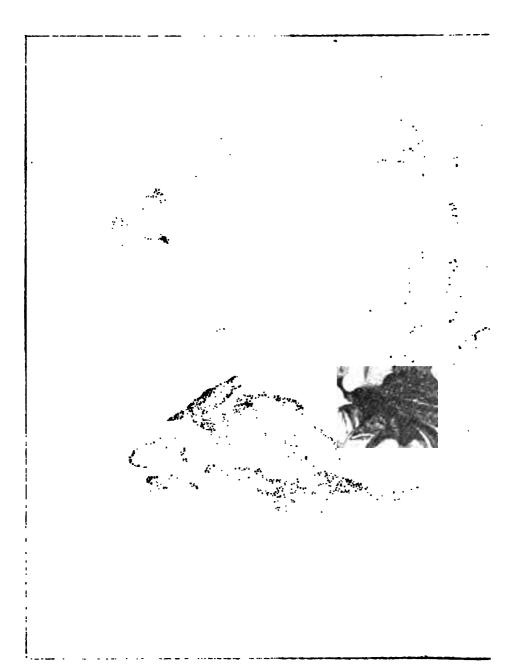
s Mary P. Wright's lectures:— bor, 11.46; Coloma, 3; Chelsea, vert, 5; Clinton, 16; Grass Lake, rtford, 2.30; Jackson, 20; Otsego, rt Huron, 4.57; Union City, 6; liet, 5.58; Whittaker, 8.05, LDING FUND: Ann Arbor,	95 8		Wallace, 25; St. Joseph, 3; St. Louis, First. Ch., Mrs. S. H. H. Clark, 25, Others, 4, Plymouth Ch., 6; Compton Hill, 2; Hyde Park, 8, Ch. Redeemer, 4, Memo- rial, 2; Pierce City, 3.06; Webster Groves, 1,	86	: Oi
LDING FUND: Ann Arbor, Ann Arbor, a Friend, 10, a	1 7	77		_	_
10, UND: Ann Arbor, Mrs. J. B. An- a Friend, 15, Aux., 4; Bangor, by C. Grundy, 1; Constantine, rt, 1; Calumet, Mrs. E. S. String- s. W. B. Anderson, 1, Mrs. M. J.	20 0	00	MONTANA.	3 10	
rs. W. B. Anderson, 1, Mrs. M. J. 1; Detroit, a Friend, Mrs. K.,			Red Lodge.—Junior C. E.,	10	00
1; Detroit, a Friend, Mrs. K., ret, 1; Portland, 2; Romeo, a 25, a Friend, 25,; St. Johns, 3; lty, 10, 3.50; Whittaker, 2, Mrs. unger, 25,	176 8	50	Total,	10	0
angui, ao,		_	nebraska.		
Total, MINNESOTA. -Mrs. J. F. Jackson, 139 Uni- Ave. E., St. Paul, Treas. Aus- 13; Detroit City, 5; Gleuwood, nneapolis, Mrs. N. C. Chapin, 25, 1., Aux., 20, Fifth Ave., 8, Plym-		82	BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Ainsworth, 21.07; Curtis, 8.10; Camp Creek, 2; Crete, 6.23; Chadron, 8.20; Exeter, 5.41; Fairfield, 5.10; Grafton, 1.80; Grand Island, 1; Holdrege, 3.30; Nonpareil, 3; Omaha, First Ch., 17.50, St. Mary's Ave. Ch., 8.25, Silver Fund, 4, Hillside Ch., 2.50; Scribner, Thank Off., 3.20, Aid Soc., 2.50, Mrs. E. H. Wood, Silver Fund, 1; York, 50 cts., JUNIOR: Franklin, 4.50; Lincoln, Plymouth Ch., for Kobe, 19.50.	104	. 01
i., Aux., 104.84; New Brighton, ew Ulm, 10; Northfield, 57.24;			JUNIOR: Franklin, 4.50; Lincoln, Plymouth Ch., for Kobe, 19.50,	24	. 00
ity, Ladies Sewing Circle, 18.50; id, 20; Wabasha, 7.22; Waseca, it Duluth, 5; Winona, First Ch., 1.75; Zumbrota, 6.75,			JUVENILE: Blair. Mission Band. 1.69: Ex-		
t Duluth, 5; Winona, First Ch.,	000 F		eter, 2.60; Sutton, Boys Dayspring Band, 2.55, Willing Workers, 3.25, C. E.: Omaha, Hillside Ch., 7.75; Rising,	10	06
Minneapolis, Plymouth Ch., Y.; Northfield, Y. L., 3.57; St. Paul,	368 7	78	2; York, 10,	19	7
th Ch., C. E., 17, 1: Austin, S. S.,	39 g 5 c		Total,	158	5
Northfield, S. S., Mrs. R. M.	25 (
tlis, PFERINGS: Minneapolis, Plym-		- 1	оню.		
IX., 11; Rochester, 64.12, UND: Medford, 1; Minneapolis, th Ch., Aux., 64.53, Y. L., 13.07,	75 1	12	BRANCHMrs. Geo. H. Elv. of Elvria.		
th Ch., Aux., 64.53, Y. L., 13.07,			BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Andover, 5; Ashtabula, First Ch. 2; Breckeville, 5; Chardon, 2; Chat- ham, 5; Cincinnati, Central Ch., 29.20; Claudent Niert Ch. 26 45. Charles of Niert Ch.		
rim. Dept., 10; Northfield, 2; St. lacalaster Park. Mrs. Mary Mc-		ĺ	ham. 5: Cincinnati, Central Ch., 29.20:		
1; Waseca, 2.50; West Duluth,					
brota, 18,	110	10	Falls, 11.17; Elyria, 72; Harbor, Second Ch., 8; Harmar, 5; Hudson, 13.28; Jeffer- son, 6; Mansfield, Mayflower Ch., 5;		
Less expenses,	19 8	36 86 —	son, 6; mansheld, mayhower Ch., 6; Newark, Plymouth Ch., 10; Rayenna, 75; Springfield, First Ch., 7.50; Toledo, Central Ch., 11; Wellington, 3.51; Wind- ham, 3; Sullivan, Mrs. C. E. L., 5, JUNIOR: Cleveland, 18.20; Painesville,		
Total,	604 8	50	ham, 3; Sullivan, Mrs. C. E. L., 5, JUNIOR: Cleveland, 18.20; Painesville,	811	1
			Lake Erie Seminary 12.	30 17	2
MISSOURI.			C. E.: Elyria, 2; Sanduaky, 15, JUVENILE: Elyria, King's Messengers, THANK OFFERINGS: Hudson, 3.22; Park-	3	0
-Mrs. J. H. Drew, 3101 Washing-			man, A. H. C., 2: Windham, 15.82.	21	0
h., St. Louis, Treas. Kansas City, h., 4.82; Lebanon, 10; Pierce City,			DILVER FUND: Akron Wirst Ch. 39. Ans.		
t. Joseph, 3.15; St. Louis, First			tinburg, 2; Brecksville, 4.50; Burton, 5; Chardon, 3; Elyria, 7; Fayette, T. C. C., 5; Lindenville, 10; Marietta, 5;		
70, Pilgrim Ch., 33.50; Compton		l	C., 5; Lindenville, 10; Marietta, 5;		
50, St. Louis, Pilgrim Ch., 51.50;	117 7	٠٠	Marysville, 2; Oberlin, Mrs. S. C. Little, 25; Proctorville, L. P., 1; Unionville,		
St. Louis, Pilgrim Ch., 51.50; n Hill, 65 cts., Ch. Redeemer,	E4 4	e	25; Proctorville, L. P., 1; Unionville, Mrs. A. S. H., 2; Wellington, 16, Ridgeway, Penn.,	126	5
		00		_ 2	01
City, First Ch., Earnest Work-		į		510	
t: Amity, Mitebox Band, 15.60; City, First Ch., Earnest Work- St. Louis, Ready Hands, First Pilgrim Workers, 14.65,	52 2	25	Less expenses,	96	
EAR FUND: Amity, 1; Kansas				-	_

CORRECTION: In November Life And Light Toledo, First Ch., should be 110, not 150.		LIFE MEMBERS; British Hollow, Mrs. Elizabeth L. Davies; Eau Claire, First Ch., Miss Augusta Kidder; Elkhorn, Mrs. James Grey and Mrs. Julia Fitch; Whitewater, Mrs. Robert Bridge.		
Essex.—Mrs. Jennie H. Tyler,	10 00			
• •		ALABAMA.		
Total,	10 00	Talladeya.—Mrs. H. S. De Forest, 1, Little Helpers, 15,	8 16 00	
BOOKY MOUNTAIN.		Total,	16 00	
BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Denver, First Ch., 50; Pueblo, First Ch., 15, Pilgrim Ch., 3.25; Trini-	,	ABKANSAS.		
dad, 10,	78 25	Little Rock,	3 60	
JUNIOR: Cheyenne, First Ch., C. E., 10; Denver, First Ch., C. E., 12.50, South		Total,	3 60	
Broadway, C. E., 4.11; Manitou, Y. L., 10,	36 61	CALIFORNIA.		
SILVER DOLLARS,	4 00	Pasadena.—H. M. B., 1, M. B. D., 1,	2 00	
Total,	118 86	San Jacinto.—M. M. M.,	1 66	
SOUTH DAKOTA.		Total,	3 00	
BRANCHMrs. C. S. Kingsbury, of Sioux	:	FLORIDA.		
Falls, Treas. Sioux Falls, 15; Spring Lake, 8; Yankton, 15.06,	33 06	MelbourneMrs. J. H. P. Silver,	6 00	
JUVENILE: Capton, Mission Hand.	8 00	Total,	6 00	
Silver Giffs: Athol, 3; Henry, Mrs. Waterman, 1; Letcher, Mrs. Coman, 1,90; Oahe, Every member of Miss. Soc., 5; Wolsey, Mrs. J. M. Zook, 1; Yank-	,	2000.	• • • • • • • • • • • • • • • • • • • •	
5; Wolsey, Mrs. J. M. Zook, 1; Yank-		MISSISSIPPI.		
ton, 4,	15 90	Meridian.—C. E.,	4 15	
Total,	51 96	Total,	4 15	
wisconsin.		NEW MEXICO.		
BBANCH.—Mrs. R. Coburn, of Whitewater,		Albuquerque.—Mrs. L. A. Calling's Infant	Ł	
Tress. Reloit. Second Ch., 7: Rarnes.		Class, Birthday Box,	6 36	
van, 19; Eau Clair, First, 27; Elkhorn,	·)	Total,	6 36	
ville, 5.55; Bristol and Paris, 35; Déla- van, 19; Eau Clair, First, 37; Elkhorn, 30, Thank Off., 40; Fort Atkinson, 3; Leon, 75; Stoughton, 3; Wauwatosa, 6;		new york.		
Whitewater, 28.91, SILVER FUND; British Hollow, Mrs. E. L.	180 31	BuffaloMrs. C. F. Warner, Silver,	1 00	
Davis, Thank Off., 26; Clinton, five Friends, 5; Eau Claire, First Ch., Miss		Total,	1 00	
M. D. Howe, Mesdames L. H. Wilcox and		OBEGON.		
A. V. Maynew, 3; Endeavor, Mrs. E. A. Child, Thank Off., 7; Fort Atkinson, 6;		Portland.—Mrs. G. M. Parker, Silver,	1 00	
Hammond, Miss Avis Fithian, in mem-		Total.		
ory of her mother, 10; two Friends, 2; Lancaster, Mrs. J. H. Howe, 1; Lake Geneva, 7; La Crosse, 2; Milton, 3, Nel-	i	·	1 00	
lie Chapman and sisters, 3; Oconomo-	•	TEXAS.		
lle Chapman and sisters, 3; Oconomo- woc, Mrs. J. A. Woodruff, mother and daughter, 3; Platteville, 11; Potosi, 1; Stoughton, Misses H. and A. B. Sewell		El Paso.—Mrs. A. C. Wright, Silver, Sherman.—Rev. F. W. Boyle, per Aux.,	1 00 20 00	
and Mrs. Young, 3; Sun Prairie, 6; Viroque, a Friend, 2.50, Mesdames Ella Blake and D. M. Trowbridge, 2; Wau-	•	Total,	21 00	
Blake and D. M. Trowbridge, 2; Wau-		MISCELLANEOUS.		
wators, five ladies, 5; Waukesha, 20, Mrs. Feeder and Mrs. McVicar, 2; White-	l	Sale of leaflets, 33.46; envelopes, 5.23;	.	
Waler, Mekiames F. J. Starm, -,		boxes, 2.15,	40 84	
Birge, I. Wrs. E. S. Wenn, I. Turron, Rurlington, 1250; Milwaukee,		Total,	40 84	
Grand Ave., 25; West Salem, Mrs. Breck- enridge, S. S. Class, 4.32.	41 82	Receipts for month ending Jan. 18, 1893, 5	,475 12	
JUVENILE: Viroque, Coral Workers,	1 00	· -	3,918 2	
Tagg ownerses	872 53 17 44		2,393	
Less expenses,		Miss Jessie C. Fitch, Ass't Tre	48.	
Total,	855 09	200 (110	-	

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FILDEN FOUNDATIONS.

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Vol. XXIII.

APRIL, 1893.

No. 4.

Expect Great Things from God. Attempt Great Things for God.

AN EASTER REFRAIN.

BY MARGARET J. PRESTON.

The silvery slopes of Olivet
Were steeped in mystic gloom,
Save where the Morning Star, unset,
Hung o'er the garden tomb;
When to the angels watching there,
Across the shadows dim,
Came thrilling through the hallowed air
That earliest Easter hymn,—
"The Lord is risen!"

The new, exulting strain, that then Broke on that Easter day,
Shall hold its primal glory when All else has passed away.
The din of earth, the strife, the wrong, War's deadly clashings hurled,
Shall still be weak to drown the song That girdles all the world,—
"The Lord is risen!"

Yet many a sunlit southern strand
Still waits for what may come,
And many a league of darkened land
This Eastertide is dumb.

They watch for signs athwart the sky,
They faint beneath their woes;
"No hope!" in mad despair, they cry.
Would God they could but know
"The Lord is risen!"

O heroes of the living God!
Scale each beleaguered height,
And flash out bravely, clear, and broad,
Your beacons' splendid light;
Till from Uganda's blood-stained walls
Comes back the grand refrain,
And far Korea's answering calls
Unite with Congo's strain,
"The Lord is risen!"

SINCE the death of Phillips Brooks every word he has written seems to flash forth from the printed page with new brilliancy and power. Witness the following, taken from his sermon on "The Heroism of Foreign Missions": "I know what some of you are saying in your hearts whenever we talk together about foreign missions. 'There are heathen here in Boston,' you declare, 'heathen enough in America. Let us convert them first before we go to China.' That plea we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like a murderer of his father asking the judge to have pity on his orphanhood."

MARY ALLEN WEST, editor in chief of the Union Signal, organ of the Woman's Christian Temperance Union, died at Kanazawa, Japan, Dec. 3, 1892. A Japanese official speaks of her as "a self-immolated martyr for the cause of Christian temperance in Japan." Although the grossest forms of drunkenness are not as common in Japan as in our own country, yet our missionaries find that they must make total abstinence from saki a condition of church membership with their native converts. Ever since the visit of Mary Clement Leavitt to Japan, there have been temperance societies in all the great centers.

It is pathetic to read the prayers of the little girls in a mission school in Tokyo, for this temperance worker from a far country who had won their hearts. They prayed: "O Lord, she came to Japan to work a little while for us and our people; as we see things, her work here is not finished. She

is not visited all the cities where she was to work for Thee. Then there e her friends in America, the women of the W. C. T. U. with whom she is labored. Oh, dear Lord, thou knowest how sad and stricken will be eir hearts if she is taken away. Now, Lord, if in thy great wisdom thou nst spare her, do we beseech thee, but help us to say from our hearts, 'Thy ill be done.'"

Miss West spoke thirty-five times to crowded audiences in Yokohama and okyo within the brief space of three weeks. She addressed native Japanese, en and women of high position as well as the middle classes, but never ice was there an uncertain sound. All heard of the evil effects of drink and bacco. A traveler in Japan, as in America, usually finds himself in the ake of a cigar. The tiny metal Japanese pipe is refinement itself compared ith the German meerschaum or the American pipe, but the women in ipan smoke as well as the men. Mary Allen West waged a holy war ainst narcotics as well as alcoholics, and one of her Japanese friends, Mr. suda, collected the pipes of those who had renounced smoking, had them elted and cast into a bell weighing eighty-five pounds, which will be sent to e Temperance Temple of Chicago. This bell was tolled during the neral services of Miss West, which were held in Japan.

Our Thank-offering Fund has now reached nearly one thousand four huned dollars, and continues to increase in such a way that we begin to feel that e must offer thanks for the thank offering. As late as February 13th a young an, whose sainted mother and grandmother were prominently connected with e Woman's Board of Missions from the inception of this organization, rote as follows: "I can do nothing that will satisfy my feelings better than inclose in this silver envelope as a memorial gift to the Woman's Board of lissions, my check for fifty dollars. May God bless the work in which our ar ones shared, and took so much interest." Are there not others whose earts prompt them to make a similar offering in the name of those who have stered into eternal blessedness?

On the night of February 1st the new building for the girls' school in larsovan, almost completed, was burned to the ground. The sudden burst-g into flames of the whole building, and the fact that petroleum cans were und in the ruins, indicate that it was the act of an incendiary. Our merican minister in Constantinople took immediate steps for redress, and ir Government has done everything that can be done to secure indemnity, ind to protect the missionaries in Turkey from violence of any kind, but a ate of unrest seems to exist in different parts of the empire that gives cause

for anxiety for our workers there. The missionaries at Marsovan are on our Calendar during the month of April, and we hope they will be specially remembered.

MISS MATTHEWS, of Monastir, writes that Bulgaria is to be represented at the World's Fair at Chicago by Mr. Shopoff, of Philippopolis, an active member of the Protestant church in that city, and very well known in the best circles of society. His wife is an English lady, and they have an exceedingly pleasant home in Philippopolis.

The Review of the Churches (English) is full of surprise and indignation at the action of the recent Decennial Missionary Conference in Bombay, with reference to the traffic in opium and alcoholic liquors, and to legalized vice. A resolution against the latter iniquity was presented by Rev. R. A. Hume, and passed, but it was afteward withdrawn by a vote of 105 to 102. The reason given was that the business committee had decided that no votes should be passed at the conference; but The Review of the Churches thinks that the impelling motive was the fear of offending government officials, but we cannot believe this to be true of any missionary workers. We have not been able to look into the matter very carefully, but we desire to believe that the American Board missionaries were all numbered in the large minority that voted against the withdrawal of the resolution.

INDIA.

EVANGELISTIC EFFORTS FOR THE WOMEN OF INDIA.

BY MRS. M. E. BISSELL.

[Written for the Decennial Conference in Bombay.]

So much has been written and said upon this important subject, so many ways and means have been devised and employed, that one cannot expect at this day to suggest any new methods. A few ideas gathered from experience in this work, however, may not be amiss, and possibly helpful, to some one. It has been most interesting, during a long term of years, to watch the progress that has been made in efforts for the women of this country. Many of us can look back to the time when girls' schools were hardly known, and it was the prevailing opinion among the people that women should not be taught to read, even supposing such a thing could be accomplished, which was regarded doubtful in view of the exceeding dullness and stupidity of the female mind. Those first girls' schools were the entering wedge to the en-

lightenment of India's women. What has not God wrought through them! And what may not be hoped in the way of results as they multiply and increase! How are they, even now, beginning to brighten up the face of this dark land! Here are our schools for high-caste girls, which we all know are beset with difficulties, and often do not attain to much in the way of progress, but many learn at least to read and sing ere their short school life is ended. Afterward they can be followed up with reading matter in their village homes, where it sometimes happens that they are the only readers in the place. Then they become little evangels to others, reading their books and leaflets and singing their hymns, though they may not as yet have entered into their spirit themselves. When the missionary lady visits one of those villages she finds such girls a great help. They call the women together, and she is able through them to secure an audience for which her own unaided efforts would have been vain. How pleased they are to join in the singing and listen to her words; and that awakens an interest in others. Often one who had been but a dull girl in school, proves a valuable helper in such ways, and as she reads and sings seems very bright compared with those who have never been taught. The Sunday school has become a valuable adjunct to these schools. There real instruction is given to the children in Bible truths, while the Golden Texts, picture papers, leaflets, and cards all find their way to their homes, and can but suggest a truer, better life and higher hopes to those who hear and read. These schools afford easy access to the homes of the girls, and are specially to be valued on this account. It is so natural to go and inquire after any who are ill, to suggest remedies, or simply say a few kind words-anything which shows you are interested in them. Then the door is open to you, and a welcome ready. You are a friend of the family. The work of visiting these homes, begun under such auspices, is exceedingly at-If it could only be followed up results might confidently be expected, if not in the way of baptisms, yet in the giving up of many heathen beliefs and practices, and in a less hostile attitude toward Christianity; and that is much gained.

In the rural districts, also, schools bear an important part in the evangelization of women as well as men. In the Marathi Mission such schools are mostly among the lower castes, and are usually mixed, there being comparatively few girls, but year by year their number is increasing. Not only are the girls themselves being instructed and all their ideas elevated and uplifted, but through them the women are being reached. Every girl who can read takes her book home, to let her mother see what she can do, and its contents are rehearsed over and over till they become familiar to the family. Those series of the C. V. E. S. are little treasuries of Christian truth, and they



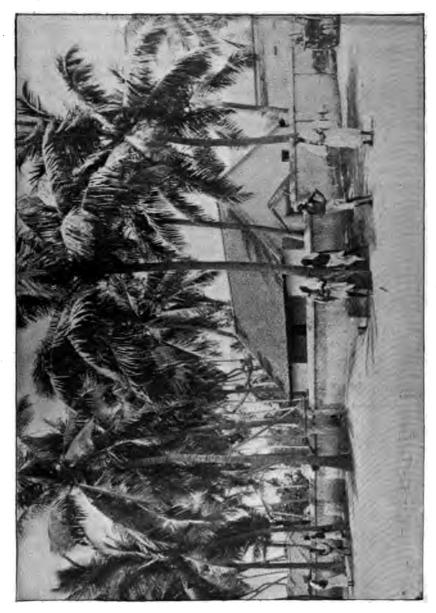


radually take possession of the mind and heart, and crowd out the vain and olish imaginings and superstitions with which they have been filled. When e missionary lady visits one of these schools she finds the women prepared, it were, to receive her message. They come around to hear her examine sir children, and after the exercises are closed they are ready to listen to Those who have been privileged to engage in the village work, know :11 how different the reception she meets in places where there are no Then, too, the Sunday schools are especially helpful. It is quite tural for the women to come around to the schoolroom with their little bies to hear the singing. Then the teacher's wife can teach them the Golden exts and tell them the story for the day, and little by little the blessedness the Christian Sabbath dawns upon them. It appeals to their hearts that and thought of them in their weariness when he appointed a day of rest. these schools among the lowly, seemingly quite insignificant, and not worth entioning, perhaps, in the way of educational results, must be awarded a ace among the agencies employed for the enlightenment of our dark-minded sters. And as for the girls themselves thus taught, many from them may : found among our Christian wives and mothers, clothed and in their right inds, giving us courage and hope for future efforts in behalf of those "withat the camp."

Zenana work in this part of the country, the Ahmednagar collectorate, reans work among women wherever and however found, as there are few al zenanas. To aid in this, Bible women are employed. The best women railable are selected for the work, but those best fitted are not always available.

During the last fourteen years the ladies of the Marathi Mission have been asking special efforts to encourage all the Christian women in the regular and of the Bible, and to this end lessons have been given and examinations eld twice in the year. Women living at the larger stations near the mistonary are also instructed in many other things. A course of reading is laid at for a daily class in addition to the Bible lesson: this with a view to fit many Christian women as can be reached to take a part in this blessed ork of making known the gospel, and it has met with a response. Every ear the number of those who give in reports of their voluntary efforts interests, and the reports are more interesting. Those who have enjoyed the vivilege of making tours in the districts have been surprised to find a real work in progress among the women when there was only the wife of the eacher or preacher to undertake it, and she not in employ. Some of their eports speak of visits to the near villages when feasible; and in many ways hey seem carrying out the real spirit of Christian Endeavor, though they





have never been formed into a society of that name. One instance stands out very bright among many cherished memories, where the teacher's wife had gained quite an influence over the women of the village, as well as in the Mahar quarter, where was the school and their home. It was good to see how readily they came together at her call, and to find that they were accustomed to meet her at the Sunday school and at other times, and had really been instructed in Christian truths. This unlooked-for help in the work made the few days spent near that village exceedingly pleasant and long to be remembered. Others of the missionary ladies have had similar experiences; and since it is so difficult to secure Bible women, there is a growing feeling that more attention must be given to the instruction of the wives of our agents, and they must be encouraged more and more to feel it their duty and privilege to have a part in this work, and so a share in its blessings; but aside from them, good Bible women are needed who can give more time, and are more at liberty to go about from place to place.

Bible women who live in the districts are expected to visit a certain number of villages with more or less regularity, taking any class or classes of people they may find accessible. It is most interesting to enter the field and work side by side with them. One learns much from their methods, while at the same time giving them some object lessons. Their ways of winning and conciliating, and really reaching the shy, half-frightened women of the more remote villages, are instructive. There is a Bible woman who makes herself very useful through her knowledge of many simple remedies for the sick. On one of her visits to a little hamlet she was the means, with God's blessing, of saving the life of a little child, merely with the hot tea made from ome kind of mint of which she knew. The trouble was something like roup, and the mother was taking it out to place before some idol ere it hould die; but it rallied with the treatment, and has lived. Now, the nother says to this woman, "This child belongs to your God, for he saved is life;" and the two women are fast friends, the Christian and the Kunabi. so God has bestowed gifts of one kind and another upon those who desire to erve him. They may lack the culture and training which seems so essential o Western ideas, but God can use them.

INCIDENTS OF BIBLE WOMAN'S WORK IN MADURA.

BY MRS. JOHN CHANDLER.

"THE word of God is quick and powerful, and sharper than any twoedged sword." We have abundant proof of this in the work of the Bible women. Many of the Hindu women who have learned the Ten Command-

LIFE AND LIGHT.

eclare that it fills them with shame and fear to go to the temple to the goddess Menatchie. A silk-weaver woman who had gone to a ival, was asked if she had worshiped the idol. She replied: "God dden idol worship. The idol has no life to receive and eat the fruit anuts our people offer; hence I did not worship it."



A BIBLE WOMAN IN THE MADURA MISSION.

hear the story of the Saviour and salvation with tears of joy and
One aged woman, upon hearing of the sufferings of Christ for usitly moved, and with tears said: "Will he receive me now? Me
e I have wasted and spent in vain. Can he forgive such a sinner?"
le woman told her of Christ's promises, and how he had received
iven the greatest sinners. She immediately kneeled down and
"O Lord Jesus, I am a poor sinner; save me," and then repeated

e Lord's Prayer. It is delightful to see the simple faith of these women in aver.

A girl prayed that after her approaching marriage there might be nothing hinder her from reading the Bible, and prayer, and singing. For a while I went well; but before long her husband became enraged, and prohibited erything of the kind. Then with strong faith and many tears she besought e Lord that this burden be removed. Her prayer was answered, and now e has perfect freedom to worship the Lord. Her faith leaps forward to time when her husband shall not only give her ungracious permission, t shall himself join with her in this new and living way.

A silk-weaver woman rejoices to tell of the benefits she has received from raining to read and know the gospel. Her son was a very bad man. She ayed for him earnestly herself, and finally concluded to take his case to raissionary lady. Together they prayed that the Lord would reform at wicked son. The next time the lady visited her house she presented young man "clothed and in his right mind," saying, "This is my son, whom we prayed."

Very many, in times of trouble, entirely omit all heathen ceremonies, and a the Bible women to pray for them. The comfort they experience at the times from the Bible and prayer, and doubtless from the very presence Christ himself, is very remarkable. One woman, who had studied long o with Mrs. Capron, was filled with grief at the death of her son. She id to the Bible woman: "I know not why my Father has sent this to me; it even if he continues to afflict, even unto death, I will trust him and be tient; and after I die, will he not, in the last day, remember of me, 'No atter what sorrow I sent her, she always clung to my feet'?" Upon hearg the story of Job, she said: "I too must be patient, and wait upon the ord in prayer. His will be done."

Although none have openly confessed Christ, we feel sure that many, in a niet way, do make known their love for him. One woman declared that he had nothing to hope for in this world; that if she could be a Christian be would have peace of mind, and that she only waited the Lord's time.

A Brahman woman shows herself a Christian in many ways. She somemes goes to church in the evening, bringing a candle as an offering. She elieves that all her substance is the gift of the Lord, and hence desires to ive the proceeds from the milk of two cows to the church. When preented from going to church she sometimes holds a little service by herself in her own home. Many thus show their faith by giving in charity as they are able. One woman gives a certain proportion of whatever she can make from crochet work to the church; we might almost say to her church, so great is her pleasure in giving it. That this work is blessed not only to the women, but also to the men, in the houses visited we feel sure. One man after a long sickness died the death of a Christian; with prayer on his lips to the very last. Shortly before his death he called his wife, and told her that after he had gone she must not weep and be sad, because he was going to the heavenly country; that she must never give up the Bible, for the Bible only



A NATIVE WOMAN IN MADURA.

could comfort and help her. Strange to say, after his death she would not allow any of the usual wailing and weeping, saying that it would displease him, and the Lord had taken him to himself.

We feel that the work among the silk weavers is opening up in a most encouraging way. The eagerness of these women—till lately so indifferent—to learn is a hopeful sign for the future. The past year the Bible women have done good work in the three great festivals. They go in companies of

vo among the people, and preach Christ to very many. The novelty of eing women talk attracts a crowd very readily. We feel that the Bible omen have been very helpful in our Christian community, as well as among Hindu women. In sustaining prayer meetings and church services, in ting an example of benevolence, and in showing a friendly and helpful inest in their Christian sisters, most of them have shown themselves true yokelows in the Lord. Especially is this true in the East Gate Church, where have so long been without a pastor.

CENTRAL TURKEY.

EVANGELISTIC WORK IN CENTRAL TURKEY MISSION.

BY MRS. H. WEST ASADOVRIAN.

WHAT HAS BEEN DONE.

THE hearts of many Christian women have been filled with praise to our seed Lord in reviewing the work of a quarter of a century of the Woman's ard of Missions. The Central Turkey Mission has been a field to receive my showers of spiritual blessings through their efforts, and I desire to give dear Christian sisters, some glimpses of the Orient, where is being filed the promise that the labors of God's people are not in vain. Aintab Editorsh we find early mentioned in LIFE AND LIGHT. Letters tell of ly aphaionaries sowing the seed and touring the outstations, and reports are the efforts of Bible women and teachers. What of the harvest? Definit on next Sunday morning you might have a bird's-eye view of all t mission! With the rays of the early morning sun rings out the otestant church bell; sometimes it is the tinkling of a bar of iron struck th mallets, and in every city, town, and village where there is an menian community, the people gather for worship. In both Aintab and trash three, instead of one church, accommodate the worshipers, while in lana the congregation has increased to over a thousand. The women are vays found sitting on one side of the church, in their white izars, or sheets, en composing the larger half of the congregation. Intensely interesting : the Sabbath schools; the classes of women and children's departments ight by the students or graduates of the girls' schools.

Let us not look at numbers alone for progress. Enter the homes; you find clorious change there, that Christianity has brought, in elevating the sphere woman. She is more reverenced by her husband; she eats with him at table; her home is in every respect changed; and she has learned to be a ter mother to her children. She is anxious now to send her daughters to lool, and denies herself that they may get an education. The Bible and

other books are upon a shelf, and in some places it is becoming an uncommon thing for the young women not to know how to read. At weddings and on feast days the drinking of wine is looked upon as an evil; smoking among the women is less common and unknown to the young class of women. In many places the custom has ceased of parents engaging the babe in the cradle to whomever they please, marrying them off at an early age, and the bride is often asked now if she assents to her marriage. Reverses have come, also, in some places in that prevailing custom of brides kept veiled, speaking in only a whisper before their mother-in-law, and not appearing in public, except at the baths, for many months. The influence of our Protestant sisters is constantly being felt among their neighbors and friends, and the leaven is extending to the outstations, and thus gradually the whole mass is being leavened.

A few years ago in Aintab, there was an effort made by the missionary ladies to get the women who were qualified to hold neighborhood Bible meetings. Some of the women responded timidly at first, but looking for Divine strength the work was pushed forward, and in time on every Tuesday noon, as the church bell was rung, in no less than thirty districts women were seen leaving their spinning or housework, some taking their babes in their arms, and congregating in a neighboring house to listen to a Bible reading. Often there was a season of prayer, when those never heard in prayer before were encouraged to let their voices be heard. Some of the meetings were largely attended, and the priests, becoming alarmed, announced in the Gregorian Armenian church that the women must not attend these Protestant meetings, and appointed weekly meetings for women to be conducted by the priests. But the women were not satisfied, and continued coming to us, saying, "Shall we not drink when we find the water of life flowing?"

Holding neighborhood meetings is a part of the work of the Bible women, and the teachers of the girls' schools hold meetings for the women on Sundays or on week days. Our teacher in Oorfa, last year, used to go without her dinner, and hasten at the noon hour, with her Bible under her arm, to read and talk with the Gregorian-Armenian women, who would assemble in great numbers, seldom less than a hundred, at the house where the meeting was appointed, seated closely upon the mats on the floor, and filling the space by windows and door. "Ah!" they would say, "we sit hours in our church (Gregorian) and hear and understand nothing like this."

We hear in America of sacrificial gifts made for missions; no less earnest are the efforts of some of these native women to advance the evangelical work among their people. Last year in Oorfa some women had banded together to support a school and Bible work, among the mothers and many

neglected children in a Gregorian district in the city. So earnest was one of these women, a poor widow, that sometimes she sat up till midnight that she might prepare rolls of cotton; and early the next morning, with only a breakfast of dry bread and olives, she gave her time to distribute these rolls among women whom she could find to spin them, for the purpose of selling the yarn to raise money for that mission work. It was beautiful to see the faith and perseverance of these women; to watch them in their little meetings of consultation, counting sense as well!

WHAT CAN BE DONE?

The various departments of mission work, so well established now among the nominal Christians, must be continued and strengthened. If the Mohammedan is to be won to Christ, he must know what Christianity is. name Christian has become a term much more respected by them than when the mission work began. When led by curiosity to enter the Protestant churches, the Mohammedan looks with favor upon the absence of pictures, seeing only the open Bible; for he looks upon the worship of St. Mary as idolatry, which he abhors. Do you not think our Protestant brothers and sisters are preaching Christ by their daily lives among the Mohammedans? I will give you for illustration an instance that occurred on one of my tours. A knife was picked up 1 y the wayside; presently the owner, a Mohammedan, was met, diligently seeking for it. "Here is your knife," said the Christian, handing it to him. The comment of the muleteers was, "A Mohammedan would not have given back such a good knife as that." More and more our Protestant young men are being appointed by the government to places of honor and responsibility; they find them better qualified and more trustworthy. Be encouraged; it is a noble work you are carrying on among the accessible people of Turkey, and through them preparing the way for the inaccessible.

It is believed that if there were only religious freedom in Turkey, there would be a great flocking to Christianity from the Mohammedans. Surely Satan seems tightening his grasp upon that people he has held so long. What mean the new restrictions by the government upon our work? The persecution of Christians? The burning of mission houses in Smyrna and Marsovan? The unusual instance of Arabs and Koords being pressed into military service? Yes, we pause; we dread to think of the future. But let us remember what prayer did for the establishment of justice and right in our late Civil War. Only the judgment day will show what was achieved by the bands of praying women, who could do nothing else but stay at home and pray. If we, as embassadors of Christ, with "the sword of the Spirit,"

are shut out from that walled city of Mohammedanism, we can plead with God, who has the keys of the heart of that Turkish government in his hands.

My last talk with the Turkish women was a few days before I sailed, at a little village not far from the sea. The day's journey had been made in less time than usual, and we had reached this lodging place several hours before sunset. Some women, seated in a group on the ground, were busily sewing and talking. I took my Bible and sat down beside them. "Ah, you may talk and comfort that poor one," they said, pointing to a young and fair-faced woman beside them. "She has much trouble, much." She sat with down-cast eyes while they told me of her girlhood passed in a wealthy home, of her early marriage, a cruel husband, and because she was childless had been forsaken; and one night, without her knowledge, had been brought to this village to be the wife of another cruel man living in a wretched hut, and subject to his other wives. She raised her eyes as they finished, and looking into the depths beyond, as if peace were to be found in that distance, she exclaimed, "Oh if I had wings, I would fly!"

May the echo of those sad words reach your hearts, and may you work and pray more for the millions of Turkish women yet unreached!

OBERLIN, OHIO, Feb. 21, 1893.

SPAIN.

LETTER FROM MRS. W. H. GULICK.

OCTOBER first, eighteen hundred and ninety-two! This is a memorable date in the history of the higher education of girls in Spain,—a day to be marked in special and grateful remembrance in the calendar of this school. An invitation was received from the Señor Director of the Institute of Guipuzcoa to be present at the ceremonies connected with the annual opening of the Institute, and also a request that the girls who were to receive prizes should present themselves at the same time.

After the special individual examinations last June, there were competitive examinations in the different branches of study, in which four of the girls were successful; two of them receiving premiums, and the others obtaining "honorable mention," which is also given in the form of a diploma-

The Institute porter met us at the door and escorted us up a long flight of stairs to the large hall, or paraninfo. The girls who are in the advanced classes were given seats in that part of the room reserved for invited guests. Those who were to receive diplomas were placed in front, near the Secretary's table, and Miss Barbour, Miss Webb and I took seats behind them. On the platform were arranged chairs for the professors, the mayor of the

city, representatives of the church and of high schools. The long table was covered with crimson cloth trimmed with gold fringe, and above was the crimson and gold canopy overshadowing a very unflattering painting of the Queen Regent holding the little King Alfonso XIII. in her arms.

We were early, and thus had a good opportunity to see the guests as they were escorted to their seats. Finally the *claustro* of professors entered; brilliant in academical robes and caps of various colors, and with them the mayor and other dignataries, including the parochial priest of the church which the Queen attends when she is here in the summer.

The Director, Senor Don Carlos Uriarte, rang a small bell, and then called upon the Secretary, Senor Rios, who was seated at a table below the platform at the right, to read his Memoria. This was treated by the claustro and guests as a perfunctory matter of no special interest to them; and while the Senor Secretario turned page after page of his closely written document, the hum of conversation effectually prevented those who would have listened from obtaining more than a word now and then. As the Memoria is afterward printed, it can be read at leisure—if one wishes. The supreme moment arrived when the Director called upon the Secretary to read the names of those who were to receive premiums. One after another four or five boys ascended the steps of the platform and received their diplomas, tied in correct style with a blue ribbon, from either the Director or others to whom he passed them. The Institute students applauded their companions vigorously as they took their seats. The name of one of our girls was called. She received her diploma, and descending the steps took her seat. There was no applause, but rather a profound, oppressive silence. I thought, perhaps, it was considered etiquette not to applaud, and yet waited somewhat anxiously for the next name. Again a list of names of boys, who were all applauded, some more than others, perhaps being more popular. The second girl was As she turned her flushed face to the audience the silence was broken by a low hiss, which was taken up by other students. The third girl was thoroughly frightened, but she went bravely for her diploma, to be met also with the hisses of the Spanish caballeros, now grown bolder, while the professors moved uneasily and looked at the students.

We sat as if petrified. The fourth, a bright blonde, fared somewhat better as faint applause greeted her. One of the boys was overheard to say, "Come, this is the last; let us cheer her!" Soon the list was finished. The Director leaned forward and folding his hands on the table said, "For thirty years I have worn this honorable toga and never have had occasion to blush until to-day." He then characterized the conduct of the students as "without education"—a very severe phrase in Spanish. Forbidding them to leave the

room, he asked the Secretary to take the names of all present, that the instigator of the insult might be discovered and punished.

He then turned to us, and in a most impressive manner said: "In the name of the claustro of professors I ask the pardon of the young ladies who have been insulted, and also of the directora of the school." The guests were them escorted by the professors to another room, where refreshments were served. Several of the professors came to us with apologetic phrases, while one shook hands with each of the four favored ones, and told them not to be troubled by what had happened, but to go on bravely as they had begun. The director soon joined us, again expressing his regret, and saying that such discourtesy should be severely punished.

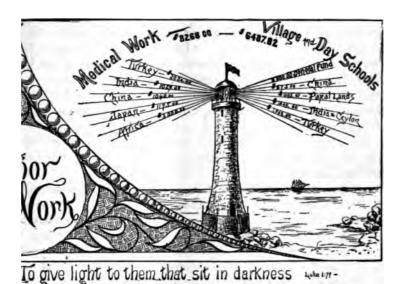
The girls, after consulting together, asked that the students should be forgiven; but the Director said it was impossible, as the matter had already passed into the hands of the law. But I urged that the students were naturally sensitive to the fact that for the first time in the history of Spain, a class of girls had taken some of the prizes which otherwise would have belonged to them, and that we would be happier on such an occasion to know that others were not to suffer. He then said that, as we asked it, the punishment should be the least severe possible.

Our feelings can better be imagined than described. The professors came with plates of cakes and Spanish sweets, and insisted upon our taking them. I held mine for awhile, and finally slipped it behind a bench. We were all utterly unnerved. Finally we escaped and came home, having been absent less than two hours, but with the sensations of those who return from a long journey.

This incident means a great deal to us and to all who are interested in the higher education of girls in Spain. In the first place, in the examinations, a larger proportion of girls received the high marks of *sobresaliente* and notable than the students of any other school or of the Institute itself. It was also a large proportion for one school to secure four honors. It may also be said that it is the first time that girls prepared in a woman's school have presented themselves for such examinations in competition with boys.

Meeting Miss Barbour on the street one day, the Director said: "Que clase de ninas nos envia V"—"What kind of girls you send us," as though they were a special, unknown variety. We think they are, in Spain!

Christian education and the culture of a Christian home can do much in the development of intellect and character. America can give no better gift to Spain than these teachers fresh from the Christian college and full of self-sacrificing love. Those who would have a share in uplifting woman in Spain, can find no better way than investing their sympathy in these bright Spanish rirls,—the future teachers, wives, and Christian mothers.



MISSIONARY GAMES.

BY MARTHA BURR BANKS.

s constant demand in mission bands and circles for anything that ans of education in missionary lines, it is often helpful to know imple games which may be used at a social gathering of a society reation at the close of an ordinary meeting. This sort of inl help fix in mind what has been learned in the previous course

Heroes may be played in the same manner as Characters. Take ome person or place of missionary fame, like Brainerd or Green-point to each player round in regular order one of the letters of Then let each one choose the name of some missionary or of ary sphere of labor, beginning with that special letter, and be ver questions thereupon from one of the number not in the secret cover these names, and from the initial letters spell out the foundalf this plan should be too difficult, the names may be selected at nout reference to one original name.

n a heathen land may be serviceable in Twenty Questions and r or History. Decide upon some letter for a starting point, and ly contest to see who can write in a certain time the longest list laces or of names of persons in mission countries beginning with

Countries and Characters is Beast, Bird, and Fish cut over to suit a missionary purpose, one player throwing a knotted handkerchief to another and calling out, "Africa," "Siam" or "Persia," and then counting ten, if possible, before the second player can give the response, which should be the name of some worker or place, or of anything connected with the country specified. Or, twisting the game round the other way, the first player may name a missionary, a station, a town or an object, while the reply may be the name of the country where such a person, place, or thing may be found.

Some games may be rendered doubly entertaining by allowing the members of a society to assist in their construction. Get a few more than one hundred blank cards and write or print upon each one a letter of the alphabet, forming in all about four alphabets, except that the unmanageable letters like Q, U, X and Z should in most cases be replaced by a vowel or some of the more desirable consonants. Divide the cards equally among the players, and starting with the one left of the dealer, let each player in turn cast upon the table a card, saying at the same moment the name of some missionary country. The first player each time who can supply the name of something from that country beginning with the letter on the card is entitled to the card, and the one who holds the greatest number of cards at the end of the game is victor. This game is styled Alphabet.

When and What, or Missionary Dates, also may be made from cards. Arrange fifty-two cards in pairs, marking the two in each pair with the same number. On one card of each pair then write some prominent event in mission history, and upon the corresponding card place the date of that event. For instance, put on one card "William Carey went to India," and on its mate, "1793."

Distribute the cards as usual, each player spreading his portion out in his hand with their faces toward himself and their backs toward his companions, so that he alone can see the numbers. Each player should in turn draw a card from his left-hand neighbor. If after playing at any time he should hold in his hand two cards bearing the same number, he should read aloud the sentence recording the event and its accompanying date, and throw the two cards upon the table. The player who first exhausts his store of cards wins the game. This game may also be called Names and Facts, and the cards may match in this fashion: "China" and "The Flowery Kingdom," "Japan" and a statement of the population of Japan, "The Apostle to the Indians" and "John Eliot," "First Protestant Missionary to China" and "Robert Morrison."

Quiz consists of a number of questions on the general subject of missions, or on one particular missionary country, on one set of cards and the appro-

priate answers on another set. These questions, with their respective answers, are numbered in pairs, as in the former game. Shuffle the questions and answers separately, and give each player an equal assortment of each kind, adapting the number of cards used to the number of players. One player may begin the game by asking a question from one of his cards, not announcing the number, and each player may have a chance to offer any answer that he may think the right one in due order as his turn may come. If correct, the question and answer should be laid aside together; if wrong, the one who shall have made the mistake must take the question and keep it until he shall have opportunity to present it himself, unless some one further on shall hazard a guess, when that one must receive the card and act with it according to the nature of the answer, as in the preceding instance, and so on through all the players. Then the player to the left of the dealer may try his luck with a question. If any player has already a pair in his hand, when his play shall come he may throw it down instead of propounding a question to anybody else. When one player shall be out of questions the one next to him must proceed with the queries, and the one who shall first dispose of all of his cards shall win the game. - Congregationalist.

FOR MISSION CIRCLE MEETINGS.

BY LOUISE ORDWAY TEAD.

Programme.

Subject: The Schools of the Board in Africa, or Lighthouses in a Dark Land.

Singing: The morning light is breaking.

Prayer.

Scripture: Psalm lxviii. 31, 32; Isaiah ix. 2.

Singing: No. 69, Mission Songs.

Reports of Secretary and Treasurer.

Collection.

Singing: Only a little penny. Mission Songs, No. 151.

Talks on subject for the day.

A map of some sort should be obtained. One may be cut from black cambric, and pinned against white or manilla paper. Lighthouses cut from gift paper may then show the location of the different schools, and also serve as emblems of their work and influence. These lighthouses may be pinned on as the schools are described. Perhaps some will wish to give a general idea of Africa and the missions there. For such, the following leaflets are

recommended as furnishing material: "Historical Sketch of the Missions of the American Board in Africa." Price 6 cents. "Sunday-school Missionary Concert Exercise on Africa." Free. "Questions and Answers on Africa." Price 5 cents.

Inanda Seminary. Locate it by pinning a lighthouse to the map. A well-illustrated article in the Life and Light, May, 1890, will furnish material for a description of it. The pictures, especially that of the building, may be shown the children. Another interesting article is in Life and Light, March, 1891.

Umzumbe Home. Show location as before by lighthouse. An article in the LIFE AND LIGHT for May, 1880, gives an account of it, and on another page there is also helpful information.

Kraal schools in the Zulu Missions. An interesting description of just what these schools are is given in Life and Light, September, 1888. They may not be great, imposing lighthouses, but small ones, doing equally good service, and sending cheering rays to darkened minds. An article of interest on this point is in Life and Light for December, 1878.

Girls' schools in the East and West Central African Missions.

For the schools of East Central Africa, see Life and Light, May, 1886, and July, 1888.

For school work in West Central Africa, see Life and Light, August, 1891.

Schools in every land are essentially the same; there are primers from which to read, spelling books from which to spell, arithmetics and geographies to study; but in all these missions schools which come under our notice today, there is one Book which is the source of all light and power. It is the Bible, which is much studied, and whose precious truths make the schools of Africa true lighthouses in a dark land.

Closing hymn: Light for the Gentiles. Mission Songs, No. 120.

Our Work at Yome.

A PLEA FOR OUR MISSIONARIES.

BY MRS. HERRICK JOHNSON.

It may seem the merest truism to say that we hardly realize what trials and difficulties constantly beset our missionaries on the foreign field, and that therefore we ought to pray most earnestly for them at all times. Yet may it not be

, like many another truism, its keen edge has been blunted through frent repetition and a sort of indefinite application, until the whole matter but vaguely in our minds, and does not appeal as it should to our symly and affection. Especially since in these modern days, we say over over to ourselves and to others, that it is a very different matter to become a sionary now as compared with the early days of missions; that time and e are practically annihilated; that the missionaries come home much ner than they used; that all foreign countries are now visited and inhabito some extent by English-speaking people, whom the missionaries may et, and with whom they may enjoy intercourse, and the amenities of home ; that more missionaries are grouped together, especially at all the most portant stations; and that ideas of education and civilization have penetrated rly all nations to a greater or less extent. Saying all this, do we not too in virtually dismiss the matter from our minds, and content ourselves with nishing such funds as are expected; with keeping general track of the rk carried on, and with praying in a general way for all missionaries, and nking in an unconscious way that they do not need more interest or npathy than any other workers.

Because this is perhaps more largely the case with us than we are aware, nay not be amiss for us to consider in detail some of the more obvious and uliar trials which are found in life upon the foreign field. Of course, the t thing to be mentioned is the going itself,—the breaking of the home ties, lonely passing out from all that makes home life dear and desirable. ed not linger upon this consideration, as it is the one most often and largely elt upon, though it comes more directly to our hearts when we hear-as did recently in our own circle of friends—of a young man going out to India, Ose mother was so ill when the time for his departure came that it was red his going would result in her death. But his party was ready, his apntments and arrangements all made; his mother was brave and contented, ning on the Everlasting arms, and he could leave her there, knowing that He missed cablegram and letters en route, and heard would be well. word of life or death for nearly two months, when he reached the tion to which he was appointed, learning there in great thankfulness that precious life was spared, and gaining in strength and vigor.

Added to this trial of the actual going, is that sense of facing the unknown, ich, whether we are conscious of it or not, is a large element in our natural ad of death. Even when going abroad for a brief pleasure trip, we often erience this haunting sense of mystery and unreality that somehow mars pleasure for a time.

Laving arrived upon his field, next comes upon our missionary the babel and

bewilderment of the foreign language. The interest awakened by novelty of surroundings may for awhile keep this trouble in abeyance; but the time comes, sooner or later, when the foreign tongue is a source of positive trial. Every one who has been abroad, even in European countries, will remember the homesickness that now and then seized upon the heart because only one's own little party spoke the home language. But on mission ground this becomes, for a time, a settled element of discomfort and trial, at least until the struggle with the language for one's self gives partial familiarity with it, and dulls somewhat the longing for the music of the home speech, the home ways, the home life.

Another trial, and a somewhat peculiar one, grows out of the necessarily very close association of the missionaries with each other. The old proverb that "no house was ever yet large enough for two families," while somewhat exaggerated, as proverbs are apt to be, contains at bottom a profound truth. Some one has said, "Grace can dwell where you and I cannot;" and it certainly requires a great deal of grace to enable people of differing or completely opposite tastes, tempers, personal habits, and methods of work to live without more or less friction in such close association as is often necesary at our mission stations. Missionaries are but human, and all have their faults and weak points, which grace may modify, but not absolutely transform. People in such circumstances have an unusual amount of watching, as well as praying, to do to keep the home atmosphere bright and sunny, and to repress manifestation of dissatisfaction and discomfort, and sense of disharmony. It needs but slight reflection to see that this may be, in some cases, one of the sorest trials of mission life.

We need not enlarge upon the trial which comes, sooner or later, to all missionaries who have children,—the necessity of parting with them for proper education in the home land. This is a heart-agony so deep, so bitter, so unendurable, except through abounding grace, that it needs only to be mentioned to be in large degree appreciated; yet perhaps even this very plain and obviously great trial does not receive from us the prayer and sympathy it should. Surely the least we can do to lighten this sorrow for our missionaries, is to support largely and heartily the homes for missionary children, established, or about to be established, in our various denominations; homes where missionary parents may leave their loved ones with some comfort of heart, feeling that they will have some such affectionate care and oversight as they themselves would give.

Lack of intellectual and spiritual privilege and stimulus is another trial of which we too seldom think. The fact that missionaries are engaged in directly spiritual work, is apt to give us the impression that they can be in no

need of spiritual influence, and we forget that in this matter they are givers and not receivers; that little of external spiritual help comes to them such as we receive constantly through the ministrations of God's house, through contact and intercourse with an educated Christian community, through an abundance of the best devotional reading, and access to libraries of commentary and cyclopedia. The missionaries greatly feel the tendency to spiritual depression and repression in the lack of these helps. learn that they must sacrifice much in purely intellectual directions that would give them as keen pleasure and delight as it gives to us in the home land. Nothing more touching and beautiful concerning this matter can ever have been said than was written by one of our young missionaries in Siam, when quite new to his field and work. He says: "Sometimes when we hear, through friends or the press, of the growth of great institutions and the swing of mighty movements at home, we feel that we should like to fall in line once more and march to the beat of these mighty pulsations of humanity. We feel that we are being left behind. In a sense we are. We cannot keep abreast of all developments everywhere, and yet be loyal to our own little trust. We must dare to be ignorant of many things and of many books in order that we may do this one thing."

To mention but one more of the special trials of our missionaries, let me speak of the trials connected directly with the work itself. The sin, and misery, and degradation which must be daily witnessed and fought against; the inadequacy of the means furnished, and the heart-sinking when sometimes even the promised means fail, and retrenchment is called for; the longing to see results which often are not seen for many years; the sight of the widestretching fields that seem so promising, and yet cannot be entered or touched for lack of the silver and the gold; the weakness and instability of the native converts, and the necessity of most carefully guarding and fanning the feeble little flame kindled at their hearts,—all these things, and many more in the work itself, call for ear test sympathy and prayer on the part of the home workers, that the micrionaries may not feel that they are forgotten and left to strugele alone with their many burdens. I should not be doing them justice, however if I should even seem to intimate that the missionaries themselves complain of these things. They rarely mention them, except in their secret prayers to the God of all help and all comfort. They turn to us, in their letters mostly, the bright side of their own lives, whatever they may show us of the lives of the heathen. And even in private they do not dwell upon their trials, though realizing them, but often rejoice that they are counted worthy to suffer for Christ's sake. In the same letter from which quotation has already been made, the writer says: "But, after all, we would not

exchange places or work with the most favored home worker. We lack the enthusiasm of great numbers of fellow workers, but the promises come to us at first hand; they apply immediately and directly to our work. And I suspect that letters from the home land do us vastly more good than you experience from any letters you receive. So the promise of a hundredfold even in this life is more than verified."

Let us, then, keep ourselves in full touch and sympathy with those who wear the Father's name and are doing the Father's work so far away, and are of our own spiritual family. Let us write to them, pray for them, love them for their work's sake, and in all ways possible to us, seek to help carry their burdens. Let us take them country by country and station by station, family by family and name by name, and thus particularize and emphasize each one, bringing each missionary in turn to the mercy seat, and asking there some special blessing on every head. If we personally know some of them it will be easy to think of some special petition for such; if we do not thus know them we learn to know them in spirit, and to feel them near and dear in the sweet bonds of Christ's own love and life. And so, with blended interests, hopes, and desires, we learn that "he prayeth best who loveth best," and that our blessed Intercessor best "loves and prays for all."

RESOLUTIONS ON THE DEATH OF REV. E. E. BLISS, D.D.

At a meeting of the Trustees of The American College for Girls at Constantinople held in Boston on February 13, 1893, the following resolution was adopted by the Trustees in behalf of the Corporation:—

The Corporation of The American College for Girls at Constantinople, hitherto called The Home, record with deep sorrow the loss which this Institution has sustained in the departure for heaven of the veteran soldier of Jesus Christ, Rev. Edwin E. Bliss, D.D., at Constantinople, December 20, 1892.

In the inception of this Institution he was appointed, in 1869, the chairman of a Committee at Constantinople to have the "special care" of the ladies who should go to this work. From that time till his powers failed, through all its history, he was constant in loving devotion, and wise counsels, and active ministry for this Institution.

His last public service was in his dear school, on Commencement Day, June 26, 1891, when, in great feebleness, he entered Barton Hall for a few minutes, and prayed in the midst of the great audience for God's richest blessing on the College, and gave to it his benediction.

Once more he was in this College Hall, when he received the tributes of love and gratitude at his funeral, on December 22, 1892, from the College,

and from representatives and associates of his blessed work, far beyond computation, for nearly half a century in the Turkish Empire.

We mourn the loss of a warm ally, a wise counselor, and a zealous colaborer.

We heartily express our sympathy with the bereaved family of Dr. Bliss in their loss, and rejoice with them in the blessed memories and assurances of his precious life, and pray that Divine comfort and strength may be abundantly given.

CAROLINE BORDEN,

Boston, February 3, 1893.

Secretary of the College.

SOME OF THE BEST BOOKS.

Regions Beyond, the London Magazine edited by Mrs. H. Grattan Guinness, has been sending to various experts for the ten best books on foreign missions. This was the question asked the Christian Endeavorers at their great gathering in New York in July, 1892, and very few could mention ten books on missions which they had read. But it is prophesied that there will be a very different showing if this question is put to the Endeavorers at their next annual meeting at Montreal. Here are some of the replies published in Regions Beyond.

Rev. Dr. A. J. Gordon, of Boston (Baptist):-

1. History of Christian Missions in the Middle Ages; Maclear. 2. History of Protestant Missions; Dr. Warneck. 3. Modern Missions and Culture; Dr. G. Warneck. 4. Short History of Missions; Dr. George Smith. 5. The Dawn of the Modern Mission; Stevenson. 6. Moravian Missions; Dr. Thompson. 7. Protestant Foreign Missions; Professor Christlieb. 8. The Divine Enterprise of Missions; Dr. Pierson. 9. Foreign Missions of the Protestant Churches; Dr. Murray Mitchell. 10. Life of David Brainerd.

Rev. Dr. A. T. Pierson (Presbyterian), who is supplying at Spurgeon's Tabernacle, sends the following list, although he says: "I dislike to name any ten, because it gives undue prominence to a few where others equally deserve mention. But no ten books have been more blest to me than these."

1. The Life of David Brainerd.
2. The Life of David Livingstone.
3. The Life of W. A. B. Johnson (Sierra Leone).
4. The Life of John G. Paton.
5. Woman and her Saviour (Persia.)
6. Among the Cannibals of Fiji.
7. John Williams and the South Seas.
8. The Story of Madagascar.
9. Moravian Missions, by Dr. Thompson.
10. Pastor Harms of Hermannisburg.

Mrs. Bishop, better known as Isabelle Bird, the intrepid lady traveler, is full of fervent heart-interest in missionary work, and has founded a medical missionary hospital in Kashmir. She sends an incomplete list, written from memory while traveling.

1. Duff on India and Indian Missions. 2. The Rainbow in the North. 3. Missionary Enterprises, by John Williams. 4. Life of Mackay of Uganda. 5. Life of Henry Martyn. 6. Life of John G. Paton.

Dr. George Smith, Foreign Secretary of the Free Church of Scotland, and himself the author of several most fascinating missionary biographies, mentions the following:—

1. Neander's Church History. 2. Memorials of Christian Life. 3. Duff's "Missions the Chief End of the Christian Church." 4. Murdoch's "Indian Missionary Manual." 5. Any good history of missions to the present day. 6. Lives: especially of Carey, Judson, Henry Martyn, Duff, and Keith-Falconer. 7. Blaikie and Livingstone. 8. Peru's Xavier.

The votes when summarized give indisputable prominence to certain works, and the six books receiving the largest number of votes are all biographical, and stand in the following order:—

Life of John G. Paton. Life of Henry Martyn. Life of David Brainerd. Life of David Livingstone. Life of William Carey. Life of Mackay of Uganda.

IN REMEMBRANCE.

CORA WELCH VAN MILLINGEN.

Who is sufficient to speak of Mrs. Van Millingen in any phrase that to a friend who knew her will seem at all adequate? To those who did not know her, what words can give any conception of the charm of her presence with that rare natural grace of manner, the alert mind, the ready, quiet humor which attracted every one as with magnetic power?

When yet a child she placed her life under the leadership of Christ, and perhaps never knew when it was not thus directed. "Not to be ministered unto, but to minister," was the unconscious, underlying spring of every action. Her modest, retiring exterior concealed the inward fire and intensity of her nature, and gentleness of spirit was ever predominant and abiding-Her self-forgetfulness, constant thinking and planning for others, her tender, unobtrusive sympathy, her gifts delicately bestowed upon any one whom she found in need, her remarkable conscientiousness, her strong sense of duty, are a few of the characteristics that endear her memory. Unsatisfied if she could not have definite work to do for Christ, she taught school; she ministered to the sick; she was a city missionary; and finally the greatest desire of her heart was fulfilled when she became a foreign missionary, accepting a call from the W. B. M. to the Constantinople Home. She made an impress upon the young lives with which she there came in contact that they have always felt and gratefully acknowledged. She continued in this position five years, and relinquished it only to enter a wider sphere as the wife of Prof. A. Van Millingen, of Robert College. Her versatile gifts found full opportunity for exercise; the light and joy of her beautiful home; she abounded

n hospitality, and served tourist and missionary, stranger and friend with grace unexampled, and delight. She was the center of a charmed circle in Constantinople; but amidst all her important social ministry, she found time or active interest in both colleges, in the orphanage and in the kindergarten, and was the inspiration of a Sabbath vesper service for the Armenians in the neighborhood, held regularly in her own house, often with forty or fifty in ttendance. "The Church in the House" it was familiarly called, and now he name even has a pathos of its own. It can never be known how many tudents in Robert College and in the Girls' College she has befriended; nor is here any record of the many Moslem women who to-day tell in sorrowful tones of their dear lady's tender care for them. Loving letters from Constantinople how that her influence was felt in all lines of Christian effort in that city, and that once commissioned she remained a missionary to the end. That ner heart was in it all was evinced by her quick reply to one who urged ner to remain in America in the midst of social and intellectual enjoyments: 'I must go where my work is." She was never so full of plans for Chrisian work as when she turned her face to the East, after a visit here of a ew months, sailing November 2d, and expecting to reach home early in December. She was nearer than she thought. On the evening of the 22d, in a moment, in the twinkling of an eye," she was there—in the home neavenly and eternal. Thanksgiving morning the steamship, with its precious freight, entered the Piraeus, and at four o'clock in the afternoon permission was obtained from the Greek authorities for burial on the shore of the Bay of Salamis. This was but temporary, for the removal was soon effected, and on the 14th day of December she was laid to rest beside the little grave of her Dorothy, in the British cemetery of Scutari, while hundreds of varied nationalities gathered about that hallowed spot to weep.

Let her finished work be remembered and emphasized as speaking gloriously for the kingdom of our Lord.

TOPICS FOR AUXILIARY MEETINGS.

April.—The Schools of the Woman's Board in Africa. (See LIFE AND LIGHT for March.)

May.—The Evangelistic Work of the Woman's Board.

June.—Schools of the Woman's Board in Western Turkey.

July.—Schools of the Woman's Board in Central and Eastern Turkey.

August.—Incidents of Mission Work.

September.—Schools of the Woman's Board in India and Ceylon.

October.—The Medical Work of the Board.

THE EVANGELISTIC WORK OF THE WOMAN'S BOARD.

TOPIC FOR MAY.

- 1. Work of the Bible Women. 2. House-to-House Visitation. 3. Evangelistic Work in Constantinople.
- 1. The Board now has under its care 141 Bible women: 50 in Turkey, 77 in India and Ceylon, 5 in China, 6 in Austria, 2 in Africa, and 1 in Spain. As the work of these Bible women is much the same in all mission fields, it might be best to consider that of some one mission—the Madura Mission; see Life and Light for July, 1889, May and August, 1890, and May, 1891. Vivid pictures of this work are also contained in articles by Mrs. Capron in the numbers for January, February, March, and April, 1889.
- 2. House to house visitation includes touring and village work, as well as that in cities. Much labor is given in this direction in Turkey; Miss Stone in European, and Misses Seymour and Bush in Eastern Turkey, giving nearly their whole time to it. As schools in Turkey occupy the next two months, however, it may be better to consider what is done in this line in China and Japan. See LIFE AND LIGHT for China for May 1888, February 1889, March 1891, and March 1890. For Japan, May 1886, August 1888, August 1890.
- 3. For Evangelistic work in Constantinople, see LIFE AND LIGHT for October 1887, April 1888, May 1889, and monthly Leaflet.

These references may all be obtained free from Miss A. R. Hartshorn, No. 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from Jan. 18 to Feb. 18, 1893.

MISS ELLEN CARRUTH, Treasurer.

Castine.—Desert Palm Soc'y,

Lyman.—Y. P. S. C. E.,

Portland.—Ocean Pebbles M. B.,

Maine Branch.—Mrs. Woodbury S. Dana,
Treas. Augusta, "The Alice W. Harlow
M. B.," 10; Machias, Aux., 6.75, Circle of
King's Daughters, 57; Portland, Young
Ladles' M. B. (of wh. 25 const. L. M. Mrs.
Geo. B. Swasey), 195, Union Miss'y Soc'y,
add'l Thank Off., 10.75, Seaman's Bethel
Ch., Ocean Pebbles, 11.83, High St. Ch.,
add'l, 6; Calais, Aux., 20; Norridgewock,
Aux., 20; Yarmouth, First Ch., Aux.,
23; Auburn, High St. Cong. Ch., Aux., 75,

457, 74

Canterbury Depot.—Mrs. Mary A. Glines, Chester.—A Friend, Franklin Falls.—Ella F. Dow, Great Falls.—First Cong. Ch., West Manchester.—Emily J. Hazelton, New Hampehire Branch.—Miss A. E. Mc-Intire, Treas. Bristol, Happy Workers, 5; Campton, Aux., 18,30; East Jaffrey, Buds of Promise, 10; Keene, Second Ch., Aux., const. L. M. Mrs. Susan E. F. White, 25, S. S., 12, Y. P. S. C. E., 5; Lancaster, Y. P. S. C. E., 14; Salem, Aux., 10; Tilton, Curtice M. C., 35; Winchester, Y. P. S. C. E., 4.05; Jaffrey, Y. P. S. C. E., 12; Concord, Aux., 18,

NEW HAMPSHIRE.

Total.

184 4

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Plainfield.—A Friend,
Putney.—Christmas Gift, from a Friend,
Westfield.—A Friend,
Fermont Branch.—Mrs. T. M. Howard,
Treas. Bellows Falls, prev. contri. const.
L. M. Mrs. H. E. Adams, 14.82; Berkshire, East, Y. P. S. C. E., 2.20; Burlington, Aux., 30; Dorset, Aux. (of wh. 25
const. L. M. Mrs. Harriet A. Williams),
43; Manchester, Y. P. S. C. E., 14.73,
Children's Miteboxes, 6.59; Montpelier,
Bethany S. S., 15.47; New Haven, Aux.,
8.50; Newport, Aux., 10; Post Mills, Aux.,
Thank Off., 4; Rutland, Aux., 14.25, S. S.,
25, Jun. Dept., 21.39; St. Johnsbury,
North Ch., Aux., 52. Less expenses,
22.30, 200 00 2 40 239 02 22.93. 456 42 Total. LEGACIES. Vermont Branch.—Legacy of Miss Juliette Kent, Benson, Vermont, 25 00 Legacy of Mrs. Margaret P. McIntire, Bennington, Vermont, 2,342 22 MASSACHUSETTS. Andover and Woburn Branch.-Mrs. C. E. hadover and Woburn Branch.—Mrs. C. E.
Swett, Treas. Chelmsford, Centre Aux.,
20; North Woburn, Aux., 19.55; Maplewood, Maple Bees, 10; West Medford,
Aux., 15; Malden, Y. P. S. C. E., 2; Winchester, a Friend, 1.30; Lowell, Kirk St.
Ch., Woman's Miss'y Asso., 63; Lexington, Hancock Ch., Aux. (of wh. 25 const.
L. M. Mrs. Geo. F. Chapman), 31.50, Jun. Aux., 10,

Ashby. -Cong. Ch., Y. P. S. C. E.,

Barnstable Co. Branch.-Miss

Snow, Treas. Yarmouth, Aux., Sarnstatic Co. Branch.—Biss Amelia Snow, Treas. Yarmouth, Aux., Berkshire Branch.—Mrs. C. E. West, Treas. Dalton, Penny Gatherers, M. C., 5: Housatonic, Aux., 17.36; Pittsfield, First Ch., Aux., 53, South Ch., Aux., 25.57; West Stockbridge, Aux., 18.50, Cinton.—Jun. Y. P. S. C. E., Essex So. Co. Branch.—Miss Sarah W. Clark, Treas. Lynn, First Ch., Y. L. Aux., 21, Mission Circles, 2, Plorence.—Mrs. W. H. Wilder, Branklin Co. Branch.—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 19.88; Northfield, Aux., 52.82; East Charlemont, Riverside Jun. Aux., 10; Orange, S. S. Cl., Birthday Money, 2; Shelburne, The King's Children, 10, Thank Off. from the Branch, 15.36, Bampshire Co. Branch.—Miss H. J. Knee-15 50 119 42 10 00 23 00 the Branch, 15.36,

Bampshire Co. Branch.—Miss H. J. Kneeland, Treas. Amherst, Aux. (of wh. 50 const. L. M's Mrs. Cora B. Goodspeed,

Mrs. Amanda D. Munsell), 297.27, Jun. Aux., First Ch. (of wh. 25 const. L. M. Miss Mary Scott, 10 from C. E.), 152;

Williamsburg, Aux. (of wh. 75 const. L. M's Mrs. Marguerite Mattherson James,

Miss Eunice Emily Graves, Miss Addie Philena Hawka), 79.82,

Jassofa.—Y. P. S. C. E.,

Jasoola.—S. S.,

Monglett.—Woman's Miss'y Soc'y, 110 05

Middlesex Branch.-Mrs. E. H. Bigelow, Treas. Holliston, Aux., 30; Sudbury, Helping Hand Soc'y, 10,

Norfolk and Pugrim Branch.—Mrs. Wilson Tirrell, Jr., Treas. Thank Off., Ran-dolph, 16.20; East Weymouth, 46.80; Holbrook, 10; South Weymouth, 35.50; Plymbrook, 10; South Weymouth, 35.50; Plymouth, Ch. of Pilgrimage, 72.50; Easton, 11.50; Hingham, 18.35; Wollaston, 80; Holbrook, Little Lights M. C., 25; Holbrook, a Friend, const. L. M's Mis. W. L. Tenney, Mrs. M. L. Potter, Mrs. Clarinda L. Armington, Miss Harriet P. Pratt, Miss Lottle F. Kane, 150; Collection at Quarterly Meeting, 3.20; Halifax, 20.50; Duxbury, Thank Off., 6; Plympton, 8; Hanover, 7.25; Weymouth and Braintree, Aux., Thank Off., 13,

593 80 5 00

North Amherst.-Mrs. G. E. Fisher,

Springfield Branch. - Miss H. T. Buckingham, Treas. So. Hadley Falls, Aux., 25, const L. M. Mrs. Hannah Alden, Earnest

const L. M. Mrs. Hannah Alden, Earnest Workers, 10; Springfield, So. Ch.. Aux., 102.14, First Ch., Aux., 16, Memorial Ch., Aux., 6.50. Lend A Hand Soc'y, 29; Indian Orchard, Y. P. S. C. E., 5.50; Mitteneague, Aux., 5, The Gleaners, 25, Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, Aux., 21.71; Boston, Old South Ch., Aux., 200, Mary E. Sinonds, const. L. M. Mrs. Charles Dyer, 25, Shawmut Ch., Aux., 61, Mt. Vernon Ch., Young People's F. M. S., 76.98, Aux., 18, Union Ch., Aux., 136.22, Mr. Arthur S. Johnson, Thank Off., in memory of Mrs. Charles Stoddard and Mrs. Samuel Johnson, 50, a Friend, 2, a Friend, 5; S. Johnson, Thank Off., in memory of Mrs. Charles Stoddard and Mrs. Samuel Johnson, 50, a Friend, 2, a Friend, 5; Brookline, Harvard Ch., Aux., 19.20; Cambridgeport, Y. L. Aux., 8; Chelsea, First Ch., Aux., 2; Dedham, Ladies' Aux., 6.50; Dorchester, Central Ch., Aux., 1, Pilgrim Ch., Young Crusaders, 5, Second Ch., Mrs. Allen's S. S. Class, through the Y. L. M. S., 25; East Boston, Maverick Ch., Aux., prev. contri. const. L. M. Mrs. Bessie Winslow Horr, 39.38; Foxboro, Aux., 40; Hyde Park, Aux., 58.10; Jamaica Plain, Mrs. J. K. Sherwood, 50, Aux., 122.59; Neponset, Stone M. C., Trinity Ch., 5; Newton, Eliot Ch., Aux., 67 Wh. 25 const. L. M. Mrs. Charles D. Kepner), 240, Mrs. M. E. Ellison, Supt. Infant Dept. Eliot S. S., 5; Revere, Ladies' Aux., 10; Roxbury, Eliot Ch., Aux., 34, a Friend, 10, Immanuel Ch., Aux., 59.70, Helping Hands, 40, Walnut Ave., Ch., Aux., 100; Somerville, Franklin St. Ch., 6.75, Prospect Hill Ch., Y. P. S. C. E., 10, Broadway Ch., Aux., 85.85, a Friend, 40, Cts.; South Boston, Phillips Ch., Aux., Miss Lucinda Smith, const. L. M. Mrs. J. W. E. Murdock, 25; Waltham, Aux. (of wh. 25 const. L. M. Mrs. Harriet M. Bell), 65; West Medway, Ladies' Aux., 16.36, Ministering Circle, 4.76, 65; West Medway, Ladies' Aux., 16.36, Ministering Circle, 4.76, 1.691 10

Worcester Co. Branch.—Mrs. C. S. Newton, Treas. Worcester, Park Ch., Do What You Can Circle, 5, Union Ch., Aux., 17; Webster, Aux., 49.10; Whitinsville, Extra-Cent-a-Day Band, 15.93; Blackstone, Aux., 5; Leicester, Y. P. S. C. E. 20; Warren, Aux., 6.75; Barre, Two-Centa-a-Week Soc'y, 14; Westboro, Aux., 30, A Friend. A Friend,

549 09 4 00

25 00 10 00

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88 183,E Total,

LEGACIES.

Legacy of Mrs. Susan P. Mayhew, of New Bedford, Mass., 5 Legacy of Miss Abby H. Dickinson, of Hatfield, 5,000 00 500 00 Legacy of Mrs. Lucy E. Friend, of Pea-

body

body,
Part of Legacy of Mrs. Catharine H. Lombard, of Springfield, 750 00

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Providence, Pilgrim Ch., Aux., 9.50, Jun. Y. P. S. C. E., 5, Central Ch., Aux., 25, Invino Ch., Aux., 25, Newport, Aux., 250, United Cong. Ch., S. S., 260.31; Pawtucket, Happy Workers, 5; Park Place, Y. P. S. C. E., 2; Slatersville, Aux., 15, S. S., 24,

Total. 603 81

603 81

76 00

685 54

CONNECTICUT.

McEwen's S. S. Cl., 7,

Hartford Branch.—Mrs. M. Bradford
Scott, Treas. Berlin, Aux., 84.30; Bristol, Aux., 25; East Granby, Aux., 7; Enfeld, Ladies' Benevolent Soc'y, 25; Hartford, Asylum Hill Ch., 291.43, a Friend, 7, Park Ch., Aux., 88.50, Pearl St. Ch., Aux., 7; Newington Junction, Aux., 6.31; Plainville, Y. P. S. C. E, 17; Rockville, W. M. S., 50, Little Helpers M. C., 10; So. Caventry, Aux., 15; Sonthlungton, M. C., W. M. S., 50, Little Repers M. C., 10, 50. Coventry, Aux., 15; Southington, M. C., 22, West Avon Ch., 5; Hartford, Weth-ersfield Ave. Ch., in memory of Mrs. R. S. Burt, const. L. M. Miss Lilla M. Burt,

25. Lebanon.—A Friend, Reanch.—Miss Julia Twining, 10. Bethel, Lebunon.—A Friend,
New Haven Branch.—Miss Julia Twining,
Treas. Adana, Ch., Aux., 10; Bethel,
Aux., 62.52; Branford, Aux., 38.41, Infant Dept., S. S., 7.59; Bridgeport, Aux.
(of wh. 25, from Rev. C. R. Palmer, const.
L. M. Miss Mary K. Cogswell, 25 from
Mrs. M. W. Smith, const. L. M. Miss
Mary Esther Wright Smith), 232.61; Canana, Aux., 10; Cheshire, Aux., 46; Chester, Aux., 26.05; Darien, Aux., 42; Greenwich, Aux., 82; Guilford, a Friend, 100;
Kent, Aux. (of wh. 25 from Mrs. C. J.
Barnum, const. L. M. Miss Nellie S.
Chamberlain), 75; Litchfield, Aux., 13.46;
Meriden, Centre Ch., Aux. (of wh. 50
const. L. M's Mrs. Homer A. Curtiss,
Miss Emma C. Savage), 190; Middletown,
First Ch., Aux., 41; Millington, Aux., 2;
Morris, Aux., 35; New Haven, Davenport Ch., Aux., 35; New Haven, Davenport Ch., Aux., 30; Fair Haven, Second
Ch., Aux., 55, Yale College Ch., Aux.,
130; Norfolk, Aux., 81.52; Northfield,
Aux., 55, Yale College Ch., Aux.,
130; Norfolk, Aux., 81.52; Northfield,
Aux., 43; Norwalk, Aux., 77.60, S. S.
Circles, 25, T. C., 20; Portland, Aux., 25;
Ballsbury, Aux., 20; Sherman, Aux.,
28.35; Stamford, Aux., 117.59; Stratford, Aux., 32.52; Wilton, Aux. (of wh. 1 from T. T. Merwin), 31, Westport.—Mary E. Coley and Sister, Total, 2,400 17

NEW YORK.

Clifton Springs .- Mrs. A. G. Warner and Daughter, Danby.—Fanny Jennings,

Fredonia.—Two Friends,
Rochester.—A Friend,
New York State Branch.—Miss C. A.
Holmes, Treas. Albany, Aux., prev. Rochester.—A Friend,

Vow York State Branch.—Miss C. A.

Holmes, Treas. Albany, Aux., prev.

contri., const. L. M's Miss Belle C. Gates,

Mrs. Geo. W. Pierce, Mrs. H. P. Freuch,

50; Brooklyn, Puritan Ch., Aux., Mrs.

Luella Brown, In memory of her daughter,

Liella Brown, In memory of her daughter,

Liella Brown, 12.50, Mrs. A. A.

Spear, 11.50, Tompkins Ave., Aux.,

75; Buffalo, Mrs. W. G. Bancroft, 35,

First Ch., Aux., 3.45, Pilgrim Ch., Aux.,

1; Canandaigua, Aux., 1; Flushing,

Aux., 30; Fairport, Aux., 2; Gloversville,

Aux., 12, Bluebell, M. B., 10; Gaines,

Aux., 1; Honeoye, Aux., 1.50; Henrietta,

Aux., 1; Honeoye, Aux., 1.50; Henrietta,

Aux., 1; Honeoye, Little Acorns M. B., 10;

Middletown, First Ch., Crane Mission,

16; Millyille, Mrs. Linsley, 50cts.; Pough
keepsie, Aux., 50; Rochester, Plymouth

Ch. Aux., 1, So. Ch., Aux., 2; Syracuse,

Plymouth Ch., Aux., 45.85, Y. P. S. C. E.

5; Spencerport, Aux., 1; Suspension

Bridge, Aux., 1; Uttca, Plymouth Ch.,

Aux., 30; Warsaw, Aux., 53.16, Light

Bearers M. C. 669, C. E. S., 8.72; West

Bloomfield, 50 cts. Expenses, 42.52, 445 0

Total.

456 78

278 93

978 92

15 40

8,655 44

134 48 9,117 23

2 00

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Washington, First Ch., M. C. (of wh. 25 const. L. M. Mrs. Lottie M. Squires), 125, Plymouth Ch., M. C., 5; W. J., Plainfield, Aux., 10; Woodbridge, Aux., 9.70; Pa., Philadelphia, Aux., 44.13, Snowfiakes, M. C., 10, Star of Bethlehem, M. C., 2; D. C., Washington, Aux., 51.40; N. J., Jersey City, Aux., 7.54; Newark, Belleville Ave., Y. P. S. C. E., 5; Orange Valley, Aux., 6.15; Westfield, Aux., Silver Anniversary present, 3, sary present, 3,

Total.

CALIFORNIA.

Pasadena.—A Friend, San Francisco.—Mrs. S. M. N. Cummings, 15 00

Total.

CANADA.

Waterville; P. Q .- L. M. S. of Cong. Ch., 5 00

> Total. 5 90

General Funds, Variety, Legacies.

> Total, \$17,90 MISS H. W. MAY, Ass't Tress. \$17,**90**7 14



ANNUAL REPORT OF HOME SECRETARIES.

BY MRS. WARREN AND MRS. DWINELL.

THE Woman's Board of the Pacific has forty-five auxiliaries and four branches. Some of the churches connected with us merely contribute to ur funds, without having any missionary organization; however, the mount of money given by them would indicate considerable interest in forign missions. Where the minister has missionary zeal, and makes an earest appeal in behalf of the work, there are often encouraging results.

Our mission bands are not increasing, and the secretaries would recommend pecial effort in that direction. Many of our young people belong to the hristian Endeavor Societies, and through a specially appointed committee re have corresponded with them and sought their co-operation. Letters are been received from many of them expressing interest in our work, and when they were not committed to other forms of service have signified their esire to help us. We may hear from some of them through our treasurer.

More has been done in distributing leaflets than in former years; we have ven published one ourselves, the sweet little story of "Saral," written by Irs. Perkins, of India. One feature of our work this year has been the oresence of Dr. Root, of the Madura Mission. She lectured before many of our auxiliaries, and all who heard her enjoyed her bright, sprightly talks, and had a clearer insight into missionary life than they had ever had before.

There seems to be a tendency in some, perhaps not a few, of our churches o dispense with organized missionary societies, and yet there is strength nly in organized effort; and the very fact that there are so many societies, nly emphasizes the truth that the "nineteenth century Christians" must not xpect to live unto themselves, or be contented with the old standard of giving. Thrist's kingdom is pressing on; and his followers must be on the alert, up nd doing, and ever ready to press on the work, even at the cost of sacrifice nd self-denial.

Dr. Gordon, in a late Congregationalist, says: "We live in a missionary century. To live as if these vital and tremendous movements were not, is to lose the vision of Christian ideals that God is making possible for our time. No man can be a Christian to-day simply for himself."

A friend of mine who has already given royally this year to missions, says, in a letter written July 2d: "Praise God! He has lent me another ten dollars, which inclosed please find." She tells me how the money came to her. Among other things, she speaks of a consecrated room which she rents, and then says: "You will wonder why I give you all these particulars. It may help some dear sister to see if she cannot consecrate something to earn money, and thus help send light to the heathen in foreign lands, who are asking for the blessed gospel." She says, "God help us to double our donations until the word retrenchment shall never be used again!" This lady is a shining example of a self-denying Christian. There are others, also, who are denying themselves that the gospel may go on its blessed mission.

The pastor of one of our small churches wrote to one of our Home Secretaries a short time ago (some time in July, I think), and said his Sunday school has been trying the nickel investment plan, and he found that the money has not been put in a napkin, but had gained eleven dollars. Here comes another part of the self-denial. In dividing this money, this little Sunday school voted to send eight dollars to the W. B. P., and keep three dollars for their own expenses. If all our Sunday schools would try the same plan, and give in the same proportion, how such giving would increase our receipts, and fill the hearts of all the givers with joy!

Some time ago, Dec. 6, 1891, one of the graduates from our seminary wrote from his field, saying: "You may reckon on us for at least five dollars. We ought to do that and more, if we are poor. It is not long, as you know, since we assumed self-support; but, after all, I believe we are growing under it. In Green Valley we take four contributions yearly for benevolent purposes, and give forty per cent of all to foreign missions. Now may God bless you and the band of noble women whom you represent in your grand work!"

Such letters make our hearts ring for joy. May we not have more of them?

Dear auxiliaries, before you send us a single discouraging word, look around and see if there is not some way in which you can help.

"The work which we count so hard to do, He makes it easy, for he works, too; The days that are long to live are his,—A bit of his bright eternities,—And close to our need his helping is."

TREASURER'S REPORT.

Nineteenth annual report of Treasurer of the Woman's Board of Missions for the Pacific, ending Sept. 1, 1892:—

Received

Anacortes, 13.50; Alameda, Aux., 35.15; Auburn, Ch., 3.00, Sunday school, for Morning Star, 9.65; Antioch, 10.00; Benicia, 5.00; Berkeley, 110.00; Clayton, 1.25; Cloverdale, 35.00; Fresno, Girls in Sunday school, 1.75; Grass Valley, 28.00; Haywards, Ch., 23.00, Sunday school, for Morning Star, 3.05; Hydesville, 23.00; Lodi, Aux., 12.65, Thank Offering, 40.00, Sunday school, for Morning Star, 5.00; Los Guilicos, 9.00; Little Shasta, Ch., 23.00, Sunday school, for Morning Star, 5.50; Murphys. 9.05; Oroville, Y. P. S. C. E., 7.50; Oleander, Ch., 3.50; Pacific Grove, Mayflower Ch., 10.00; Pescadero, Sunday school, for Morning Star, 2.00, Mrs. Taylor, 2.25; Raymond, Sunday school, for Morning Star, 1.50; Rocklin, 5.00; Rio Vista, of wh. 25.00 to const. Miss Stella Wingate a L. M., 46.50; Sacramento, from Mrs. N. A. Little, to const. herself a L. M., 25.00, "Tithes," 15.00, Aux., to const. Mrs. M. D. Goodell a L. M., 45.00; Santa Cruz, 52.55; San Lorenzo, 25.00; San Jose, Aux., 57.50; Campbells, 5.00; Stockton, Aux., 43.00 Y. P. S. C. E., 10.00; San Bernardino, Y. P. S. C. E., for Scholarship in India, 15.00; Sunol Glen, Sunday school, for Morning Star, 8.00; Saratoga, Aux., 61.20, Sunday school, for Morning Star. 4.95; Sonoma, 6.00; Vacaville, Aux., 38.75, Lord's Tenth, 10.00; Woodland, Aux., 20.15; Oakland, First Ch., 431.15, Plymouth Ave. Ch., Aux., 60.50, Sunday school, for Morning Star, 10.00, Golden Gate Ch., Live Oak Mission, 25.30, Sunday-school Birthday Society, 4.15 (also 10.00 at last annual meeting, to complete the Honorary Membership of Rev. Wm. H. Cooke to American Board, and credited on last year's report), Pilgrim Ch., of wh., from Mrs. Hawley, to const. her daughter, Mrs. C. W. Farnham, a L. M., 25.00, from Mrs. H. B. Dingley, to const. her daughter, Adelaide, a L. M., 25.00, the Lord's Tenth, 5.00, Aux., 30.50, Wide Awakes, for Scholarship in India, 15.00, Sunday school, for Morning Star, 24.35, Infant Class, 12.00, from Mrs. I. E. Dwinell, to const. Miss Mary Hale a L. M., 25.00; San Francisco, First Ch., Cephas Society, 133.99, Plymouth Ch., Aux., 153.35 (of wh. 25.00 is for the L. M. of Mrs. Virginia Bafford, and 25.00 for L. M. of Mrs. Mary Williams), Sunday school, for Morning Star, 10.00, Third Ch., 87.50, Bethany Ch., Earnest Workers, 50 00, Sunbeams, for Morning Star. 10.00, for Miss Gunnison, 10.00, for 50 00, Sunbeams, for Morning Star. 10.00, for Miss Gunnison. 10.00, for Scholarship in India, 15.00, Fourth Ch., 30.00, Olivet Ch., 10.00; Southern Branch, 1,035.00; Oregon Branch, 380.00; Washington Branch, 708.67; Young Ladies' Branch, 805.00; Bequest of Mrs. Almira Moore, 1,000 00; Gift of Seth Richards, 3,000.00; Mills College, 25.00; Donation from Mrs. Shafter, 10.00; Donation from Mrs. Barrows, Claremont, 20.00; Donation from Mrs. Redington, 14.00; Sale of "Saral," 500.; Cash, 1.00; Contributed toward traveling expenses of Dr. Pauline Root, 1.60. Total to September 1st, Received during September, special gifts and self-denial,

\$9,139.46 131.35

Special gift of Mr. Richards,

\$9,270.81

Available for work of Board,

\$6.270.81

Disbursed.

1891.

November 23d, sent L. S. Ward, Treasurer, for Honorary Membership of American Board, Mrs. J. I. McFadden and Mrs. Lucy More, to be used for Miss Denton's salary, 200.00. Total,

200.00

1892.

January 4th, sent L. S. Ward, for outfit and salary of Miss Harwood to Jan. 1, 1892, 381.25; February 29th, sent L. S. Ward, toward Miss Gunnison's California Home, 1,000.00; March 21st, sent L. S. Ward, Life Membership in American Board of Mrs. H. W. Mills, Los Angeles, 100.00; April 10th, sent L. S. Ward, for Life Membership in American Board of Rev. L. Wallace, 50.00; Southern Branch advanced Miss Harwood, 25.00; May 13th, paid Dr. Pauline Root's salary and traveling expenses, 213.55; Expense of printing reports, leaflets; programmes, etc., 58.45; Column in *The Pacific*, Secretary and Treasurer, 41.35. Total,

Cash on hand,	\$2,069.60 4,191.21
•	\$6,260.81
Appropriation, Already sent American Board,	5, 86 0.01 1,756.25
Still due,	\$4,103.76
Cash to carry forward.	\$87.45

Special sums received and forwarded by Treasurer W. B. M. P. to American Board:-

Southern Branch, for Bible woman Elsie, Madura Mission, India, 35.00; Petaluma, for Bible woman Annal, Madura Mission, India, 30.00; Bedquilt, made by girls in Ruk, Micronesia, and sold to ladies in Market St. Ch., Oakland, proceeds sent to Mrs. Holbrook, Africa, 5.00; for Rev. Mr. Howland's new church, Africa, 10.00; Miss Denton's special work, 6.25. Total,

\$86.25

\$2,069.60

OAKLAND, Oct. 1, 1892.

MRS. R. E. Cole, Treas.

THREE summers ago a dear friend, who was a minister in the Society Friends, said to me in his quaint style, "Thou must remember that the wast created for the purpose of helping to bring the world to Christ." Th startled me; I had never thought of my life in this way; but since that day sense of the great responsibility of living has grown strong in my soul, an-I come to you with these words: "Awake, thou that sleepest!" "Redeemin the time, because the days are evil."... Oh that we might echo and re-ech in our hearts and lives the words of the Christ-child when he said, "Wi ye not that I must be about my Father's business?" I used to think that th emphasis should be upon the words, "My Father's business;" but of lat years it rings in my soul with the word must sounding clear and strong abov the rest. So let us "awake out of our sleep," and take for our watchword. "Redeeming the time, because the days are evil."—Ex.



CHURCH MISSIONARY JUBILEE HYMN.

shall see of the travail of his soul, and shall be satisfied."—Isa. liii. 11.

Rejoice with Jesus Christ to-day, All ye who love his holy sway! The travail of his soul is past; He shall be satisfied at last.

Rejoice with Him, rejoice indeed! For he shall see his chosen seed; But ours the trust, the grand employ, To work out this divinest joy.

Of all His own he loseth none; They shall be gathered one by one; He gathereth the smallest grain, His travail shall not be in vain.

Arise and work! Arise and pray That He would haste the dawning day; And let the silver trumpet sound Wherever Satan's slaves are found.

The vanquished foe shall soon be stilled, The conquering Saviour's joy fulfilled; Fulfilled in us, fulfilled in them, His crown, his royal diadem.

Soon, soon our waiting eyes shall see The Saviour's mighty jubilee! His harvest joy is filling fast; He shall be satisfied at last.

-Frances Ridley Havergal.

CHINA.

CHRISTMAS IN PEKING.

BY MISS NELLIE N. RUSSELL.

CHRISTMAS is over, and we are rather tired, but I do believe I never enjoyed the days more. Our Chinese, I believe, got a new light as to what Christmas is, and the joy that fills our hearts. Our chapel looked very pretty; and most of the work was done by the girls in the school. We had all the church members together, from both north and south chapels, and I assure you it was full to overflowing. I had to go out of doors two or three times to get a place to breathe in. Twelve people were taken into the church and six little children sprinkled. It was a sight to rejoice the heart. The Friday before Christmas, in the afternoon, I had the boys of Dr. Blodget's day school-eighteen in all-come in and have a sort of sociable. We had games and refreshments. I wish you could have seen my house when they went away. They had never been in a foreign house before, and in their own houses everything is thrown on the floor; so it was in my rooms,—peanuts, popped corn, etc., fairly covered the floor. They seemed to have a pleasant time; and as I want, above carpets and everything else, to help them, I tried not to say more than "be careful" to them. The next afternoon I had my little day-school girls here; counting the babies I had twenty-three. One of the older girls in the boarding school came in to help in the games, and their shouts could be heard all about. I gave all who had been in regular attendance a picture book (foreign). You would have laughed had your seen me for days before, as I had time, doctoring up these lovely Kate Greenaway books, so as not to shock (?) the Chinese. I put high necks on all the dresses, and covered the arms, put dresses on the boys who had an arm aboua girl, or was more than six or eight years old. The modesty of the Chi nese is to me like straining at a gnat and swallowing a camel. I was mucl amused over a scene in my little school last week, and came to the conclusior the Chinese are mortal, after all. One of our deacons has a dear, sweet little girfive years old. She is always as clean and sweet as a little foreign chil could be. There is also a dear little boy six years old in the school, and he always manages to get near her if he can. This day he put both his arms about her neck, and laid his cheek on hers in such a cute way. I did no call them to order, for I was too pleased. One of Miss Porter's old schoolgirls is married, and lives near us. I was in there one day not long ago, and she was telling me how her baby, two years old, every night when bedtime comes calls the children together for prayers. He wont let them begin till

all four are there, and kneeling down, when his turn comes he says a few words. Dear little people, does it not show the blessing Bridgman School is in training mothers?

Our little day school has been much better since the five little Christian children came into it. There is, indeed, a vast difference. My heart is much troubled over one dear little girl only seven years old who takes opium. Her mother looks as if she were nearly gone from it, and this dear little child is smart and capable. What a life before her if she does not stop. The visiting in the homes is growing all the time, slowly, to be sure, yet I was counting up the other day, and there are thirty homes where I can go with the Bible women. Some of our church members have to suffer a little because they receive a foreigner in their homes, but they all seem willing to be made fun of. The Bible women told me the other day of two of our Christian women who were teaching a man they buy of to read, and have talked to him so much that he has given up his false gods. They are such earnest women, and so good to the people in the court who make fun of them because I go there. Their sweet, patient lives must tell, I am sure. We have had a sad disappointment in a family we were so much interested in. Both husband and wife seemed eager to accept the Christian religion, and I went there three times. They came to church, and brought some of their relatives. One of the latter, an aunt, asked me to her home. I went. They had a nice place, and she called in all her neighbors to "come and hear about the true God." If they would try and talk of something else she would stop them, and want us either to sing or talk. When I came away she wanted me to promise to visit her again. I did promise, but now I hear they have been so persecuted because of my visit and their coming to the chapel, hat they are not coming any more. It makes me sick at heart, for it seemed it first as if we had the family. Another woman, living just back of Mrs. Ament, has two girls in our day school. She is a regular attendant at church, out does not dare come out and join the church, as she is a widow with five zhildren, and her friends would all cast her off and refuse to support her or relp her in any way. She long ago gave up her false gods, and her zhildren are always at church and Sunday school.

It is very hard for the women to come out and take a stand if their husbands are against it. The other day I was out in the street back of our compound, and, while waiting for the gate to open, talked with two or three of the neighbors who were out. One man came out and took his wife by the arm and pulled her into their compound and shut the gate, scolding her for speaking to "the foreign devil." Another woman I asked if she understood what I was saying, replied, "Don't be in a hurry; I am not through looking

at you yet." The discouragements are many, but the seed may spring up after many days. God has promised to give the increase, and on that we must trust. Yet the light is breaking, and some day the darkness will all be rolled away.

A CHAPTER OF EXPERIENCES.

BY MISS JENNIE E. CHAPIN.

Peking, Nov. 18th.—Did I tell you about a total eclipse of the moon we had here a few weeks ago? I had not learned that there was to be one, but one night as I was getting ready to go to bed, all at once I heard such a noise of bells and gongs and all sorts of clamor, that I thought there must be a fire, and went out into the court to look for it. But not seeing anything of the kind, it immediately occurred to me that there must be an eclipse, and I looked up at the moon and saw it coming on. I then hunted up an almanac and found that it was to be total, so I sat up and watched it until after twelve o'clock, when the moon had all been covered and the shadow was beginning to pass off. All the time the din was kept up without cessation. I think I must have told you that the Chinese think eclipses are caused by a "heavenly dog" trying to eat the heavenly bodies, and they always make the great noise that they do to frighten him away. And so when the eclipse passes off they think that they have succeeded in saving the sun or the moon from destruction. Their name for eclipse is "moon eaten" or "sun eaten."

Dec. 5th.—Since I wrote you last we have had our Thanksgiving. think I wrote you that we were all invited to dine at the legation, but that I had accepted an invitation to visit at Tung-cho. I went down Wednesday afternoon, November 25th, and met with an adventure. I was tipped over in my cart, which was the first time in these more than twenty-one years that I have been in China. I was not hurt at all, but altogether it was not a pleasant experience. It generally takes four or five hours to go down to Tung-cho in a cart. I started at two o'clock in the afternoon, so I thought I should get there comfortably before it was late. But it had rained a day or two before, and the roads were so bad that we went slowly, and so were overtaken by darkness. The wind blew so hard that we could not carry a lantern. When we were about two miles from Tung-cho, in trying to get down off the stone road, the driver could not see, and so went off wrong, and the cart tipped over, taking the mule down with it. He had to loosen the harness and get the mule up, and I crawled out as I could. You know the carts are covered. The next thing was to get the cart up. We were not

very near any house, so we tried first to lift it up ourselves, but could not. Then we saw some people coming in the distance on the stone road carrying a lantern sheltered in their clothing. When they came to where we were we saw there were two men, and we begged them to help us, but they said they had no time, and hurried by. Then two men passed us from the other direction, and they gave the same answer. Finally I told the man he must go and get some one, and I stayed by the stuff. A man came with him, and we three managed to get the cart up. Then we found one of the shafts was broken close to the body of the cart, so I did not dare ride, and walked the rest of the way in the darkness. After I had been walking a while on the stone road, I found a poor man fallen down under a load, groaning and unable to get up. He belonged to a shop where they furnish feasts for weddings and funerals, and had been taken sick on the way, so he was not able to go on. I got the carter to help him up and put his load on the cart, and we went slowly, so as to keep him along until we got to houses outside the gate of Tung-cho. There we committed him to some men, and told them to look after him. They knew to what shop he belonged, and I supposed they would either take him to it that night, or let him stay with them until morning, but in a day or two I heard that they would not let him stay at the inn, and the men got him along inside the gate of the city, and left him in :he street, and he died before morning. The reason they would not let him stav at the inn was that they were afraid he would die there, and they would De held responsible, and would have to bury him. The Chinese are the most atterly selfish and unfeeling people I ever saw. It is emphatically true of them, "Every man for himself." It was nearly nine o'clock when I reached the compound, so I had been nearly seven hours on the road.

TURKEY.

Miss Johanna Zimmer writes from Scutari, a suburb of Constantinople, across the Bosphorus:—

I DOUBT whether there is a place that reveals in a short space so much misery as the bridge in Constantinople. It is always crowded, and I never can go over it without being sad; yes, more than that, my heart, in spite of my faith, asks, "What are these existences for?" There are drunken soldiers; Mohammedans, who do not believe in the only Saviour; women whom you pity, yet for the moment look at with shame and horror; and, above all, a crowd of beggars, deformed sometimes almost beyond human shape: the eye

and face seem to be one question of misery,—no hope, no love, no light there, only starvation of soul and body. Oh, to bring Christ to them! to teach them that this life here is only a short connection between birth and their eternal home! to prove to them the love of God, which works good even if we suffer! But what if none speaks to them? if they die as they are? Hell on earth and hell hereafter,—that thought sometimes haunts me; and then who would think of rest and ease? I cannot rescue those poor wretches,—I wish to God I could; but if I help the children here, perhaps I may keep one or another from such a life in the future.

MEXICO.

Mrs. Hattie Crawford writes from Hermosillo: -

I must tell you of a young man, some over twenty years of age, who has been with us now nearly a year. His home was in a mining town, not far distant. The Bible agent was in his town, and one day this young man gathered about him with a crowd to examine his Bibles. Some began to ridicule the book; then when the agent began so warmly to defend it, the young man thought it surely must be a book of some worth. He could not read a word himself; but he bought the book, he said, "just out of curiosity." His sister read to him from it, and he liked what it taught. The next Sab bath eve he went to the little adobe chapel, where our native preacher holds services, and listened outside the window. The next night he entered, where the preacher was holding a night school, and began to converse with the preacher and the agent. He began to study in this night school, and in short time could read a little and write his name. By this time he felt the what he had learned from his Bible and from the native preacher was true, and he felt very anxious to be baptized into the new faith. Then began to strongly desire to become the bearer of these new truths to his ow countrymen. He came here to study, and has been with us nearly a year hoping to go to the training school in El Paso before long. He is very comscientious and diligent while here, trying to bring others. Several times, I have had occasion to pass his little room where he studies, I have heard his voice in earnest prayer.

His mother was not opposed to his coming here, but she was not in sym pathy with him. She came down here to visit him, though, during the summer, for we left him in charge of the premises here when we went to California. She returned to her home convinced that her son was in the right. Then she, too, was anxious to be received into the church here; so she came

down here to spend Christmas, walking fourteen leagues to her nearest rail-road station. She spent several happy days here, and was baptized with two other women of this place. She has now returned to her home in the mountains, and sends word that the sister who began reading to them the Bible wishes to be received also.

We have in our family a very pretty, pleasant Mexican girl about eighteen years old. Her parents live on a ranch not far distant, and have attended services as they came into town. Their daughter, Victoria, was anxious to come to school, so offered to help in the kitchen and with the children if we would let her live here and attend school. She finishes up the work quickly and neatly, and has a good deal of time in school, where she is making good progress. Herself, parents, and two brothers are candidates for the next communion.

The way this family was led into the light is of interest too. When on their ranch, one day a neighbor took them some gospel tracts, saying he "did not care for this Protestant rubbish, but he thought they might be curious to read them." They did read them, and were surprised and pleased, and the father said, "The first time we go up to Hermosillo we will go into the new temple there and learn more about this thing." So they all came, and from the first believed.

Our work moves along slowly. The bishop lives about two blocks from us, where also is his theological school. In many ways is he opposing us, and he seems to succeed to a certain extent; but we feel that we must not yet be discouraged, for we see signs of slow growth. There is a gradual increase in attendance upon the church services; more outside listeners. Our own church members are more earnest and prayerful. Our women's meeting, held every week in different neighborhoods, often draws in women who do not dare to enter the church. This winter one of our church members has commenced a work of visiting homes to read the Bible, and this has stirred other church members up to the same work. She comes in every evening to give me a report of her afternoon's work. She is in most every case well received, and many tell her they would like to attend preaching services here, but are afraid of the bishop's excommunications. We know there are a good many waiting and looking about them for something else, they hardly know what, and we pray that God's light will break out over this town, that these many poor souls groping about in the darkness may clearly see the way.

For the Bridge Builders.

MISS MARY STANLEY'S NEW HOUSE AND HER WORK INTENTSIN, CHINA.

I AM in my new house, and have been for some time. I moved in early in July, spending my first night here on the Fourth,—a wild sort of celebration. It has so far been a most useful house, as sixteen people, big and little, have slept in it since August. No house is perfect, and there are some thing about the arrangement of this which I do not like; but generally speaking it is quite right, and will be very cozy and convenient for two ladies to keep house in. The empty rooms make me feel lonely. I hope they will be filled ere long, and that I shall be blessed with a colleague. The rooms occupy now are on the sunny side, and are very bright and pretty. I think the pretty things are a great help to one's self, as well as a help in attracting the people.

It is such a rest and comfort to have a pretty room in which to sit, and to which to come back after mud huts, and unmentionable dirt, and unimaginable smells. I use one room for a class room and prayer-meeting room also as a place to receive Chinese guests, although I usually take such into my sitting room. The schoolroom proper and dormitories are in a walled a yard to the east of the house, and near by. I step off my east porch through a door, and am in the court. From my bedroom window upstairs I can seright into the yard, and so keep a good run of what is going on.

I have a nice little school, and Eunice is still with me. She was one coof our Peking schoolgirls, and came down with me last year. She is a great at help to me, and it has been a pleasure to see her develop as her duties and responsibilities increased. I hope I may keep her some years longer when we began the school in June, we had five boarders and five day scholars; now we have eleven boarders and six day scholars. The girls are doing nicely, and I can see a change in them, although sometimes a good deal of naughtiness crops out. Three of the girls, perhaps four, I am preparing for admission to our Peking school, and they do good work. With more buildings, and some one to take entire charge, we could have a flourishing school here; but I do not feel like taking in a very large number of there are country tours to be made, and I must often be away from home.

Our little work here is, I think, encouraging. By here, I mean in the settlement where we all live. At our morning service, and Sunday school

n Sunday, we have an average of twenty-five females, old and young, and ot quite as many at our Thursday afternoon women's prayer meeting.

During the last couple of months a very interesting and interested old dy has joined us. She is intelligent, and I think genuinely in earnest. I m going to take her into my station classes when I begin them, as I hope do in a week or so. In the city it seems impossible to do anything. We y to draw in the women, and they won't come. In June I had a tea meeting, and asked the boys of the day school to invite their mothers.

A number of very nice women came, and we had a pleasant afternoon ngether, but none of them come to church or to the prayer meeting, nor will ney send their little girls to a day school. It seems as though we would ever gain a foothold there. If I only had a capable Bible woman to go out nd visit their homes and bring them in, there would be a little more hope, I I feel as though the old lady I have spoken of may be just the woman need. I can tell after she has studied a while. The work in the country is ncouraging; new villages to the south of us, opened and visited last year, are 1 a very hopeful condition. Next week I shall visit the three southern illages, and, while there, select women to come to us for a month's study. Co-morrow I go to a village to the north of us, a place I have never visited efore; but where we have inquirers, and where I have been asked to go, but ever until now have I found the time. I do not go alone; Mr. Chang, our elper, goes as a standby and help, and the old lady I have spoken of goes for ropriety's sake, as I am rather young to be traveling around alone,—that is, oung according to Chinese ideas. If we could only gain a foothold in the ity I should feel very much encouraged; but we can sow the seed as we have pportunity, leaving the result with the Lord of all, to whom belongeth the ncrease.

A WORD CONCERNING THE COVENANT AND THE KEY.

For two years the beautiful Covenant has been to hundreds of the girls of he Interior a daily helper. The artistic beauty of design and coloring was rateful to these girls, alive to harmony, and this very beauty aided in enforcing he thought the covenant was intended to carry,—"Time, Prayer, Money."

From the mantel or the wall of her own room the silent monitor has met er glance as she lifted her eyes from the daily reading of her Elder Broth-r's message, or as she prepared to hasten away to duty or to pleasure. Posibly she has not realized its influence upon her life; but she knows, if she uestions herself, that to-day she gives her time more conscientiously, her noney less grudgingly, and her prayers more constantly than two years ago-

She was glad when the emblem of these, the Key, unlocking the treasures of salvation to her sisters sitting in the shadow of great darkness, was made in silver, so that the badge of service could be worn not only as an insignia of loyalty, but it would serve as well as an "open sesame" to the friendship of all wearing it.

The Covenant and the Key commended themselves beyond the limits of the Interior, and they have been adopted by the Woman's Board of Boston and by the Woman's Board of the Pacific for their young people,—the Key to be worn not only by girls, but by everyone, young or old, who is a member of a missionary society.

This unity of sign must aid to unity of action. It is especially favorable that its adoption should come now in anticipation of the six months during which the women of all sections will be constantly meeting. Passing in the busy throng without time for a word of greeting, the eye will fall upon the silver Key, and one will say: "Yes, time, money, prayer. A sister in service. God bless her, and God bless our work!"

In all this world there is nothing fairer than the young life which God has given you, with its sunny laughter, its high spirits, its hopes and golden dreams, its wealth of pure affection. You can enrich the poorest home so no money could. You can lighten the hardest lot. You can cheer the roughest path, making the weary feet forget the sharp flints. You can find the blue flowers blooming amid Arctic snows. And by doing so, you may give and get untold blessings.—Rev. F. B. Meyer.

Yome Department.

STUDIES IN MISSIONS.

THE CONSTANTINOPLE HOME.

BY MRS. JAMES GIBSON JOHNSON.

Its founding: It was founded in October, 1871, from funds raised by the Woman's Board outside its regular contributions. See Ely Volume, page 395; Life and Light, December, 1871, page 156.

Its development: From its rented house in Stamboul in 1871 with its three pupils, it went to its new and beautiful home in Scutaria, with ever-increasing numbers. In 1883 the grounds and buildings were enlarged and increased. Two years ago from a high school it came to be a regularly

college, with the title of The American College for Girls in Conle. Every vacancy is filled; "there is no room left, not even for girl in schoolroom, dining room, or dormitory." See Life and r May, 1892. The development of funds is also noticeable; from the beginning of the work, sums of \$50,000 and of \$42,000 have ed by the Woman's Board. See Life and Light, 1876, page 290; and Light, 1883, page 366.

emand for this Home and College: Within the last twenty-five tirring of new life and new desires has come to the women of Their own people have planted schools among them, and to give hristian education in response to their need this Home was estabnid as the demand for a higher education was felt, the school grew lege. See Life and Light for March, 1892, page 104; Christian behavior 25, 1893, page 386. This college also is a center of city y and medical work, a training school for teachers, Christian wives, ers.

nation: In Scutari, across the Bosphorus from Constantinople, it ry high in the midst of beautiful gardens, and commands a magnifir. See description in *Life and Light* for 1876, page 296.

oils: "These come from great distances and from many nationalities, aduates number eighty-six, and are scattered all over Turkey and Half are engaged in teaching, many occupy positions of influence er. The Christian character in many is most gratifying." See ristian Union for February.

ulty: It is an able one from America, as well as the best instrucusic, and in Armenian, Bulgarian, French, and German languages. rick is its President.

irses of Study: They offer advantages and facilities of the highest

age: "The language of the College is English, but special courses are I French, Latin, German, Ancient and Modern Greek, and Armeavic, and Bulgarian, and each student is required to obtain a good ge of her own vernacular."

arges for Tuition: They are moderate, and scholarships are provided aber who wish to become teachers, and are unable to pay for tuition. sistian Work: This is shown in its missionary societies, and in the which permits hardly a scholar to graduate without becoming a

r oth.—The Doshisha.

December 4th.—Medical Missions.

January 1st.—Progress of Christianity in Central Asia.

February 5th.—Work among Soldiers.

March 5th.—Central Africa.

May 7th .- Pundita Ramabai.

June 4th .- Christian Socialism.

There are also literary and philanthropic societies. There is Charter Day, when they commemorate the granting of the college charter.

The Life of the Girls in their College home: This is often touched upon in Life and Light—their Christmas celebration, their charter day, their musicals, their entertainments, and Commencement Day. They sound very like the descriptions we get from our own sisters and daughters in Smith, Wellesley, or Vassar. Then as to studies, a letter says: "I remember one class in 'Evidences of Christianity,' which the girls recited as well as any class at home. Also a recitation in 'Paradise Lost'; also the listening of the class to a treatise on Glacial Action. The impression was that of a school in America. They had real good schoolgirl times, as our girls do. When one sees the heavy, dull faces of the village girls, it does not seem as if they could ever be waked up to fun or enjoyment, but they blossom out wonderfully."

Its future: To quote again from Miss Patrick in the Christian Union: "Those who give for the support of this College may find compensation in the thought that to-day, perhaps more than ever before, the education of the women of Turkey will affect the future well-being of society. The present is a formative period, and the influence in all the nationalities of the empire of women whose characters have been developed by a well-balanced Christian collegiate training, will diffuse more elevated standards of morality, ennoble social aims, and promote living for the highest ends."

CHINESE GIRLS' SMALL FEET.

A FREAK OF FASHION THAT CAUSES FRIGHTFUL SUFFERING.

YEAR by year hundreds of thousands of little girls throughout the wide empire of China are subjected to a ruthless process which crushes the bones and wrenches the sinews of their tender feet, until at last a revolting deformity is produced, and the foot, crumpled into a shocking monstrosity, becomes almost valueless as a means of locomotion. The wretched girl emerges from her period of feverish torture a mutilated cripple, condemned to hobble through life on feet which preserve no semblance of nature's beautiful mechanism, having become as I deous as they are useless.

At intervals the missionary cries out, the traveler writes, and the charitable agitate; but the poor children never benefit. For them there remains always

the same ruthless bending of bones, the same agonizing application of tight ligatures, the same long months of bitter pain and unavailing tears. Perhaps, he suggests, it is to this singular contrast between the general refinement and cultivation of the Chinese on the one hand, and this callous cruelty on the other, that we must attribute the periodical appearance of apologists for the appalling custom.

Some people say that, though the foot is ultimately deformed, though the woman is indeed condemned to be little better than a cripple, yet the process is not very painful, after all. The bones are soft, they say, in early youth, the sinews supple. Twisting, crushing, and wrenching are operations that may be performed without much suffering on baby feet, whereas adults may be maddened by the torture. To this the writer replies:—

"Let no one talk of the yielding character of young bones or the pliability of baby sinews. We have listened with our own ears to the cries of a little girl undergoing the torturing process. Such agonizing wails never before fell on our ears. They were the shrieks of a child absolutely wild with suffering. When the ligatures were loosened and the shocking succession of breathless screams ended in long-drawn wails of exhaustion and misery, the listener turned almost sick with horror and sympathy. Yet a mother was the deliberate torturer of the poor baby, and a father callously listened to its heart-broken cries.

"Think that this fiendish barbarity is being practiced daily and hourly throughout the length and breadth of a land containing 300,000,000 inhabitants. Not alone are the tender bodies of the poor little girls ruthlessly racked and tortured, but the purest sentiment of humanity, the love of parents for their children, is perpetually outraged. Such unnatural cruelty could be tolerated only in the presence of the worst kind of demoralization. How much can survive of the moral beauty of the paternal relation when fathers and mothers, in deference to a mere freak of fashion, consent to inflict on heir daughters, day by day, torture that well nigh maddens the baby brain and wrings shrieks of excruciating agony from the little lips. This is one of hose facts that make us marvel when we hear a great destiny predicted for the Chinese nation."—Japan Mail.

[&]quot;WE should put self-forgetfulness in the place of the word self-denial, and try to educate grown-up Christians to higher attainment in Christian life. 'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection,' when we shall be so wrapped up and absorbed in helping the world to know how God loves, that we shall forget everything else, and make

everything bend to the passion of our desire. We shall comprehend then Paul's declaration, 'This one thing I do.' Perhaps we shall then begin to know something of how Christ gave himself for us."

MRS. JOSEPH WARD.

SCRAPS FROM LETTERS FROM LEADERS OF MISSION BANDS.

One leader, who has just sent twenty dollars from her band to the State Treasure says:—

It is a great satisfaction to me to know that every penny given was earnest or saved by the givers, not raised by fair, festival, or any such scheme.

One very successful leader says:-

WE strive to make our Mission Band a means of Christian education 3: the blessed grace of giving. At the beginning of the year we say to them "What are you going to promise your Saviour you will give him each mont for his missionary work? You know he expects you to be very earnest it trying to send word to the children in heathen lands what a precious Savious Now, when you go home you talk with your mamma about it, and ask the Lord Jesus to show you what you ought to do. When you havdecided, write on a slip of paper, 'I will give --- cents every month to the Lord Jesus for his children in heathen lands'; sign your name, and slip the paper in your little envelope with your money. Then I would not talk about it with any of your companions, but have it a secret between your mamma you, and the Lord Jesus, and your president." Our band is made up o children in varying circumstance in life, and we wish to have no envious fee! ings stirred that one can give more than another. We find they are learnin; from year to year the blessed lessons of self-denial for Christ's sake, and are some of them, growing enthusiastic in giving.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JANUARY 18, TO FEBRUARY 18, 1893.

ILLINOIS.

BRANCH.—Mrd. W. A. Talcott, of Rockford, Treas. Big Rock, Mrs. John Pierce, to const. L. M. self and Miss Rachel Jones, 75; Blue Island, 8; Chicago, Covenant Ch., 1, Forestville Ch., 13.20, Leavitt St. Ch., 33.46, Lincoln Park Ch., 24.13, New Eng. Ch., 3, Oakley Ave. Ch., 3.30, Union Park Ch., a Friend, 25, Mrs. G. W. Tilton, 25 to const. Self L. M., Mrs. H. E. Morton, 25 const. L. M. E. French,

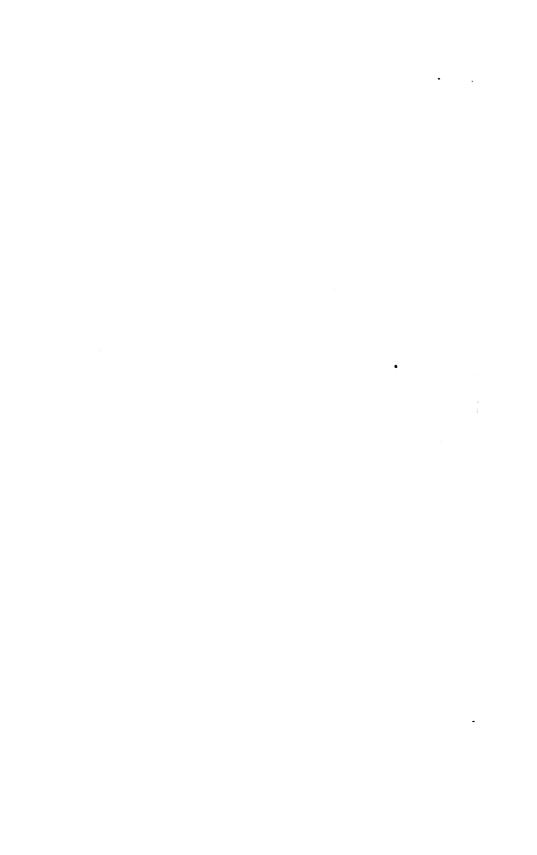
TO FEBRUARY 18, 1830.

Aux., 194.50; Earlville, 9.75; Englewood, Mrs. J. M. M., 15. North Ch., 10.25; Evanston, 38.75; Galesburg, First Ch. of Christ, 37.50; Glencoe 42.50; Geneva, of wh. 9 is Thank Off., 29; Geneseo, Mrs. A. E. Paul, 25; Hinsdale, 110; Millburn, 10; Melvin, 2.70; Pittsfield, of wh. 12 from Mrs. J. Fowler, 18; Polo, Indt. Pres. Ch., 12; Park Ridge, 32; Rogers Park, 15; St. Charles, 14.14; Toulon, 7.33; Winnetka, 10.50,

JUNIOR: Chicago, South Ch., 19; Illini, 1.50; Illinos, a Friend, 5; Lombard, 10; Sandwich, 50, JUVENILE: Bunker Hill, 6.25; Chicago, New Eng. Ch., Steady Streams, 6.72; South Ch., King's Messengers, 4.26, Union Park Ch., 9.30; Melvin, 2.50; Payson, Cheerful Workers, 5.70; Pittsfield, Rosebud Soc., 1.25; Waverly Light Bearers, 4, SUNDAY SCHOOL: Chicago, First Ch., C. E.: Chebanse, 1.55; Glence, 8.10; Ivanhoe, 17; Ottawa, 5; Thawville, 2.50; Toulon, 5, St.v Er Fund: Big Rock, Mrs. John Pierce, 25; Cambridge, Mrs. H. A. H., 1; Chicago, First Ch., 50; Forestville, 16.60, Millard Ave., Jr. C. E., 1, New Eng. Ch., 53, Oakley Ave. Ch., 4.70, Union Park Ch., 285.50; Evanston, 146.30; Englewood, Alice Parmelee, 25; Chebanse, Emma Schrader, 13; Galesburg, First Ch. of Christ, Mrs. E. H. Ferris, 25; Griggsville, 14.50; Melvin, 4.50; Roseoe, Mrs. S. W. E., 1; Toulon, 3; Winnebago, 8; Winnetka, 5,	inaw, First, C. E., 9.03; Grand Rapids, South Ch., C. E., 10; Pontiac, Y. L., 40; Wyandotte, C. E., 2.75, JUVENILE: Ann Arbor, 18:68; Allegan, Children's C. E., 2.25; Chelsea, Happy Messengers, 1.80; Grand Rapids, South Ch., Sunbeam Band, 2; Hancock, The Gleaners, 13:25; Pontiac, Handfuls of Purpose, from a lad who loves Jesus, 5, SUNDAY SCHOOLS: Dowsgiac, 5; Portland, 5 From Miss Mary P. Wright's lectures; Greenville, 19-41; Olivet, 9.45; Lausing, 7.95; Portland, 3.25; Stanton, 9; Big Rapids, 6.05; Ypsilanti, 1.30, For Silver Fund: Ann Arbor, 1; Addison, Mrs. A. D. Voorhees, 1; Breckenridge, Mrs. M. M. Tutts, 1; Greenville, 3; Mattawan, Mrs. G. H. Goodrich and Daughter, 2; Reed City, 18; Wheatland, 16; Muskegon, First Ch., 6; Pontiac, Mrs. S. E. Soper, 1, Mrs. C. Bird, 1, Mrs.	101 03 42 98 10 00 56 41
Total, 1,761 79	Total, 6	338 24
IOWA. BLA NCH.—Mrs. C. E. Rew, of Grinnell, Treas. Afton, 15; Bear Grove, 9.75; Burlington, 16; Cedar Rapids, 1.30; Cherokee, 10; Davenport, 10.06; Des Moines, Plymouth Ch., 11.47; Green Mountain, 5; Grinnell, 34.81; Keokuk, 30; Le Mars, 5; Manson, 4; Mason City, 9; McGregor, 1.65; Mondamin, Mrs. A. Spooner and others, 2; Newton, 21.50; Oakland, 3.50; Ohd Man's Creek, 6.40; Owen's Grove, 18; Quasqueton, 1.68; Sibley, 4.45; Sioux City, First, 11.02; Winthrop, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10	MINNESOTA. BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Duluth, Pilgrim Ch., 267.60; Edgerton, 2; Graceville.2; Hawley, 1.09; Hutchinson, 8; Marshall, 22; Minneapolis, Lyndale Ch., 13.80, Park Ave. Ch., 62, Pilgrim Ch., 10, Vine Ch., 5; Northfield, 27.20; Owatonna, 32.56; Sauk Centre, 8.90; St. Paul, Park Ch., 40, JUNIOR: Duluth, Friends in Council, 25; Minneapolis, Vine Ch., 1, JUVENILE: Minneapolis, Pilgrim Ch., 9.60, Vine Ch., 4; Owatonna, Merry Hearts, 3; Rochester, Christian Training Band, 3, SUNDAY SCHOOLS: Lake City, 10; Minneapolis, Silver Lake, 3.48; Bethel, 20, SPECIAL: Minneapolis, Oak Park S. S., for Mrs. Ed. Hume, SILVER FUND: Granite Falls, Mrs. N. W. Dibble, 1; Hutchinson, 3; Marshall, 13; Minneapolis, First Ch., 30, LIFE MEMBERS: Sauk Centre, Silver Fund, to const. Mrs. O. B. Boobar,	502 15 26 00 19 60 33 48 12 00 47 (0 25 00 65 23 13 50
Christmas Offering, 7, SPECIAL: Duniap, 8. S., Birthday Boxes, for Kobe Coll 550: Mason City, Mrs.	Total, 6	51 73
for Robe Coll., 5.50; Mason City, Mrs.	MISSOURI.	
Total, 464 30 MICHIGAN. BRANCE.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 10.20; Alpino and Walker, of wh. 5 is Thank Off., 20; Chelsea, 7; Dorr. 5; Flint, 22.96; Greenville, 12; Grand Rapids, First Ch., 64.37, South Ch., 16; Kalamazoo, 32.64; Lamont, 1; Mattawan, from Mrs. G. H. Goodrich and Daughter, 8; Mulliken, Mrs. C. F. Tuttle, 1.50; Potterville, Mrs. R. L. Landers, 4; Romeo, 46; Reed City,	City, Southwest Tabernacle, 10; Mead- ville, 1.76; New Cambria, 1.86; St. Jo- seph, 3.05; Webster Groves, 37.10, JUVENILE: Kansas City, Clyde Ch., Cheer- ful Givers, JUNIOB C. E.: Springfield, First Ch., SILVER FUND: Lebanon, Mrs. E. L. Green- leaf,	66 84 6 71 2 00 25 00 100 55 6 70
allanti, 2, 275 82	Total,	93 85

MONTANA. UNION: Mrs. Herbert E. Jones, of Livingston, Treas. Sunday Schools: Helena, Mayflower Ch., 2.25; Big Timber, 1.45; Castle, for Morning Star, 3.90,	7 60	SPECIAL: Kilbourn City, Union Ch., C. E., 9.86, Mrs. M. M. Jenkins, 12.50, 2 SILVER FUND: Arena, First Ch., 1.50, Mrs. M. C. Wilkinson, 1, Miss Amy Wilkinson, 1; Belott, Second Ch., eight ladies, 8; Delevan, S. S., 4.10; Endeavor, Mrs. E. L. Child, 10; Janesville, 25; Lake Mills, Meedames, Mills and Howe, 2;	12 26
Total,	7 60	L. Clark 1,	7 🛎
BBANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Cumings, 5; Fargo, First Ch., 21.85, Mrs. Emma J. Vail, 1; Oberon, 5; Carrington, 3.15, JUVENILE: Carrington, M. B.,	36 00 5 50	JUVENILE: Endeavor, Coral Workers, 1;	4 36
Total,	41 50	Oshkosh, Zion Ch., 2.50; Madison, Prim. 8. 8., 10; Whitewater, Prim. 8. 8., 5,	8 50
оню.			9 67
Branch.—Mrs. Geo. H. Ely, of Elyria, Treas. Berea, 8; Cincinnati, Columbia Ch., 13; Cleveland, Pilgrim Ch., 25; Col-		Total, 22	4 29
Ch., 13; Cleveland, Pilgrim Ch., 25; Columbus, Eastwood Ch., 10; Cuyahoga Falls, 3.66; Oberlin, 60; Sandusky, to const. L. M. Mrs. A. E. Merrill, 25; To-		GEORGIA.	
ledo, First Ch., 110, Washington St. Ch.,7, C. E.: Freedom, 10; Windham, 5.22; To-	261 06	·	2 00
tedo, First Ch., 4. JUVENILE: Elyria, King's Messengers, SUNDAY SCHOOLS: Kinsman,	19 22 3 00 13 36	·	2 00
SILVER FUND: Akron, First Ch., 1; Tole- do, Washington St. Ch., 7; Burton, Miss A. C. H., 25; Painesville, Lake Erie Sem-		Vinita.—First Cong. Ch., per Mrs. R. M.	
inary, Miss M. E., 25,	58 00	-	5 14 5 14
Total,	354 64	NEW YORK.	
ROCKY MOUNTAIN.		North Tonawanda.—J. B. Palmer, for	
BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Colorado Springs, Second Ch., 5; Denver, South Broadway Ch., 8.95,		Micronesia, 20	000
5; Denver, South Broadway Ch., 8.95, Boulevard Ch., 4.75, West Ch., 10.25; Green Mountain Falls, 2.50; Grand Junc- tion, 11.15; Manitou, 3.	45 60	MARYLAND.	
JUVENILE: Cheyenne, First Ch., Junior C. E., 2.50; Denver, Plymouth Ch., Miss.	40 00	LindenMrs. H. B. Scott,	5 00
Band, 5, SILVER FUND: Colorado Springs, 17; Den- ver, 1; Highlandlake, to const. L. M.	7 50	Total, 515	5 00
Mrs. E. P. Root, 25; La Veta, 1; Pueblo, 1,	45 00		•
Total,	98 10	Total, # . 10	•
SOUTH DAKOTA.		TURKEY.	
BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Deadwood, SUNDAY SCHOOL; Howard, Birthday Box,	7 13 2 90	OorfaWomen and Children, per Miss C.	. 50 -
JUNIOR: Redfield, KOBE COLLEGE BUILDING FUND: Badger Lake,	6 00 14 45	Total,	50
SILVER FUND: Columbia, Miss L. Bing- ham, 25; Doland, Mrs. J. F. Fulton, 1;		MISCELLANEOUS.	
Hetland, 3.60; Sioux Falls, Mrs H. C. Phillips, 26, Mrs. A. C. Phillips, 1, Mrs. D B. Scott, 1,	57 60	Sale of leaflets, 22.37; boxes, 6.47; envel- opes, 12.83,	66
Total,	88 08	Total, 41	1 66
Wisconsin.	••	Receipts for month, 4,431 Previously acknowledged, 12,380	
Branch.—Mrs. R. Coburn, of Whitewater, Treas. Evansville, 5.60; Green Bay, 25;		Total since October, \$16,822	5 17
Treas. Evansville, 5.60; Green Bay, 25; Ripon, 25; Rosendale, 6; Tomah, 2.82; Windsor, 11.25; West Salem, 10.84,	86 51	Miss Jessie C. Fitch, Ass't Trees.	

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Vol. XXIII. MAY, 1893. No. 5.

Expect Great Things from God. Attempt Great Things for God.

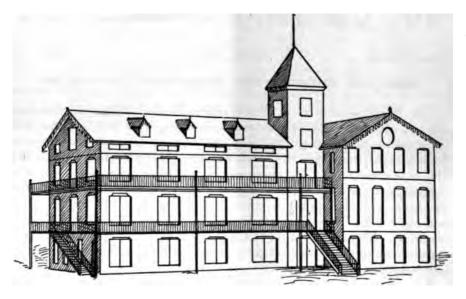
Our Board supports at the present time in Western Turkey five boarding schools, with four hundred and seventy-three pupils; a little less than half of whom are day scholars. We have also forty-one day schools, or common schools, as they are technically called, with about fifteen hundred pupils. We give as our frontispiece this month the last graduating class in the school in Smyrna, as a specimen of the pupils in our boarding schools in this mission. We are sure all our readers will admire their intelligent faces and general bearing, and rejoice in what has been accomplished for them by a Christian education. Those who "tarry by the stuff" in the home land, and send the supplies, are surely entitled to share with the faithful teachers in the hundred-fold reward.

It is interesting to know that the results of the burning of the house at Bourdour, in Turkey, last autumn were not wholly evil. Miss Bartlett writes in a recent letter: "When we left Bourdour the feeling toward us was entirely changed; people were then not only willing to receive us, but were taking pains to seek our friendship. Could we be there now all doors would be open, and the pastor says there was never before such an opening in Bourdour as now."

THE Morning Star arrived at Honolulu, March 27th, with Miss Little from Kusaie, Miss Kinney from Ruk, and Miss Fletcher from Mokil, on board. At the time of writing, April 10th, no news had been received but the fact of arrival.

It is said that one out of every one hundred heathen converts becomes missionary, but only one out of every five thousand Christians born are dreared in Christian lands, except in the Moravian Church, which has or me missionary to every sixty-five members at home.—Ex.

WE give a picture of our school building at Marsovan, which was burned February. It was sent us about three months ago with expressions of gracitude for the necessary appropriation of money for it, and with many joy anticipations as to the comfort and convenience that the larger quarters would afford. At the time of writing, April 3d, the condition of affairs in Turkey remain about the same. The matter has been carefully explained to the



United States Government, and it is expected that a vigorous movement will soon be made to secure indemnity, and to protect the missionaries and mission property. No word has as yet been received at the Board Rooms as to the statement in the daily papers with reference to the mob in Cesarea.

A MISSIONARY from Japan writes: Some eight or ten years ago, during a time of special religious interest, most, if not all of the schoolgirls confessed their sins, but Mrs. K., then a little girl, could only think of one really wicked thing to confess, and that was that when her father would take her upstairs and pray with her before allowing her to go to school, she was impatient because she was afraid of being late. The father was a very busy

business man. I wonder how many business men in America pray with their children before allowing them to go into the temptations of their daily school life.

Our Committee on Junior Work have issued a very valuable "Manual for Junior Auxiliaries and Young People's Missionary Societies," which promises to meet a need which has long been felt in our societies. It contains a short statement of work accomplished among young ladies in the three Woman's Boards of our denomination, a model constitution, complete directions for organizing a missionary society, a simple code for parliamentary usage, and other items of information. It also contains a covenant card, issued last year by the ladies of the Board of the Interior, and now adopted by our Board as well. It comprises a simple pledge to make offerings of prayer, time, and money for foreign missions, to be adopted by individual young ladies who are willing to carefully and earnestly make the pledge their own. The names of all who are willing to enter into the covenant are to be entered in books kept for the purpose, at the Board rooms, both in Chicago and in Boston. A significant badge—a silver key has also been made, which all covenanters are expected to wear if they so The cards and keys will be sent to all young ladies who wish to adopt the pledge, on application. The cards are free; the keys thirty cents each.

are added to the Prayer Calendar this year. The following extract from a recent letter, -one of many,-shows how this is appreciated by these valued workers. She writes:-"I was very much surprised and gratified when I opened the neat little package and found the Calendar. My thoughts ran in this wise: How lovely in them to send it, and how sweet it would be to be remembered in it; but of course that is not to be expected. The interest of the Board very naturally and properly centers in the teachers and physicians they have sent out, and in those married ladies who are able to engage directly in the work. Those of us who can only do what we would do as pastors' wives at home, are entitled to no more sympathy than those home workers, except as we suffer from an isolated life, and in being separated from our children. this last trial is so tempered by God's wonderful goodness in the fulfillment of his covenant promises, that we look up through our tears and praise and bless his holy name. So I soliloquized as I began to examine the Calendar, and I even overlooked the page that contained my name, till my daughter drew my attention to it. Then my heart melted. I felt so unworthy, and yet so happy, to have a remembrance in the prayers of my sisters at home. I

Our readers have noticed that the names of married ladies in the different missions

looked up the text, and a flood of comfort, and courage, and new consecration filled my soul. I am pleased to see that the same text is given to the groups of missionary wives scattered over the world. It will unite us to each other more closely, and will give us stimulus through the year. Most of us are obliged to give a good deal of time to our home duties. Pray that amid all the secularities of life we may 'glorify the name of the Lord Jesus,' and 'fulfill all the good pleasure of his goodness and the work of faith with power.' I am glad that the various departments of the work of the Board have a place in the Calendar, for I feel strongly that we should help to bear your burdens as well as for you to bear ours."

THE EDUCATION OF WOMAN IN TURKEY. BY REV. C. C. TRACY.

THE acceptance in Turkey of the idea of the education of woman, constitutes the dawn of a new era. It is a fact worthy to be so dignified.

- 1. Because it makes an end of that damaging heresy,—the denial to one half of mankind of the worth and sanctity accorded to the other half. Poetical regard of woman, of which so much is made in story and song, is of small consequence. Though she be thought beautiful as the houris, though she be regarded as the finest ornament of the house, and be so doted upon as to rule the realm by her influence, that does not save her from degradation. The regard in which favorites are held is of no consequence whatever. The estimation of woman as such is the point, not the estimate of her as a beauty or a favorite. The idea embodied in the education of girls as carried on in our mission fields, is the elevation of woman according to the gospel standard,—to dignity and regard equal to that of the man. She is not to be a secondary planet revolving around him. They are rather binary stars, revolving around a common center. Man may be chief, ir some respects, but in no such way as deprives her of rights and reverence equal to his. The Orientals acknowledge a good deal when they accept the truth of the Western ideal in the education of woman. The intelligent hav accepted it. They want their women to be what Western women are, im training, capability, and influence. This is a great change of sentiment.
- 2. Because it doubles the power acting for the elevation of society. Children can never be "brought up" in any good sense while motherhood is "down." The mothers make the race to be whatever it is. What is to be expected when the mother is a child to begin with—an ignorant and inferior being all her life? There is nothing that shows itself more—reprisingly in the history of the progress of evangelization, than the influence

ence of the education of mothers as manifested in their children. The difference in the children of educated mothers and those of the uneducated, is sometimes such that you might suppose them born in different centuries, half a millennium apart. The child of the educated mother is altogether superior to the other in intelligence, in thoughtfulness, in power to grasp ideas. There is all the difference in the world in the case of those trained according to a sound religious and moral system, in the common sense character of their ideas, in their freedom from enslaving superstitious notions, in their grasp of life and work, in their public spirit.

The value to the people of any country or education founded on the basis of evangelical Christianity, is simply unspeakable. The people of our own favored land do not half appreciate the blessing. Given, in any land, intelligent Christian mothers, the success of the country is assured.

It is not to be supposed that full success has been attained in this regard in Turkey. A beginning has been made. It is a joy to see successive classes of educated girls going out year by year from the institutions established for them in various parts of the land. Look at the group of girls in the frontispiece of this magazine. Think of the difference which those years of tuition under the influence of excellent and sensible teachers will make in their future lives! How much riper they are in judgment, how greatly broadened in their views, how much more exalted in their ideas! How different will be their influence in society from what it would have been if they had never been to school.

I have concluded, on thinking the matter over, that the acceptance of our idea of the education of woman has, in the more progressive communities of Turkey, had the effect to postpone marriage three or four years. That means that girls, instead of being married off without much of a mind of their own at thirteen or fourteen years of age, go to school three or four years, are developed mentally and morally, as well as physically, and then marry with their own consent, and become the intelligent heads of households. That alone speaks volumes.

The desire for education is ever on the increase as concerns the rising generation of women in the empire. Those of us who have been long in the field remember days when a single girls' boarding school for a whole mission was with great difficulty supplied with pupils. It was too great an innovation to be accepted. Parents would not listen to the proposition to allow their daughters to be educated, even at the expense of others. It was thought foolish, if not improper. What use could girls make of reading, writing, arithmetic, and grammar? How great is the change now manifest! Parents are glad to pay the expense of the education of their daughters.

For them to remain illiterate is a disgrace. Every girls' school, large or small, is a power. It is lifting up womanhood; hence the race.

The elevating power which educated women are exerting is especially manifest in their office as teachers of the young. The educated girls are carrying their end in the school system quite as well as the young men. They have long been doing it; and now that the kindergarten has come into vogue, they are doing a still greater work. I say, without hesitation, that a new age has dawned in Turkey in consequence of this movement in the education of woman.

INDIA.

SOME PHASES OF EVANGELISTIC WORK.

BY MRS. EDWARD S. HUME.

Our first illustration is that of a Bible woman, Tsanguna Bai, of Bombay. One of the bearers of "good tidings" or the "evangel" to many homes in and about Bombay. She is a quiet, unassuming, faithful woman, who for more than fifteen years has been, Bible in hand, doing the house-to-house visiting that all Bible women and Bible readers are wont to do.

One day's visits will tell the story of her work. In a city like Bombay the women in a home are not ready for calls before ten o'clock in the morning. They must provide the morning meal, help the husband and children, the parents-in-law and others to their ablutions, idol worship, etc.; then their own house worship and work, with perhaps the necessary rounds in the fulfillment of some vow; the marketing and drawing of water in preparation for the next meal—the noon-day lunch; as well as the work in anticipation for the heaviest meal of the day, which comes in the evening. habits differ in the homes of those of varied occupations; but the above is the case in multitudes of homes. So that the women have their idler hours in the home between 10 A. M. and 3 P. M. Hence it is that our city Bible women must work in the heat of the day, when they find the women at liberty to hear their message. And so it was that Tsanguna Bai and I set out at ten o'clock one morning to go her rounds. The first call was made in the house of a low caste; though half Christian family. The husband was a mason contractor. His first wife was blessed with one child, a daughter-As no son was given them he brought a young second wife into the family-She became the mother of six children. This double family came many years since to live in Bombay. They rented rooms in a large tenement house, in which lived some of our native Christians. Two of their nieces

for some time gathered into our boarding school. The pastor and a Bai discovered the family. Little by little they were persuaded to children to school (the daughter of the first wife had been marfancy to a Hindu), and four were brought into the Christian school. nd wife grew interested in the Truth, and soon decided that she paptized.

urch welcomed her, and a touching sight it had been, some weeks to our visit, to see that little woman bravely go forward with the



TSANGUNA BAI.

four younger children to receive baptism. And this in the presence of her husband and the older first wife. Tsanguna Bai's visits were continued in the earnest hope of teaching her pupil, now a Christian, to read. We also hoped for the conversion of the first wife. Our visit that morning encouraged us. The lesson of the younger-her text with such laborhad been committed to memory. She told the last Bible story, as best she could remember it, and then we talked to both women of the children in school, and of what they were learning, when the older woman said, "I have learned a verse! Hear my verse! More than glad we listened. and asked her who had been her teacher? "Little Sundra," she replied. It was the youngest of the four who had entered school. She is only seven years old, but she keeps "Lambs Fed" in her mind, and comes home to teach us. The little stanza

in, at the close of each lesson, is always sung at school. We then it the five-year-old sister was lisping the hymn, and the two mothers the Scripture texts and lessons from the little one, not yet able to I only in the primary class. It was no new thing; the school was gelist, even in its primary work! Then the older woman asked with iss, "When are you going to baptize me? We are all Christian We talked of Christ, and prayed with her that she might be true.

Knowing as we did that there was no loss of caste for her to bear, and no trial from the second wife, who was a Christian, we wondered what her test might be. It came soon after, when her relatives, learning of her desire to be baptized, tried to turn her husband against her by summoning false witnesses against her character.

She was quiet through weeks of trial and questioning, and grew only more resolute in her determination to unite herself with the Christians. When she was ready, the husband, instead of opposing her, himself asked for baptism! He had not been a reliable man, and a man with two wives is not allowed membership in our churches, so the first wife stood alone when she confessed Christ before men.

After that visit we went to a room near by, to pray with one of the Christian women who had long been ill. And again to another room in the same building to see another Christian woman, whose little boy was very ill. In both rooms the "poverty of the native Christians" was clearly manifest, but there was no thought of it needed for the cheer and comfort of heart and soul, the gratitude for the offered prayer, and the "hope that I can come to our meeting next week," the abiding there of Christ's blessed evangel and peace.

Next we went to another large tenement house a short distance away. There were no Christians there. Women, half-invalided men, young and old, crowded around us in the halls, and many women watched from different doors, some beckoning us to their rooms, some silent and holding back-We waited a moment as Tsanguna Bai led the way into a back hall. There, eagerly watching from behind a door, stood a woman to welcome us. room is clean and ready," she said; "My son is better to-day, and I can listen all the time. The men were out there, so I could not meet you, but the other women will come in here if you will sign to them." They were called; and with eleven women around, huddled together on the floor, and the invalid son—a young man—seated on his cot, Tsanguna Bai read and told her story of Christ's love for every man. The young man knew it all, as he had attended one of the schools of the Scotch missionaries, and there had come to his heart the Truth. Though not yet baptized, and possibly not convinced of his personal need of a Saviour, still his faith in Hinduism was gone. His desire that his mother—a widow—and others should know the things whereof he had heard, had been awakened, and the result was a welcome to the Bible woman in their little room, and to all who would come there to listen to the words of Jesus.

Our next visit was to the better furnished "corner room"—in the third story of another and a more aristocratic tenement—of an Abyssinian woman. Less

attractive in appearance than our Hindu friends, but more earnest than many in her welcome, was this poor daughter of a slave, who was born in the royal home of a princely khoja. By unfair proceedings, too long and too sad to relate, she had been driven from the home. Her right as an adopted wife was withdrawn, and she was obliged to live alone. An allowance, which sustained her, with a poorer slave to protect her, was all she had in life. When in sorrow she bewailed her lot. Some women in an adjoining room overheard her, and soon they told her of the Christian women who sometimes visited them, and who "comfort those in sorrow." Her heart was touched, and when our women next went to that house an arrangement was made regularly to visit her. Her language in the khoja home was Guzerati, but she had learned to read, and understood Marathi.

And so the day was spent, and always is spent, by those who visit from house to house, in the lanes or tenements of the poor, or in the wealthier apartments or zenanas of the rich, in the giving of Christ's word to needy souls,—often to learn that a child or a lad from some mission school has been a herald of good tidings in the home before the appointed evangelist has been seen or known.

The second illustration presents a progressive Hindu family in the village of Parel, one of the outskirts of Bombay. The father is a wealthy landowner, of the warrior caste, and is employed in the waterworks of Bombay. He speaks English, and is in every way friendly to Europeans and to missionaries. This fact has frequently brought trouble to the family, but he is in many ways independent. It was owing to the visit of a Bible woman that the family first became interested. Then the desire for a school for the girls filled their hearts. Thinking that missionaries would sooner attend to their needs in the line of Sabbath-school work, their first invitation was that we should open in their home a Sabbath school for women and girls. This was done, and has for years been continued. Then followed the appeal for a day school for the girls. This, too, has been continued steadily since it was begun. This picture would be an impossibility in most Hindu families. It is not customary for a Hindu woman to be seated in the presence of her husband, nor for a daughter-in-law to be seated near or before her parentsin-law; but all these things have been done in our little group. The four sons are those on whose heads are caps. The eldest stands behind the others, between his two sisters; and his wife is the little girl to the right, behind our good friend and cordial hostess, the mother-in-law. The eldest daughter, holding her first little infant, was a girl of fifteen (though she had been married for some years) when this picture was taken. Her husband refused to appear in a picture of such performances. Through the little



A HINDU FAMILY.



SOME PHASES OF EVANGELISTIC WORK.



CHRISTIA'N WORKERS NEAR BOMBAY.

girls of the school, mothers and relatives in many homes in two large villages and in the city itself have been opened to the missionaries and to the Bible women whatever their caste before baptism may have been; and so we praise God that the work of the teacher is and must be one of the varieties of evangelistic work.

The third illustration is that of a young Christian bridal couple, both trained in the Christian school in Bombay. It was taken just before they set out together to work in a village in the Konkan, sixteen miles from their nearest Christian neighbors. The bride was eighteen, the groom twenty-one.

PICTURES OF MISSIONARY LIFE.—A PEEP AT THE WORK IN MADURA.

BY MRS. F. E. CLARK.

WE have all read in LIFE AND LIGHT of the work in Madura, and the names of our missionaries there are familiar to many of us. We think we know something about the girls' schools, and about the work of the Bible women, and about the medical work; but how different it all seems to one who has the privilege of coming right here to Madura to see it. How much more real the work of the Bible women seems as we see a happy company of our dusky-faced sisters sitting down together for their morning hour of Bible study with Miss Swift. What a different meaning the words "Madura Girls' School" have, after visiting the school buildings with Miss Noves, and hearing some of the recitations. And what vivid pictures remain in one's mind after going with Miss Dency Root to one or two of her Sunday Let me invite you all to come with me to one of the mission Bungalows, and see for yourselves what one of our missionaries is doing. It is half past eight in the morning. The missionaries had early tea at seven o'clock, for they must begin work as early as possible, before the heat of the day comes on. Already, even at this hour, the blazing January sun beats down upon us with fierce heat, but with our pith hats and puggarees and with our white umbrellas, we shall not mind a short walk. On our way we pass Dr. Root's hospital, which is nearly finished; and as we look at the pleasant wards, so conveniently arranged, we rejoice for her that she is to have such opportunities for work. Do you see this large, low building with the broad, sloping roof, and wide veranda? This is the young ladies' bungalow; how cool and inviting it looks, for we are very warm, though our walk has been a short one. And here are the young ladies coming out to

meet us, Miss Swift and Miss Minnie Root and Miss Dency Root. How . bright, and fresh, and pretty they all look in their white dresses! Surely life in India must agree with them, if we are to judge from appearances. As we sit down beside them and look at their happy faces, and listen to their earnest words, as they tell us something of their daily life here in Madura, as we see their deep interest in their work, and their love for those whom they are trying to help, we feel sure that the missionary life must be a happy one, in spite of the sacrifices and privations it involves. But we must not stop for a long chat now, for Miss Swift wants us to go in and see her Bible women. Just look into this little room and see what an interesting company you will find. Here are about a dozen Tamil women who have come for an hour of Bible study with Miss Swift. What a feeling of sympathy rises in our hearts as we look at their brown faces? How we wish we could talk with them and could understand all that they have to tell about their work! Here they sit around three sides of the room with their Bibles open before them, and an earnest look of expectancy on their faces. And how those faces brighten up as they hear that we are from Boston, and are familiar with the rooms of the Woman's Board! How picturesque they are with their bright red clothes, and their earrings, and nose jewels, and bracelets! As they sit here in this cool, quiet, little room, all listening so intently to Miss Swift as she reads the Scripture passage, the whole scene makes a very vivid picture which we shall always carry in our memories. As they lift their voices in a Christian hymn and then bow their heads in reverent prayer, our hearts are deeply touched, and afterward, as we hear Miss Swift tell of the work that these women have done, and of the sacrifices they have made, we feel that we can never forget this little company. Hereafter, any allusion to the work of Bible women in India will always recall this picture to our minds, and we rejoice that by our sympathy, our prayers, and our gifts, we -can have some little share in this good work.

MADURA, Jan. 27, '93.

SANDWICH ISLANDS ANNEXATION.

HOW IT LOOKS IN HONOLULU.

We are permitted to make the following extracts from a private letter from Mrs. Colman, daughter of a fermer missionary in the Sandwich Islands:—

I WANT to tell you about my experience at the prayer meeting at Kawarahau Church. Let me go back a little of that; first, on Monday afternoon, about half past four, W—dropped in here on his way home from the mass meeting. I had not seen any one who was there at that time, and I asked

him about it. To tell the truth I had somewhat lost interest in the meeting, for at noon the queen had issued the manifesto, which appears in the fourth column of the Gazette extra of January 18th, and I thought that would have a tendency to divide the foreign element, and perhaps patch up affairs for a time. But I was mistaken, it seems; for when W. told me that afternoon after the meeting that the public would take no notice of that manifesto she published in the morning, but that the United States marines would land at five o'clock, and the next morning a Provisional Government would be formed, which would proceed to take possession of the government buildings, etc., and declare the throne vacant, I was struck dumb, as it were. I really felt as if I could not utter a word. It seemed so unreal that the long-talked-of day had come at last. At night I could not go to sleep. I thought it all over and over, what it really meant. I seemed to be looking at it from the side of the Hawaiians; in fact I felt I was a true Hawaiian. I love the country and the flag better than any other, and it seemed to come over me as it has to so many of them, a sense of desolation that we were going to lose our flag, and that we would not be Hawaiians any more. My heart went out to them all. I longed to go to them, to make them feel how much I loved them, and how my heart ached with theirs because of this day that had come to them through the selfishness and wickedness of the queen and her bad advisers.

I longed for Wednesday evening to come, so that I could go over to their weekly meeting and show myself among them, and let them feel that my heart was beating with theirs. When the time came I went. There was only a small gathering; only the faithful ones, perhaps, who felt that the house of God was a house of refuge for them. The pastor, Mr. Parker, read the 46th Psalm, and with a few simple, direct words led their troubled hearts away from the scenes outside to "God, their refuge and strength." After he had ceased speaking a woman rose, and throwing up her hands as though to help her heart to pour forth her cry, she uttered such a prayer to God as would have moved a heart of stone. Oh! I wish I could repeat it, but I could not reproduce the tones which were so speaking of themselves that a friend who was with me could tell me almost all she said, it seemed to me, although the language was foreign to her; it was the wail of a desolate heart. how she poured it out! Never did "refuge" in English sound 1ike "punhonna" as she uttered it. After her first cry her tones changed pleading. "We know it all," she said, only I cannot say what she did, for there seems to be no English to express it; but it was the spirit of conscious humiliation, not one tone or suggestion of bitterness, but as though she fully realized that it was because our people were now only reaping the just and

inevitable consequences; and then again the tones of her voice changed, grew calmer, and yet seemed to rise in triumphant faith, satisfied, happy in Jehovah, our refuge, our strength, our king; as though that made up for everything, loss of country, monarch, everything; and so, as she sat down, a sense of comfort, blessedness, and peace seemed to pervade the whole atmosphere. I feel so strongly that now is the time to work and pray for the Hawaiian people, for "man's extremity is God's opportunity."

Just as soon as this woman was seated I heard a voice on my right, and turning, looked into the face of a native man, and it was a look that thrilled me through and through. His face fairly shone; his tones were low, yet full of quiet exultation. It was as though he took up her closing words and carried the spirit on. I cannot describe his short address any more than I can her prayer. The burden of it was of calm assurance that the hand of the Lord was in this movement, and that out of it in some way or other God would bring great blessings to the Hawaiian people, though now they were cast down and full of fear and trouble. That woman's prayers, that man's face, and the impression his words made upon me, were an experience I can never forget. Oh how glad I was to be there! After those two, one and another spoke and prayed, perhaps half a dozen in all; but in all the same spirit, and bringing the same sense of bereavement truly, but also of comfort in the eternal Father which none could take from them, and of faith and trust in his overruling love and power. Not one asked that their queen, their "Makna," should be reinstated, but they prayed most earnestly for her, that God would make her lana-kila over the sins that had encompassed her. Last of all, just as the hour came to a close, Josepa stood up. Josepa and Kauhane, you know if you have read the legislative reports at all, have been the only two Hawaiians who have stood up nobly and boldly for the right. incorruptible, a lasting honor to the Hawaiian race. Josepa then said the last words to us that night, and they made me feel that a hero was speaking, so strong, so full of noble, earnest faith and purpose, as though to him, who had been so bravely fighting a battle with wickedness and sin for eight long months in the House with those who were determined, through their own greed of power and gain, to ruin his people, of whom they were most unworthy representatives,—as though to him this change that was making them so kanmaha was a great victory; and yet you could feel all through his words and tones that seemed so grand and strong, you could feel that he did not forget the price his people were paying for this victory; that the independence of his country was as dear to him as to them; that he, too, loved the dear flag as well as we. Oh I wish I had the pen of a ready writer, the

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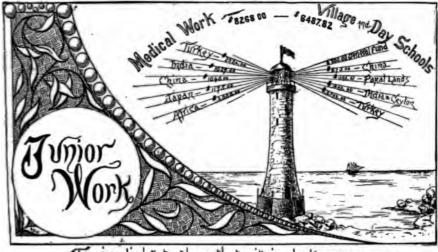
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power of expression, to make others feel all that I did in that short hour! Then it should be recorded in the history of this very interesting, this truly wonderful people, for it certainly was an hour to be remembered. It was an hour of victory.

I wish all the people could feel as that small handful felt that night! The future of their country would indeed be assured, safe in their hands; but they are the easy prey of evil-minded, designing foreigners, who care not one atom for them, but only use them for their own lust and greed. If the United States takes us under her wing we shall be in stormy seas still; but she will be an intelligent pilot, I hope, and we can work better and have more hope of weathering the gale if she is at the helm. But if we sit back at ease, and imagine "we are all right now," we shall soon find ourselves in the depths again. . . . These wicked, selfish men who have been thrust into the background for a time are not changed; they are only biding their time. "Eternal vigilance is the price of our liberty." It we could only remember it!

I shrink from the time when things will calm down, the foreign element divide up again, and the wrangling begin once more; but I do think there will be less of that discontent and disappointment now that crept all over the country before, after the Revolution of 1887, if we are really annexed, because the great majority will find such satisfaction in that, and there will be such an impetus given to work, that people will not have time to be dissatisfied as they were before, because they did not get offices and government positions in reward for their service during the Revolution. Annexation will be their great reward now.

I cannot but hope that America will listen to the request of the Commissioners and annex the islands; because that is what the great majority of foreign residents and not a few Hawaiians desire. Lima Navne, W.'s right hand man in Sunday school, and a painter by trade, said to W. the other day, "I'm a mechanic, and what is good for the white mechanic is good for me; and I am glad of this change." And I know there are others who feel the same way; but many are full of fear. One of the nurses at the hospital told me the other day that one of their Hawaiian nurses said to her, "What will become of us? Do you think they will let us stay in the mountains?" The idea seemed to be that they would be driven away from their homes, and would they be allowed to have the mountains for a refuge? They are told by evil-minded men how the Indians have been treated in America, and that the foreigners will want their lands, and will drive them away as they have the Indians.



To give light to them that sit in darkness where-

THE ZULU SANITARIUM.

A recent letter from Miss Phelps, of Inanda Seminary, written at the new Sanitarium in Maritzburg, gives the following interesting item with reference to it. She writes:—

You may be interested to hear about our sanitarium, to which the Woman's Board, through its various branches and missionary societies, has so generously contributed. I think you already know that a place has been bought, at a very reasonable price as property goes in this country. It is true that we have seemed to presume upon the generosity of our supporters at home in purchasing at a cost of a thousand dollars more than had been granted for the purpose, but it was decided in our mission meeting last July that the amount granted was not sufficient to build a house that would in any way meet the need of the mission. When, therefore, this property was offered for sale, we bought it, believing that our young lady friends, who have been willing to provide a resting place for their representatives in the Dark Continent, would assume the additional cost. Surely they will not disappoint our faith. . . .

We do not propose to furnish the building very completely. A few articles have been donated by the missionaries and two colonial friends, and enough money has been given to buy a stove, a dining-room table, and a few chairs. It has devolved upon me as chairman of the sanitarium committee, to take measures to get the house into a habitable condition at once, if it was

to be of use to the teachers in our boarding schools during the summer vacation. I have, therefore, invested about forty dollars in necessary furnishings, with the hope that in time some friends at home might like to be shareholders in this enterprise. I stand ready to part with some of my shares if anyone wants to buy. The interest will not be in gold or silver, but I trust it will appear in the renewed vigor and prolonged usefulness of the weary ones who resort to this resting place.

Five teachers from our boarding schools have been spending some weeks of this hot season here. They find it far enough from town to afford the quiet rest of a home in the country, and yet near enough to the city of Maritzburg—less than two miles away—to make it possible to sometimes attend a religious meeting where they hear the truth in their mother tongue. Social intercourse with European friends is another pleasant feature of the life here. There are some warm-hearted Christians among the colonists here, and it does us good to come in contact with them. A monthly missionary prayer meeting has recently been started among a few of the devout women in Maritzburg, who are themselves deeply interested in the heathen, and who desire to interest others. A number of us attended one of their meetings yesterday, and felt it a privilege to join our prayers with theirs. The prevailing lack of interest among professedly Christian colonists in the heathen at their very doors is deplorable.

You would be interested to take a look through our house and grounds, I am sure. Let us stop at the great old oak which stands just in front of the house. We must almost stoop to get under the drooping and far-reaching branches, which form a great tent fully twelve feet high in the center, and twenty feet in diameter. The branches of two other oaks interlace with these, forming a dense shade, and affording a most comfortable retreat on a hot day. There has been so much rain of late that it is seldom safe for us to sit under the tree. A hammock would be convenient, but unfortunately we do not possess one. The house is like our mission houses, a one-story brick building. The room facing the southeast is our dining room. On either side are two large rooms, and four smaller bedrooms in the rear, with a kitchen and closets. In separate outbuildings there are servants' rooms, a storeroom, carriage house, and stable.

The house stands on the top of a southern slope, and from the broad veranda in front of the dining room we look down upon an acre of ground or more, thickly planted with shade and fruit trees and ornamental shrubs. The fruit on the place includes apples,—not to be compared with American apples, but good for cooking,—oranges, lemons, peaches, apricots, bananas, guavas, mulberries, figs, and grapes. At the foot of the slope is a small

ece of land suitable for a vegetable garden. The place had been unoccued for some time before we took it, and when Mr. and Mrs. Pixley came ere, early in December, they found a thicket almost up to the very door. ome kind friends of ours in Maritzburg had come a few days before Mr. ixley arrived, and had sent their servant to clear away the ground just in ont of the door and along some of the paths. The grounds are much imroved now, but more work needs to be done. The felling of one tree and the pruning of others has opened up a fine view to the east of the city of faritzburg, and the green hills beyond, stretching back to Table Mountain, an or twelve miles away. The cloud effects on the mountain are varied and eautiful.

A PLEA FOR THE CRADLE ROLL.

[Adapted from a paper by Mrs. David N. Beach, Cambridge.]

Some of us are more or less informed of the existence of Cradle Rolls. In order that all may know of what we are talking, let me premise that Miss Burnham's touching story of the Cradle Roll, either founded on fact or giving birth to a fact, has led to the formation of such rolls in a number of places.

The parents or some friends of the little ones make a missionary thank offering for these children, and a kind of band is thus formed, organized to a greater or less degree according to circumstances; and, in addition to the money contributed, a sort of heart glow is started beyond the immediate families of the little children, which looks toward enlargement of missionary interest.

I am asked to write on this nascent movement, and first let me ask your attention to the underlying principles. The mother-heart is always thankful for its children, and, when it is Christian, is ever ready to express in concrete form and in proportion to its ability, its gratitude to God for such blessings. The power of the child to draw all hearts to itself is illustrated in many of our homes. Child life has always been a favorite subject for poet and painter. You will recall how unceasingly the early masters painted the Madonna and her Christ child, and the gems among these have the world at their feet. The sweetest and noblest of all these pictures hangs in the gallery at Dresden. In a room wholly by itself the crowd of sight-seers finds it. The voice is lowered or silenced, the hat is doffed, when in the presence of its majesty. You all know it, at least by engraving or photograph, and have come under its power; but especially those of you who have seen it in that silent room in Dresden will never be able to forget, I think, how its size, its rich coloring, and its secluded placing conspire with the art to stir your whole being.

What is it in this Sistine Madonna that rivets not alone our attention, but our hearts? What is it that Raphael caught and held enchained here in colors that is found nowhere else in all his many scores of Madonnas? In studying this picture the mother-heart seems to discern in this mother-face the character of Mary's relation to the Christ,—wise, large-hearted, wide-visioned toward heavenly and essential things; and, while conscious of divine messages regarding the child from God, yet in such poise of character as to be able to "keep all these sayings in her heart," and to live on in a simple, natural life in the quiet of the humble home of the carpenter of Nazareth. A heavenly-minded, earthly mother is this pictured Madonna. And, while she gazes, the beholder grows better and her desires become nobler.

But that is not the central charm of the painting, after all; for lo! the mother holds upon her arm a child, with plump, dimpled, engaging body, grand head, and in its soulful eyes a foreshadowing of things to come, which penetrates far into the future, seeming to reach with that deep and earnest gaze even to. us. With the centurion who saw Him die, we cannot help exclaiming, "Truly this was the Son of God." It is the child-life in all this that attracts.

Let our thoughts wander for a moment to our acquaintance with little children. Do we not at once recognize the sweet power that they have been in our lives, ever drawing with the cords of love our best selves out to them and to God? Is it not really this which is the power in Raphael's wonderful painting, and which makes the poorest peasant woman gazing upon it to have fellowship therein with the greatest and noblest women? It is this thought which I wish to grasp. It is this which I wish to apply to the subject before us.

Everywhere God's works show a strict economy of forces. We are taught from nature as well as from revelation how to live well. Has this attractive power of the little child ever been adequately utilized in the missionary department of the Lord's work? Is not this an economic force which should be applied to that work at once? Shall it be done?

To this end the Cradle Roll has been inaugurated. The work is to reach out to all the mothers and guardians in our congregations, recognizing no limitations of church or missionary society membership. And from the children in the Cradle Rolls are to come, we expect, members for the Mission Circles, and, later, recruits for work among the young people, till by and by these cradle factors in mission work will be found to be the disciplined, thoroughly equipped, mature and earnest spirits in the older societies. Is not this Froebel's thought underlying the whole Kindergarten system, to connect with the child-beginnings of life the great, deep, lasting things? . . .

I have sought to throw this matter out suggestively, connecting it with the great living principles of motherhood and child life as seen in art, in education, and above all, as felt in our hearts, and illustrated in greater or less degree in the lives of many of us. How many of our missionaries have consciously or unconsciously owed their impulses and their power in missionary directions to these earliest things of life! Dr. Clark tells us that Mrs. Chandler, of India, recently passed on, gave herself to this work when only nine.

If we have caught this principle, if we have earnestly purposed to turn it to the fullest and largest account, the details we may be sure will unfold themselves. Much thought, much prayer, and a wise consideration of methods will lead, I am confident, to some systematic and wide extension of this blessed thought. Let us hail it as a new element in our work, of large possibilities. Let us have it much in our thinking, in conversation, and where practicable, in our work. Let us hope that herein, as the story so happily inaugurating the movement suggests, is a promise of yet another fulfillment of the saying of the Messianic prophet when he foresaw the coming glory, and esteemed this the climax of it, "A little child shall lead them."

FOR CHILDREN'S MEETINGS.—HOW THE GOSPEL IS CARRIED TO ALL LANDS.

BY LOUISE ORDWAY TEAD.

LET the open Bible be conspicuous as an object lesson. It contains the gospel, or good news of salvation through Jesus Christ. It should be sent to every people; tribe, and nation. There are many promises concerning the power of this Word of God. One of the most beautiful is found in Isaiah lv. 10, 11, which likens the Word to rain and snow, which never fail to do their useful work in the earth. "It shall not return unto me void," is the promise which has been proved unfailing.

The many ways in which the gospel is carried furnishes the theme for the talk to the children. Illustrate by stories. The gospel is carried by men and women, boys and girls, books, papers, pictures, songs, and there are many interesting incidents of curious ways in which it has been sent on its errand often unaided and alone, but accomplishing its work with great effectiveness.

1. Men and Women Missionaries. If the children have seen a "real live nissionary," recall the fact to their minds. If they have not, the missionary tagazines will furnish very good pictures. There are also native preachers, achers, and Bible women. Show how it is the aim of missionaries to train

these helpers that they may be able to read and teach the Bible to their capeople. For accounts of Bible women's work see Life and Light, Ma and August, 1890.

- 2. Boys and Girls. Even young people and children may do their parthis good work, as will be found illustrated in stories from the *Mission L spring* for June and July 1886, February and April 1887, and February 18
- 3. Books and Papers. Incidents are not uncommon of the printed Woor parts of it, being introduced into some tribe of people, who, unaided human help, come to the light through reading and private study. For o incidents see *Mission Dayspring* for March and September, 1882.
- 4. Pictures. The heart can often be reached through the "eye-ga Stereopticon pictures are used by missionaries. From every land there co testimony of the great good done by the pictures illustrating the Sunschool lessons. All Bible pictures awaken interest, and make a way for plaining the story illustrated. See *Mission Dayspring* for November, it
- 5. Songs. Music has great power everywhere. Through the "ear-g the soul is often quickly reached. The singing of Christian hymns h value which cannot be estimated. The Word of God may be sung hearts which can be reached in no other way. *Mission Dayspring* May, 1883.
- 6. Curious Ways. Mere trinkets, beads, cloth, and simple articles I often won the interest of men and women in heathen lands. Dolls and of toys have done true missionary work in interesting little heathen child. Under this heading comes a story entitled "The Message of the Fan," in Mission Dayspring for October, 1888.

Our Work at Yome.

FUTURE POSSIBILITIES OF THE WOMAN'S BOARD.

[Read at the Annual Meeting of the Board.]

During the two days that we have been together here, we have dwelt verioicing on the history of our past twenty-five years. The present unneed has just been presented. Shall we try for a few moments to pictur ourselves some of the possibilities of our future.

We believe the possibilities of any undertaking with God at its head limited only by the amount of work to be done, and the willingness of

to do it. From what has been said at this meeting can we have any hat the women in the Congregational churches in the United States alled to undertake the woman's work under the care of the American to carry the good news of salvation through our Lord Jesus Christ to illion of women in heathen and nominally Christian lands? This is rk. Are the Christian women in our churches willing to do it? To ist we not answer only the few—one in six who have a passing intere in one hundred who have an absorbing devotion commensurate with atness of the cause. Is it not a possibility that every woman in our es should do her part in bringing the heathen world to Christ? If only two hundred thousand Christian women in our own territory were as ghly interested as the few, the work would be quickly done. Is it, then, y of only the few to respond to the call of our Lord to this service? Do d in our Bibles that the great majority of Christ's followers are not exto obey this command? Is there intimation that any are excused? It en often said that the quiet labors of women in the home will underne foundations of heathenism; but to the close observer it must be very nt that these foundations will remain stanch and strong for centuries unless there is great increase in the number of these sappers and , and in the resources from which they draw their strength and support. re are many obstacles to the progress of Christianity in heathen lands prejudices of the people, immemorial tradition and custom, ignorance gradation, and the pitiful helplessness of the women; but there is z that really impedes progress more than the apathy of the home es. We send our missionaries to the field, and place on their shoulders s that should be shared by two or three times as many workers, and e tie their hands and feet through lack of funds. Shall this continue r twenty-five years? Not if we attain our possibilities.

l we consider for a moment what our Board would be if every Chrisoman in our churches were genuinely enthusiastic in its service. To with, the time, and money, and wearing, anxious thought now spent in ting the "forest acres of the uninterested" would be no longer needed, uld be used directly for the foreign field. How easily and smoothly ganizations would run if no one should say, I pray thee have me d, when there need be no long search for officers, nor for those to take of responsibility. There must always be diversities in gifts, but there no buried nor hidden talents; all will be freely and gladly used for the Christ constraining.

it would it be to have no anxiety about the treasury, no cajoling or g money from unwilling purses, no turning this way and that seeking

a few extra dollars, because of the certainty that all were giving systematically and conscientiously as their God had prospered them. The treasuries of Board and Branch would never be empty, and funds would be waiting for the demands from abroad upon them. There would be no anxious scanning of Life and Light subscription lists lest they grow pitifully few, because all would be eager to read its pages as good news from a friend beloved in a far country.

And the meetings! What heavenly places they would be! The questions, How can we persuade people to come to our meetings? How can we make them interesting? would never be heard. They would be full to overflowing; there would be no pauses, no forced nor perfunctory services, but a quick, responsive thrill would flash from heart to heart with the blessed hush of the Spirit's presence sanctifying all. Think also for a moment what it would be to see between two and three hundred thousand women on their knees in prayer. If not only one day but many days they should, with one accord, besiege the throne of grace, might we not expect another Pentecost, when a sound from heaven as a mighty wind should be heard in every mission; when the missionaries should be filled with the Holy Ghost, and speak as the Spirit gave them utterance; when the dwellers in Asia and Africa, strangers from Rome, Jews and proselytes, shall hear them speak in their own tongues of the wonderful works of God; and when they that receive the word and are baptized shall be numbered by the thousand.

If this state of things could exist in the home churches, what would be the effect in the field. The force of missionaries could be multiplied many times. Never again should we hear of beautiful lives sacrificed, or what is worse, perhaps, dragged down by long years of suffering, and yet none need ever turn a deaf ear to the faintest longing of a human soul for a knowledge of Christ and a higher life. Think what it would be to them never to hesitate to seize every opportunity and to press on to the regions beyond because of lack of sympathy and support at home; never to feel that they must drag the home workers after them by appeals and arguments, because the Board shall take the lead suggesting new work with a promise of full support.

What a glad day that will be when our boarding schools shall so increase that not a hundred, as now, but a thousand or more educated Christian women shall go from them each year on their elevating, purifying mission. Who knows but the time may soon come when college settlements may be established in Constantinople, or Bombay, or Peking, or some unknown interior city, where graduates from the Occident and the Orient may mingle their lovely ministries where the gloom or vice and ignorance is darkest?

The time will come, too, when the work of the Bible women will be done by Christian women,—a free, glad service, in gratitude for the untold blessings that have come into their lives; when the church and the schoolhouse will be found in every town and village, as in our own fair land.

Of the possibilities for the mass of heathen women for whom we labor we have not time to tell. Imagine for a moment a degraded African, or Asiatic, or Micronesian woman standing beside a Lady Henry Somerset, or a Frances Willard, or, indeed, by any woman in this house to-day. Can those be made like these? Let the answer come from Yona, in Africa; from the saintly Varteni, in the interior of Turkey; from Ramabai, in India; Mrs. Ahok, in China. Let the answer come from our own faith in the transforming power of the gospel, and our faith in the Lord Jesus Christ.

Time forbids our pursuing this topic further. Perhaps enough has been said to start a train of thought that your own knowledge and imagination can carry to its grand consummation. Is our possible future a chimerical vision? We believe it will surpass our highest flights of imagination. the few discouraged disciples who mourned their crucified Lord have any idea of the power his teachings would have throughout the world? Did Paul, when he pressed his determination to preach the gospel to the Gentiles even to bitter persecution, have any conception of what the relative position of Jews and Gentiles would be in the year of our Lord 1893? Did Queen Bertha, when she welcomed St. Augustine and his monks to their labors among the fierce, degraded Britons, have any prophetic vision of Christian England, with its cathedrals and its world-wide empire? Did Luther, when he nailed his theses to the door of the church in Wittenburg, imagine there could ever be a memorial service in his honor as that held last October, when, in that same church, the emperor and princes of the empire, representatives of foreign Protestant sovereigns, and other high dignitaries of church and state, took part in the impressive ceremonies? Did the Puritans, when they landed in poverty and distress on our wild New England shores, see the faintest possibility of our great Republic? They simply did their duty, and with God's help we can do ours. Let us never make the mistake of judging a great cause from our own shortcomings and feeble efforts. Let us never forget our Leader's omnipotent power.

But these great events are the result of centuries, and it has taken a century to bring our modern missions to their present state. Must we wait a century to see our possibilities fulfilled? We believe not. First steps are always slow and costly, but after a time the momentum gathers, and the work rushes on. Let us not be startled or discouraged by the large results that loom up before us. We have heard of a winning one league, whose

members pledge themselves to persistent effort with God's blessing to wis one soul for Christ each year. Can we not apply this method to our own work? In each one of our thousand auxiliaries there must be at least two earnest, enthusiastic workers. We sometimes hear of the one woman who keeps the society alive, but the average must be at least two. If these two could succeed during 1893 in bringing two others into the same interest as themselves, if the four should interest four more in 1894, and if the geometrical ratio should continue, the number would be three hundred and twenty thousand before the close of this century. Should this rate of progression seem too large, we still should have eighteen years for other efforts before we

come to our fiftieth anniversary.

This has often been called woman's century, but we believe it has only seen the first principles of the higher life of which she is capable, and which the twentieth century will develop. May we say just a word to those who represent this coming century here to-day,—you who are just entering upon your beautiful womanhood. We shall soon commit to you the cause which has grown so dear to some of us as to form our very life. We rejoice to believe that we can give it to you from a higher plane than that from which we received it twenty-five years ago. We received it from our mothers, who planted the love for missions in our childish hearts, and we pass it on to you, our daughters. To you there comes an opportunity such as women have never had before, and with it comes a great responsibility,—whether you accept it or not; whether you recognize it or not, it still rests upon you,even the fate of thousands of twentieth century heathen women. We dare to say this, because you have Omnipotent power behind you. Neither do we present any appalling or overwhelming undertaking. You have an invincible Leader who is gentleness itself; who never save go here or go there, but "Follow Me." We cannot tell where obedience to this "follow me" will lead.

For God, through ways they have not known, Will lead his own.

But this we know, that whether the way be long or short, filled with rough stones or upspringing flowers, it will lead you—if faithful to the end—to joy unspeakable, even a part in the salvation of the world.

THEN AND NOW.

BY H. C. K.

RETURNING from the west twenty years ago or more and stopping in Boston, I went one day to the old lodgings of the American Board in Pemberton Square and made my way to the small room used by the young Woman's Board. What was being done there I was curious to know. There was lively talking within, and I kept in the background. Mrs. Bowker at last saw me, and came forward with her friendly grip. Where had I been, and where going?

"Ah," she said, with her bright, persuading smile, "now you are going

home to forward our work in New Hampshire."

"Oh, dear Mrs. Bowker," I answered, deprecatingly, "I live, you know, on the rim of the State, and really know no one in the interior!" She put her

hand on my shoulder and said with loving authority: "The Lord has need of you, my dear. This service calls for you. Can you not go and do what you can to graft a Branch of it in your State?" Not I, no, not I, I looked, and perhaps said so.

The work was clogged in my mind with the awful necessity of "speaking in meeting." Paul had been flung at the movement; and I had heard, time and again, of the daring impropriety of Mrs. Upham, down East, who once having something to say at a church conference, was promptly sat upon

by the fathers.

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On my ride home, all the lions in the way were rampant. In the old church at home, however, there were believing women enough to be glad of it. For the lions, "Lions or no lions," they said, "this work is of God, and is bound to succeed. It is woman's opportunity; and shall she not seize it?" But how to reach others in the State who felt thus; no doubt the new movement had thrilled scores and scores of longing and loving hearts. There were already missionary societies in and out of it. Yet where and how to begin a concerted movement. Somebody must begin. Women had been to conferences and associations year after year, but knew each other no better than at first. Like the children of old times, we were to be seen and not heard.

Still dear Mrs. Bowker's hand was resting apostolically on my shoulder, and her words reverberated through the aisles of my memory and conscience. And I could not either stop my ears or push away her hand. The upshot of it all was that the New Hampshire Branch was formed at Portsmouth in the, late fall of that year, and Mrs. Bowker was there to give it her counsel and blessing. A body of earnest and enthusiastic workers were soon in the field to make it fruitful, whose "leaves are for the healing of the nations." Queer little breezes of opposition arose here and there, only strong enough to fan

enthusiasm, not to put anybody or anything out.

The twenty-fifth anniversary of the Woman's Board records its ever-broadening work and influence, its greatness and its meetness. Changes have come between then and now. Carrying on a well-organized institution, is in some repects harder than organizing it. It will not go on of itself. That we must keep in mind. Its early freshness and valor somewhat wear off by reiteration. Devout and loyal founders pass away. Meanwhile woman has come to the front in many other ways. On every side objects are appealing to her for help and advocacy. It is not easy to learn the lessons of discrimination, choice, and persistency among them all. But every Christian woman who sees already that all which is best in her and her belongings she owes to the gospel of Christ, should not fail to join heart and hand with woman's work for woman in pagan lands.

LEAVES FROM OUR BRANCHES.

Eastern Connecticut Branch.—One of the chief evidences of fruitfulness and power in our branches is the auxiliary meeting; the effort expended on it, its quality, and the numbers in attendance. Here is a place for consecrated skill and for prayerful study. The results of these are sure. Attract-

ive meetings will entice the women of the church to come, and in many cases will awaken permanent interest in the great cause of missions. Let me give an account of one such meeting held in our Branch some months

ago, not as remarkable, but only as possibly suggestive.

It was a good meeting; the unfavorable weather lessened the attendance, and twelve to whom material had been sent failed to appear. But we numbered fourteen, including some who came for the first time, and were thankful. Our subject was "William Carey—India in 1792 and 1892," and so it was fitting that the map of India should greet our eyes when we took our seats. On the wall, too, were pictures of idols in bright colors, and the chart showing the population of the world, with its silent plea for the

eight hundred and fifty-six million in heathen darkness.

On the table of the leader were several idols from India and Siam -afakir's string of sacred beads, an elephant carved in wood from a mission school in Ceylon, a palm leaf lesson book inscribed with Tamil characters, and a picture of a Hindu village on the Ganges. There were also on the table, tiny coins of odd shapes and a string of shells, which were given in payment for copies of the Scriptures in one of Dr. Chamberlain's tours in India, and bright, sweet flowers, which added their charm to the hour. But these were not the main features of the meeting; we read in concert the 115th Psalm, which seemed especially significant as we looked at the idols with silent mouths and unseeing eyes, and useless hands and feet. We sang the missionary hymn, with a word of remembrance of Bishop Heber, of Calcutta, and joined in the Lord's Prayer. Then came a conversational review of the life and work of that wonderful man, William Carey, cobbler, schoolmaster, preacher, missionary linguist, accomplishing such a great pioneer work. One and another contributed the facts they had learned concerning him, and in regard to the contrast between India in his day and ours When the story was told of Krishna Pal, the first Karen convert, baptized in the Ganges by Carey, in 1800, one of our choir sang for us, very simply and impressively, the translation of his hymn,

> "O thou my soul, forget no more, The Friend who all thy sorrows bore,"

and it was a sermon in itself.

Of course we mentioned the East India Company and the sneering criticisms of the *Edinburgh Review*, but we dwelt more on Carey's motto, "Expect great things from God, attempt great things for God," which our Woman's Board has kept before us this year. It seemed fitting to sing

"For all thy saints, O God, Accept our joyful cry,"

before our closing prayer. There were other features in the meeting on which I will not dwell, lest I make my story too long; but all agreed that the

hour had been both interesting and profitable.

Suffolk Branch.—The fourteenth annual meeting was held in March, in Harvard Church, Brookline. The carefully prepared programme gave promise of an enjoyable day; which promise was strengthened by the cordial welcome of Mrs. Jeremiah Taylor, President of the Brookline Auxiliary. There are at present fifty-seven senior auxiliaries, eighteen junior auxiliaries.

id thirty mission circles in the Branch. Four new missionaries have been. lded to those already in the field. The work of the fifty-seven auxiliaries r the year, was condensed into ten reports; this was made possible by the strict meetings which were held throughout the Branch in February, and hich have been voted a permanency. There were two papers read; one, How to reach and reduce the five-sixths," was listened to with an evident sire to heed any new suggestions that might be brought forward. The per upon the "Daily gift of the Holy Spirit," was in the line with the bject for the month suggested in LIFE AND LIGHT. The missionary adesses were by Miss Sheldon, of Adabazar, who left Boston the following ly to return to her field of labor, and Miss Laura B. Chamberlain, of vas, whose words are always full of hope and encouragement. The destional half hour at the close of the morning session was especially helpful. he text, "Ye are Christ's" was made forceful by many Scripture selections, id must have brought to every prayerful heart a new realization of its eaning in the work for the salvation of the world. The invitation to the ountiful collation was accepted by nearly five hundred ladies.

The afternoon was given largely to the Mission Circles and the Juniors. everal members of mission circles gave reports of what the children in the ranch were doing; these were very interesting, and many expressed a wish at more of the children might be heard from. The Junior's report was ven by their Secretary, and a short address upon "The Covenant; its ignificance and Use," was made by one of the Juniors. There were earnest rayers offered throughout the day for the blessing of God upon the work and ne workers. The closing address was by Miss Kyle, from the Board rooms.

TOPICS FOR AUXILIARY MEETINGS.

May.—The Evangelistic Work of the Woman's Board. See Life and ight for April.

June.—Schools of the Woman's Board in Western Turkey.

July.—Schools of the Woman's Board in Central and Eastern Turkey.

August.—Incidents of Mission Work, and lessons to be drawn from them.

September.—Schools of the Woman's Board in India and Ceylon.

October.—The Medical Work of the Board.

November .- Thank-offering Meetings.

December.—Christmas Observances on Mission Ground.

CHOOLS OF THE WOMAN'S BOARD IN WESTERN TURKEY. TOPIC FOR JUNE.

1. The American College for Girls in Constantinople. 2. Boarding School Talas. 3. At Smyrna. 4. At Marsovan. 5. At Sivas. 6. Day Schools. The topic may be taken up in two ways: (1) brief sketches of all the hools, or (2), two schools might be selected, such as the oldest (Marsovan) in the youngest (Smyrna); or the one at Constantinople (The American ollege) and the farthest in the interior (Sivas); or a specimen school Talas) with the day schools.

For College at Constantinople, see outline in April number, in the department of the Interior. For Marsovan, see LIFE AND LIGHT for March 1878; September 1879, page 309; March 1888; May 1890; March 1891. Some superstitions of the people, showing somewhat of the material with which the missionaries have to work, are described in the number for December 1888. For Talas, see LIFE AND LIGHT for March 1878 and May 1890. For Smyrna, see LIFE AND LIGHT for December 1883, March 1885, May 1890, March 1892. For Sivas, see LIFE AND LIGHT for March 1879, May 1881, February 1882, May 1890, March 1892. Day Schools, September 1871; November 1875; February 1882, page 46; February 1884; November 1886, pages 401 and 426; November 1887.

Leaflets on Kindergartens in Smyrna and Cesarea (price 3 cents each), on the American College for Girls at Constantinople, and the Boarding Schools in Marsovan and Talas, with the numbers of LIFE AND LIGHT mentioned, may be obtained from Miss A. R. Hartshorn, No I Congregational House, Boston. Numbers of LIFE AND LIGHT 5 cents each; leaflets

3 cents.

As the schools are those supported by the Board, the information about them must of course be found in back numbers of LIFE AND LIGHT. We should like to suggest, however, that there should not be too much reading of extracts, but that the information should be in the words of the one who gives it.

APRIL MEETING.

BY MRS. S. BRAINARD PRATT.

THE Quarterly Meeting of the Board was held on Tuesday afternoon, April 4th, in the vestries of Union Church, Boston, and in spite of lowering skies the rooms were filled to overflowing.

In the absence of Mrs. Judson Smith, through illness, Mrs. C. C. Creegan presided, and in the spirit of the Easter time, read from the 16th chapter of Mark the story of the resurrection. Mrs J. A. Haskell led in the opening

prayer.

The subject of the meeting was announced as "A half-day in India," and Mrs. E. S. Hume, from Bombay, was the first speaker. She gave an idea of the cosmopolitan nature of India by speaking of the diversity of tongues spoken there; over seventy direct languages, and as many as twenty possible branches of languages being in use. She also told of the great multitude of castes, each with its many divisions, so that there are 48 kinds of cattlemen and 98 kinds of carpenters, each separated from the other by high walls of custom and prejudice. She quoted a remark of a lady who said she was glad to have seen Mr. and Mrs. Karmarkar, because now she knew just how the people of India looked. In introducing Dr. Karmarkar, Mrs. Hume said she was but one individual of one kind of one caste of India. Dr. Karmarkar said of the 143,000,000 women of India, not over two in a hundred could read, and probably half of those had been taught in mission schools.

Years ago an English lady had established a school in Bombay for the daughters of native pastors. She was the third pupil to enter that school,

ras there that her friendship with Mrs. Hume had commenced. She husband thought last winter they were all ready to begin their life, their native land, but God had yet some new lessons for them to not they were being detained here awhile to learn them.

lia had been brought very near by the former speakers, the audience irly transported to that country by the beautiful stereopticon views, graceful accompanying address of Mrs. Joseph Cook. Wonderful rose before their eyes, street scenes were vivid realities, shady bungandas welcomed them, and punkahs fanned them; the pupils of Ahmednagar, and Madura smiled upon them, the glorious Himalayas heir snowy heads above them, tomb and temple, church and pagoda n review before them; and as the last scene showed the sunset light on the beautiful Taj-Mahal, it was with almost a start that some of me back to America, praying that the light of Christ's resurrection con fall on the tombs and homes of India.

WOMAN'S BOARD OF MISSIONS.

Receipts from Feb. 18 to Mar. 18, 1893.

MISS ELLEN CARRUTH, Treasurer.

Total, 237 88 NEW HAMPSHIEE. pshire Branch.—Miss A. E. Mc- reas. Bedford, Aux., 10.10; Con- th Ch., Extra-Cent-a-Day Band, er. Aux., 71.40, Second Ch., Y. E., 5; Hampton, Aux., 37.50; , College Ch., S. S., 22; Lynde- ix., 12; Manchester, Franklin Earnest Workers, 30; Nashua, A. Alibee, 48.50; Sullivan, East, C. E., 1.86; Swanzey, Y. P. S. C. ist Lebanon, Aux., 11.75; Green- P. S. C. E., 3.50. Printing An- iorts, 67.50. Total, 234 11 VERMONT. r.—Buth A. Shedd, 400 Branch.—Mrs. T. M. Howard, Barton Landing, J. E. Soc., 6; Falls, Mt. Kilburn M. C., 75; ton Centre, Y. P. S. C. E., 5.12; ge, Aux., 7; Milton, in memory ite Mrs. Smith, 5; Waitsfield, rcle, 5; Wallingford, Aux., 61.75; ister, West, Y. P. S. C. E. and	MAINE. 2nch.—Mrs. Woodbury S. Dana, Hallowell, Aux., 25; Deer Isle, Miss'y Soc'y, 5.89; Albany, Mrs. vejoy, 5; Portland, Second Par- Young People's Aid Soc'y, 70, Seaman's Bethel Ch. (of wh. L. M. Mrs. H. R. Towle), 38.50, Ch., Aux., 68.49,	237 88
NEW HAMPSHIEE. pshire Branch.—Miss A. E. Mc- reas. Bedford, Aux., 10.10; Con- th Ch., Extra-Cent-a-Day Band, er. Aux., 71.40, Second Ch., Y. E., 6; Hampton, Aux., 37.50; , College Ch., S. S., 22; Lynde- tx., 12; Manchester, Franklin Earnest Workers, 30; Nashua, A. Allbee, 48.50; Sullivan, East, C. E., 1.86; Swanzey, Y. P. S. C. est Lebanon, Aux., 11.75; Green- P. S. C. E., 3.50. Printing An- orts, 67.50. Total, VERMONT. 7.—Ruth A. Shedd, Brasch.—Mrs. T. M. Howard, Sarton Landing, J. E. Soc., 6; Falls, Mt. Kilburn M. C., 75; ton Centre, Y. P. S. C. E., 25; ton, North, Y. P. S. C. E., 5.12; ge, Aux., 7; Milton, in memory the Mrs. Smith, 5; Waitsfield, rcle, 5; Wallingford, Aux., 61.75; ister, West, Y. P. S. C. E. and	Total.	237 88
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Total, 198 87		194 91
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MOTH, Ileasurer.	
MASSACHUSETTS. Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Wakefield, Aux., 50; Med-	
ford, McCollom Circle, 40; Bilierica, M. C., 5, Medford, Union Cong. Ch., Jun.	
Y. P. S. C. E., 5, Thank Off. Box, 1.11;	
Wakefield, Mission Workers, 15, Chatham.—Cong. Ch., Aux.,	116 11 10 50
Essex So. Branch.—Miss S. W. Clark,	10 00
Treas. Danvers, Maple St. Ch., Aux.,	45 00
Hampshire Co. Branch Miss H. J. Knee-	
land, Treas. Huntington Hill, Aux., 3;	
Williamsburg, Happy Workers, 10, Norfolk and Pilgrim Branch.—Mrs. Wilson	18 00
Tirrell, Treas. Hanson, Aux., 22.10; Eas-	
ton, Aux., 15; Halifax, Aux., Thank Off.,	
5.25; Plymouth, Mary Allerton M. C., 27,	
Aux. (of wh. 25 const. L. M. Miss Hein-	
riche Faye), 82.04; Milton, Helping Hand,	
20; Cohasset, Aux., 20; South Braintree, Aux., 12.25; Marshfield, Aux., 8; North	
Weymouth, Young Ladies' M. C., 75;	
East Weymouth, Aux., 54.25; Brockton,	
Aux., 200; Randolph, Aux. (of wh. 50	
const. L. M's Miss Ellen P. Henry, Miss	
Lillian H. Boyd), 59.65; Stoughton, Aux.,	
11.15; Wollaston, Aux., 43; Duxbury, Aux., 8.70; Scotland, Aux., 10; South Wey-	
mouth, Aux., 65: Braintree, 8.58: South	
mouth, Aux., 65; Braintree, 8.53; South Weymouth, Marden M. C. and Jun.	
Aux., 50; North Weymouth, Pilgrim Ch.,	
Aux., 22.40, First Ch., "Old North," 40;	
Chiltonville, Aux., 13; Marshfield, May- flower M. C., 25,	~~ ~~
North Weymouth.—Wide-Awake Work-	807 33
ers.	15 60
Phillipston.—Mrs. Mary P. Estey,	1 40
Shutesbury.—"K,"	1 40
Springfield Branch.—Miss H. T. Bucking-	
ham, Treas. Chicopee, Third Ch., Busy Bees, 15: Ludlow Mills, Anx., 9, V. P. S.	

C. E., 8.75; Springfield, First Ch., Jun.

Y. P. S. C. E., 5, Hope Ch., Aux., 25; Westfield, First Ch., Aux., Thank Off., 107, Suffolk Branch. — Miss Myra B. Child, Tress. Auburndale, 14.88; Boston, Mrs. S. L. B. Spear, 53 cts., Union Ch., Aux., 28.58, Shawmut Ch., Aux. (of wh. 50 from Mrs. H. H. Hyde, const. L. M's Miss Charlotte A. Neabury, Miss Ada E. Le- land), 51, Y. P. S. C. E., 15, Old South Ch., Aux. (of wh. 25 from a friend const. L. M. Mrs. Agnes H. Gordon), 333, E., 30, Coll. at Annual Meeting of Suffolk Branch, 33.61, Berkeley Temple, Aux., 15, Jun. Aux., 40; Cambridgeport, Pil-	East Haddam, Aux., 8; East Haven, Aux., 22; Easex, Aux., 10.50; Green's Farms, Aux., 7.89; Greenwich, Aux., 17.86; Killingworth, Aux., 29; Middletown, South Ch., Aux., 100; Monroe, Aux., 5; New Haven, College St. Ch., Aux., 6; United Ch., Aux., 141.40; Northfield, Aux., 18.78; North Haven, Aux., 1; Prospect, Aux., 12; Torrington, First Ch., Aux., 11; Wallingford, Aux., 30; Washington, Aux., 47; Westville, 5; Woodbury, First Ch., Aux., 21.80, a Friend, 56; New Haven, Grand Ave Ch., prev. contri. const. L. M. Mrs. J. Lee Mitchell,
grim Ch., Y. L. Aux., 12; Chelsea, First	Terryville.—Mrs. Lois Gridley, 89 Wapping.—A Friend, 6
grim Ch., Y. L. Aux., 12; Chelsea, First Ch., Miss'y Soc'y 2; Dorchester, Pilgrim Ch., Ladies' Miss'y Soc'y, 30; Jamaica Plain, Y. P. S. C. E., Cong. Ch., 25; New-	Total, 1,117 30
ton, Enot Cn., Crade Ron, 10; Newton	NEW YORK.
Centre, Maria B. Furber Miss'y Soc'y, 55; North Cambridge, North Ave. Ch.,	Jamaica, Long Island.—Union, 1 00 Oxford.—Ladies' Miss'y Soc'y, First Cong.
55; North Cambridge, North Ave. Ch., Extra-Cent-a-Day Band, 59; Roxbury, Ellot Ch., Y. P. S. C. E., 5; Somerville, Broadway Ch., Earnest Workers M. C., 60, Prospect Hill Ch., Aux., 9, Franklin St. Ch., Aux., 96; South Hoston, Phillips Ch., 5, Young People's Miss'y Soc'y, 15; West Newton, Ladies' Aux., 25, Thank Off., 5, 778 46 Worcester.—Mrs. E. G. Carter, Worcester Co. Branch.—Mrs. C. S. Newton, Treas. Spencer, Aux., 50; Worcester, Park Ch., Y. P. S. C. E., 1.25; Piedmont Branch, 39; Clinton, Aux., of wh. 25 by a Friend const. L. M. Miss Marian	Ch., New York State Branch.—Miss C. A. Holmes, Treas. Buffalo, Pilgrim Ch., Aux., 5; Brooklyn, Tompkins Ave., S. S., 200; Corning, Y. P. S. C. E., 50, coll., 4.80; Cambria, Molyneux Dist., Aux., 10; Cortland, Aux., 25; Elmira, Park Ch., Aux., 50; Henrietta, Aux., 10; Homer, Young Ladies' Miss'y Soc'y, 12.53, Mrs. Joseph Stebbins, 2; New York, Tremont Aux., 35; Phœnix, Aux., 18; Patchogue, Y. P. S. C. E., 15; Riverhead, Aux., 67, S. A., 22.50; Warsaw, collection,
m. McCruant, 41.01; wedster, 1. f. 5. C.	7.13; West Winfield, Aux., 30. Less Expenses, 63.96, 500 0
E., 5; North Brookfield, Aux. (of wh. 25 const. L. M. Mrs. Jennie E. Stock-	Total, 525 46
bridge), 76, 209 86	FLORIDA.
Total, 2,462 20 '	Macclenny.—Miss M. H. Bradley, 500 Ormond.—Ladies' Miss'y Soc'y, Cong. Ch
BostonLegacy of Mrs. Charles Stod-	
datd, (YintonLegacy of Sarah E. White, 200 00 NewtonBalance of Legacy of Mrs. Ha-	Total, 15 00 ALABAMA. Seima.—Woman's Miss'y Union, First
dassah Stevens, 2,245 00	Cong. Ch., 500
RHODE ISLAND. Rhode Island Branch.—Miss Anna T.	Total, 500
White, Ireas. Providence, Beneficent Ch., Aux., 11388, North Ch., Y. P. S. C.	ILLINOIS,
E., 15; Chepachet, Y. P. S. C. E., 7, 137-85	Orlesby.—Y. P. S. C. E.,
Total, 137 85	Total, 10 50 Kansas
CONSECTICUT.	Topeka.—Y. P. S. C. E.,
SciAcl A Friend, A Young Ladies' M.	Total, 200
Hirthord BranchMrs. M. Bradford	NEBRASKA.
Scott, Treas. Enfield, Aux., 72.50, Estate of Mrs. Sarah A. King, const. L. M. Mrs.	Fairfield.—Y. P. S. C. E.,
Robert F. King, 25; Glastorbury, Aux., 866; Hartford, Asylum Hill Ch., by Mrs. George K. Bogg, court, self L. M., 25. Windoor Ave. Ch., Aux., 36; Dalcott- miller Lindo Lands, Recognition 10; 70(19):1	Total, 137
Mrs. George Kellogg, const. self L. M.,	CANADA.
A STORY OF STATE OF STATES OF THE STATES OF	Montreal.—A Friend, 779
Aux., 28. 514.90 ####################################	Total, 7 70
Now Moreon.—United Ch., Jun. Y. P. S. C. K., 3 (0) Mor Horses Brench. Mass Julia Twining.	General Funds. 4,955 94 Variety Account, 51 85 Legacies. 3,445 09
Frees. Bridgewater, Aux., 26; Brook- field Contro. Aux., 1; Cheshire, Aux., 21;	
Chester, Aux., J; Cromwell, Aux., 18;	Total, \$5,420 ii Miss Harrier W. May, Ass't Tress.



MATSUYAMA, Dec. 12, 1892.

ENDS OF THE YOUNG LADIES' BRANCH:-

his school year with a resolution to be more faithful than last year letter writing, but that resolution is easier made than kept. rote you a short letter about the last of October, in which I men-Sabbath-school work. It is not so prosperous this year. Many ving fallen away, because of the influence exerted upon them by ers in the public school. Even the attractions of a Christmas tree icient to draw them in again. Thus my work in that line is lackination which it had for me last year; but if some one must work 3 are hard and skies are cloudy, I am very thankful that God me, and has given me faith to work on without discouragement If our work were always prosperous, and we were always neath sunny skies, we should know nothing of that joy which comes ng by faith, and not by sight. I cannot be too thankful for the I have passed through in connection with our school here; and ose experiences are not yet at an end. As far as numbers are conprayers have been answered beyond our expectations, for our number about forty; as about twelve of these, however, take sewney are not so great a help to the school as if they took the regular tudy. About twenty-two girls are regular attendants at church, eeks ago we had thirty-five at our weekly prayer meeting. Last were present. Nearly all attend the daily opening exercises, of singing, prayer, reading of the Bible and a talk on some eligious subject. Our boarding department now numbers about icluding the two teachers. This increase of numbers would have possibility in the old building. Thus God is using our new buildeans of blessing the school. Its nearness to our own home is a tant thing, too, for Miss Judson is obliged during the winter en when not laid up with a sprained ankle, as at present, to have come to her room. When we compare our present conveniences rmer condition, we wonder how we ever got along without them. My attention of late has been called several times to the question of rank, according to the old regime, and I find there is a strong feeling of aristocracy among those who belonged to the Samurai class. Sometimes it is easy to tell whether a person belongs to the Samurais or to the merchant class, and the Japanese declare that they can always tell; but I have been so deceived myself, several times, that I think imagination has a great deal to do with it. That is, knowing that a man's father was a storekeeper, they at once declare that they can see in his face marks of his low origin, however refined his face, manner, or language may be.

In our school we have girls from families of various ranks in society. A few of these only are girls of ability, or girls who think deeply on religious matters. The girls to whom we look for the future, are mostly those of what would be called the middle class of society at home.

There is no doubt in my mind that work for the lower class is the work that is going to tell for the future of Japan; much ability which was kept down before now being set fiee, will rise up and make itself known and felt. Miss Judson has under her charge a night school for poor children, which is doing a splendid work, and will certainly bear much fruit in years to come. The head teacher is a young man of undoubted ability, besides having a large and unselfish heart. Since my last writing I have made two trips into the interior, both being very enjoyable. The first was to a mountain town about twelve miles south of Matsuyama, where my companion and I spent six days last summer. There is but one Christian in the town, a young man in the post office there, who is a member of our Matsuyama Church.

JANUARY 6, 1893.

Since laying my pen aside nearly one month has passed by, and not until this moment has there been a convenient opportunity for writing. In the first place preparation had to be made for my morning talk in Japanese at the opening of school on Wednesday of last week; and after the talk was over preparation for Christmas, followed by the usual busy days of the holiday season, have kept my time most fully occupied.

We have also had the pleasure of a visit from Miss Kent of Kobe, and Miss Daniels of Osaka. Miss Fuji Koka, whom some, if not all, of you met when she passed through San Francisco, surprised us this morning, and we were very glad to see her. Perhaps you know that she was in the Kobe school when I first came to Japan, and I became very much attached to her; she is now engaged in kindergarten work in connection with the Methodist Mission in Hiroshima, a city twice as large as Matsuyama, and about forty miles north of it, across the Inland Sea. We have had an un-

usually large number of callers this new year's season, and are pretty well tired out, but we would not have had one less for anything, for we were only too thankful for the good will shown toward us. The night before Christmas we went to the exercises of Miss Judson's night school for poor children. There were about one hundred children present, besides many of the parents. Our assistant pastor preached a very short and earnest sermon, to which the people listened attentively. I am sure God's blessing must have been upon the efforts of that evening, and therefore I believe that it cannot fail to bear fruit.

On the day after Christmas the children of three Sabbath schools met at our house, and the exercises were very satisfactory to us all. The pastor made a short address to the children. We had a very puzzling question to meet this year, inasmuch as New Year's Day came on Sunday. We knew that some people would call on that day, and so they did, both Christians and non-Christians; and when they came to the front door our girl met them and told them that we would keep open house the following day; but only two or three came the next day, so we do not know whether some were offended or not. In several cases people came to the side door, leading into the sitting room, and to meet them was unavoidable; so we exchanged the usual greeting, apologizing for not offering them tea and cake on the plea that we wished to keep the Sabbath, and invited them to come again the next day. To the Christian it was a gentle rebuke, and we hope that when the year comes in on the Sabbath again, there will be many who will have strength enough to put God's law above a national custom. This question of keeping the Sabbath day is one that causes us much perplexity.

Now let me return to the subject of my trips into the interior. The town to which I referred above is the one in which I began a letter to you last summer, telling you how providentially five or six of us Christians met together there. In September the evangelist from this place went up there for a few days, and in November the same gentleman, with a lady evangelist, accompanied me to the same place. We held two preaching services, which were quite well attended, and made a number of calls. The young gentleman in the post office has been awakened to active effort by our example, and has formed a Bible class among those whose interest has been awakened.

My two companions went up again in December, and although no very definite results appear as yet, we believe that the seed has not been sown in vain, and that the work thus begun is bound to go on. A day or two after returning from this trip, our pastor, a lady member of this church, and myself started out in another direction. We began with a four hours steamer ride from here to Imabari, a city about thirty-seven and a half miles east of here, where we spent the night,—taking jinrikishas the next day for Ko-

matsu, a town about an equal distance from Matsuyama, where we arrived about four in the afternoon. Work was begun in this place many years ag and a church was erected nine years ago; but, sad to relate, the number Christians is about the same now, as it was then—about fifteen or sixteen.

JANUARY 23, 1893.

Dear Friends: I may as well give up trying to write the many things had hoped to, for if I keep on, this letter will be so old it will fail to inter you. There is so much to tell about our trips into the interior, but I will on add concerning the place mentioned above, that since beginning this letter. December I have made another visit there, taking a road over the mounta and going alone. During two days we had three meetings for children at two for women, and made several calls. Your missionary spoke twice the children and once to the women in Japanese, and twice with an interpret The effort was feeble, but God can use the weakest of vessels for his poposes, and he will use us if we are only willing to be used as his wisde shows best. With the love of a sister to you, one and all, I am,

Yours in Christ,

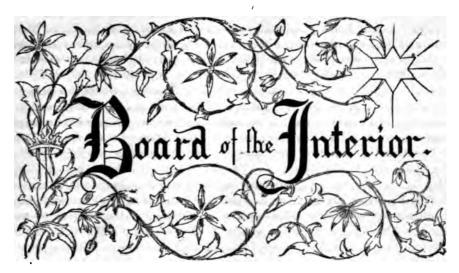
Effic B. Gunnison.

Miss Alice P. Adams writes from Okayama, January 16th, the following interestit

You will be interested in hearing of the fifth and last Sunday school which has been started in the city. As it commenced on Christmas Day, 1892, is still very young, but the attendance is good. On Christmas morning, a we went to our work in one of the Sunday schools, we invited all the chidren we saw on the street to come to Mr. Pettee's house at eleven o'clock. We did not know as they would come, but when we returned we found over sixty children ready to go with us. Nearly every one had a clean face. We took them into the house and seated them on the floor in true Japanes fashion. These children were a strange mixture, some beggars, and other nicely dressed, varying in age from five to fifteen years. At first we sper some little time in singing, which made the children feel more at their east. Then my teacher told them the story of Christ's birth, in a very interestin way. Only six of the children had ever heard of Christmas before. More singing followed, with a short story by one of the boys from our school, an after singing again we closed with a prayer.

This was the first time that most of the children had ever heard a Christia prayer, but they were very quiet through it all. As the children went of we gave each one some oranges and candy, and invited them to come again Evidently they enjoyed it, for they have come every Sunday since. Yeste day fifty-four children were present, and all gave good attention.

Already we can see a change in the children. Instead of shouting rud insulting things when they see us on the street, we are greeted with a poli bow. If the children will continue to come through the year, we hope to teat them to be kind and loving, as Jesus was. As we get better acquainted with the children we shall have an excuse for calling at their homes, and so we muget a hold on the mothers. There is a good opening now for work of the kind, if one only has the time to do it. This work is indeed interesting.



CHINA.

A WOMAN'S CHRISTIAN ASSOCIATION IN TUNG-CHO.

BY MISS LUELLA MINER.

It was organized in April, and is the second one organized in China, the other being in a girls' boarding school in the south. Ours, of course, is on an evangelistic basis like the city organizations at home, and has about thirty members and several associate members. It was up-hill work starting it, for our women had little idea of systematic work, and still less of parliamentary rules. But we are fairly started now, and the society promises to be a great help and stimulus to our women in their Christian work. We have committees beside the Executive Committee, and you will be interested in hearing of their work.

One of the most useful is the Reception Committee. About two hours intervene between our morning and afternoon service on Sunday, and it is during this time that the Committee does most of its work. First, tea is served to the whole company who wait between the services, usually thirty or forty women. It would be a great privation for the Chinese to go without drinking for six hours, and tea with them is the universal drink. When they are through with the tea drinking and exchange of greetings, they divide up in little companies. One member of the Committee helps those who are preparing their Sunday-school lesson; others talk to inquirers and new-comers, perhaps teaching them some Bible verse, prayer form, or hymn; and some time is also spent in singing.

Our "Young Folks" Committee does about the same thing for the girls and children, showing them pictures, teaching them hymns and verses, and trying in every way to make the Sabbath a pleasure to them. Our "Hospital Committee" on Sunday work among the women in the wards. Our "Lookout Committee" now has charge of the little meetings which are held in various places in the city on Sunday. There are six such neighborhood meetings, and would be more if the most of our women, who are old enough and capable of conducting them, were not tied down by home cares. The "Devotional Committee" has charge of the Association meetings, which are held every Friday afternoon. Twice every month this is a prayer meeting, once a missionary meeting and once a mothers' meeting, and whenever a fifth Friday occurs we have a social or "tea meeting." The missionary contributions support a Bible woman in Ceylon. About twelve of our members have taken a pledge similar to that of the Christian Endeavor Society, and its first fruit is seen in the number who take part in our prayer meetings.

Now I've only given you dry bones, but you can clothe them with flesh and blood and put life into them. You will see that these facts point to much earnest work, lovingly, faithfully done for the Master. While they cannot find much time in their busy lives for such work, the little which each one does comes from a willing heart, and seems to be owned and blessed by the Master. The work grows so year by year that we hardly feel the burden lightened by Miss Andrews' return. There are still so many doors open which we cannot enter! It seems as if another single lady must join us next year. Where is she?

Tung-cho, North China, Nov. 29, 1892.

We are privileged to be able to give extended extracts from some letters written by Mr. and Mrs. E. R. Atwater, recently arrived at Taiku, Shansi Mission. Mr. Atwater writes:—

Sept. 26, 1892.—We have been blessed the whole of our journey, greatly blessed. I am heartily glad that I came. I have not had a particle of regret about it, other than that of separation from those that I love. But that is not regret. I believe I have a work here to do; large or small I do not know, and I leave it with Him. But I would not be satisfied if I should be turned aside. At least, I do not covet any other work in America, or anywhere else.

My Chinese name is "Ai" (pronounced "I"), or, as they put the title after the name, it is "Ai Mu Sher," "a teacher;" and the whole name means

Rev." or "Pastor Ai." I have learned the Chinese mode of shaking nds, and can do it tolerably. Each one shakes his own hands,—first clasp-g them in front and bending his body in a bow, more or less, according to e respect he shows, and shaking the clasped hands as he finishes.

October 26th.—Dear Percy: I want to tell you just a few things I saw ncerning birds and things coming to this place. On the houseboat I saw er so many long-legged white birds,—cranes, perhaps,—in the low flats. hey were very tame, and one could watch their motions as they walked ong slowly, lifting up one long leg after the other. Then there were ever many crows, that stood right still within thirty feet of you; and also a bird out the same size and shape, but with a glossy dark purple plumage except the wings and breast, which were white. Then hawks sit calmly by tens d twenties on the trees by the side of the road, and let you pass under ithout flinching. They are big fellows, twice as large as the one we killed our tramp. I saw some pretty birds that seemed to have nests in the side the hill. I am not sure about it, though. English sparrows abound, but iging birds are not to be heard often, though larks are carried in cages as ts, just as men at home carry canes,—just for show. Tientsin larks are ite prized. Wild animals I have not seen. We met many camels, and I w one the other day standing quietly on a narrow ledge in front of a shop.

The following is from Mrs. Atwater:-

November 8, 1892.

DEAR ONES AT HOME: All the other foreigners are at our Thursday ight prayer meeting in Mrs. Clapp's sitting room; and although I stayed at ome to care of the little ones and get to bed early, I must tell you the opics of the prayer meeting as Miss Bird, the leader, told them to me just s they left. The general subject is prayer, and she chose it because we here n this station have so many topics for special prayer just now. She menioned several, which I will repeat. Last winter or fall, I don't know just vhen, seventeen were admitted on probation, and at the next communion, he first Sunday in January, those who are accepted are to be admitted to ull membership. It will be a very important event in the history of the nission, as there are only a few communicants here. Mr. Lin, the schooleacher, a boy who helps in selling books, Mr. Wang, a native preacher, or ather helper, as yet unordained, who came up from Pao-ting-fu to help here while, and Pay Lin, Miss Williams's Pao-ting-fu cook,—these four are all, think. Mr. Clapp and all the mission feel that it will be hard to decide who ought to be received and who ought to be put off or rejected, and as a aission we are making it a special subject of prayer. Mr. Price and Dr. twood will probably come down from Fen-chow-fu to assist in the examlation and reception of the accepted ones.

This morning, before Chinese prayers, Mrs. Clapp asked the boys if they had any special subject for prayer. Foo Chung, of whom some of you have read in Miss Bird's letters as the little opium patient, wanted to give special thanks for the recovery of a little boy, the son of the man who is educating him. Another little boy wanted prayer asked for his father, who had been thinking of coming to Mr. Clapp for treatment for the opium habit. The boy was afraid he had been laughed and scared out of it; but this afternoon he came in and has begun the treatment. There is one other opium patient on the place now, and he is another subject of prayer. Then another boy said his father had asked to come here and study the doctrine, and become a probationer, but he had been much laughed at by the people of his village. He wanted prayer that he might not give it up!

Miss Bird said that she wanted us all to pray for these boys in the school and for the probationers, in the words of Paul in the third chapter of Ephesians. And so I pass these topics along, that you may unite with us.

I think I wrote of the little prayer meeting in Dr. Merritt's sitting room, just after Mr. Thompson's arrival with such discouraging news from Dr. Goldsbury. When Mr. Clapp met us two days journey from here, he reported Dr. Goldsbury as almost entirely well, and said that his gain in strength began at exactly the time of that prayer meeting. So I think that the marked answer to that prayer ought to give us strong faith to pray more and more earnestly. Besides, we new members certainly have received the answers to numberless prayers in our remarkably safe and easy journey. We knew all the time that our friends at both ends of the line were praying for us. Now I must go to bed, as I am quite tired. But I wish you all could look in on us and see how comfortable and happy we are, and we have been in Taiku only three weeks.

Monday P. M.—Saturday afternoon Miss Bird came in to say that the other boy's father had actually arrived on the place and begun the opium treatment, which is usually the introduction to the instruction in the "doctrine." For no one is accepted as a probationer with the opium habit, and most every one has the habit. So now there are three opium patients.

Now that I have a little time to write I hardly know where to begin. I will try to tell a little first about the litter journey. If we only could have written at the time there would have been an interesting letter, for the whole time was filled with interesting experiences. But the litters moved too much to allow writing, and the stops were always filled with necessary work.

We left Dr. Merritt's at two o'clock Saturday afternoon, October 1st. It had taken all the morning to get the litters lined with felt, and numerous appurtenances properly arranged in them or tied on to mule packs. We made

quite a caravan,—three litters and the organ, which was tied on to the litter poles, and appeared almost like a litter in the distance, and several mules and donkeys with packs. These packs are V-shaped frames of wood, which fit on to the saddle, and on to which the loads are tied. Our two steamer trunks are very nice loads; and we had the pleasure of watching them, with our two willow chairs (bought in Tientsin), tied on top, legs up, almost all the journey. Our organ had Mr. W.'s mattress (the one he used every night) tied on top, and so had to go with us. We can be sure that that did not go over the mountains on a cart. Our other goods did go at least a part of the distance that way, in spite of all that we could do.

Our first stage was a long one, and we did not get to the inn till 8.30. My front mule fell down in crossing a narrow but deep ditch, and that hindered a little. I thought at one time we should be tipped over into the muddy water, but we were not. Two other times during the trip that mule fell, but that was the worst time. The others did not cause the slighest alarm, and the distance the litter drops at such a time is so small that the jar is not noticeable, in comparison with those we constantly get in a litter. None of the other litter mules fell at all. Ernest's front mule had a sore back, and nearly upset the litter in Dr. Merritt's yard by turning too sharply. Twice later he capered a little, but never did any damage. Mr. W.'s litter got the side knocked off partly in turning a sharp corner in a narrow street. But with these exceptions our journey was without accident. Two or three of the pack mules gave out, and had to be replaced, but that did not affect us. We were so late that night that the best rooms were taken; but we were very comfortable as it was, and Sunday morning we changed into the better rooms, because they were dryer. The inns are much better than I had anticipated. We did not notice vermin at all for several days. The few bites we did get were probably bedbugs rather than mosquitoes; but though the latter are a more aristocratic nuisance, our experience is in favor of the former. children did not begin to suffer as much as they did in Tientsin. are placed in the court near the door of your room, and all the things are taken The rooms are mud-walled and mud-floored. in every night. kang, a table, sometimes a chair or two, and in one or two places we found an oil lamp, which must have been after the same pattern spoken of in the Bible. Usually the rooms were in pairs, a smaller one opening off of a larger one. We usually took the smaller one, as the W.'s had to have the cooking and eating in theirs. The rooms were generally very dusty, but not filthy (as I had supposed they would be), and frequently a servant was sent in to dust the kang and table before we took possession. The road to Shansi is traveled by foreigners a good deal, and so we did not attract so much attention as I had expected. When we passed through a city or town the people would run ahead and cross the street on purpose to see the babies, and would smile at them very nicely. Once or twice at noon the court would be filled with spectators while we were getting into the litters. But we had no trouble from people peeking in at the windows, though it is not contrary to the Chinese idea of propriety to do so, and it is commonly done in parts where foreigners are not so numerous. Our Sundays were both very quiet, and especially the last, when we were right in the mountains in a beautiful place.

The litters are boxes about the size of the organ box fastened between two There is an opening on one side and the front, sometimes on both Seats can be fixed at both ends, and that is the way Mr. and Mrs. Williams had theirs. But we had only one seat in ours, and Ernestine sat on a little cushion of blankets in front of me. Ernest had a pile of things at one side of him to lay Mary on. The poles are fastened to the mule pack so the bottom of the litter would be just a little above the animal's knees, so you see there was not a great distance to fall even if the animal did stumble. The motion of the litter made one quite sick at first, and a little so at the beginning of the second stage. After that there was no trouble, and the motion was not unpleasant, though it was too irregular to allow me to sleep as much as Dr. Merritt and others prophesied, There were a good many times, however, when I could have slept if Ernestine had not been with me. She slept considerable, and was pretty happy most of the time. Miss Morrill gave her some picture books to look at and cut up, and she amused herself with her scissors a great many hours. Then Ernest or the muleteer frequently handed in flowers or grasses for her to play with. There were a great many things that she enjoyed watching from the window, and then, as a last resort, I could always amuse her with a story. Ernest had a harder time with Mary, but got along very well. We had several playthings handy, but she never cared much for them. Her chief delight was a notebook of Ernest's. good deal, however, and then sometimes I took her in with me, or she went to Mrs. Williams, so that Ernest could walk. The men did a good deal of walking, but we women did not see any easy way of getting into the litter while it was up, and so did not get any walks till just at the last, when one of the muleteers suggested a good plan. We felt rather sorry not to have discovered it sooner, but then, we got along all right. It is perfectly easy to get into the litter when it is down, but even the men found it difficult when up-

Our journey was nineteen stages; two each day except the first, and fifth, and the last. The fourth night brought us to some missionaries in Whitlu, and for several reasons it seemed best to stay there till noon the next day. Usually we got up at half past four or five, and got under way in an hour

and a half or two hours. We had to dress, pack up all our things, fold the bedding and put it into the cases, have our satchels tied on to the pack, and drink a cup of cocoa or coffee and carry all our things out into the litter and arrange them. We had to look after the babies and get Mary's food, but the W.'s had the meals for all of us, so we were always ready as soon as they. It should be said that the W.'s brought two Chinese servants from Pao-ting-fu, and they attended to folding the bedding and carrying the things. One of them who is a good cook did all the work of that kind. They have proved to be splendid boys, and are a treasure. But in spite of the servants we all had to work lively to get ready in an hour.

Saturday P. M.—The courier came back from Pao-ting-fu this afternoon, and so will leave early Monday morning. The mail has to be handed in tomorrow night, and I suppose most of the mission will write a good deal tomorrow. I had hoped to finish the journey, at least, but it seemed impossible. Next time I will surely succeed.

My woman—her name I don't know yet—is reported to be at home making new clothes, and will probably be here in a few days. There will be quite a number of cares which she can take off of my hands at once, so I can be considerably relieved. Mr. Clapp had had a boy in training for us a short time before we came, and we like him very much. He volunteers to do a good many things without asking, and on the whole seems likely to make a good servant.

Testimony from one of our new missionaries, Miss Caroline E. Chittenden, of Foo-chow, to the helpfulness of the Mizpah Calendar:—

THE beauty of the Calendar is a constant pleasure; and as it hangs above my study table, the thought that so many are praying definitely for us at the front, is many times the help and spur I need. So I thank you most sincerely for your remembrance, for the help it has already proved, and for the inspiration which I know will come from it during the coming months.

The opportunity of meeting so many of our missionaries in Japan on my way to this field has given a greatly deepened interest to the topics for these weeks. My journey, though quite prolonged, was a pleasant one, and the weeks spent in Japan, especially the time I was privileged to spend in our own Kobe Home or College, I shall always count one of the rare privileges of my life.

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The Juniors at home would be roused to greater love and loyalty to our work—Christ's work—could they but see this magnificent school, beautiful for situation, rich in its noble teachers, and bright, earnest girls; but so greatly needing enlarged facilities, in spite of our recent largely increased

subscriptions for it. On our arrival here the warmth of the welcome given "the new recruit" showed how great had been the burden of work and long-deferred hope in waiting for the helpers who did not come. My only regret is that there were not the seven so sorely needed instead of but one. Just now the girls have gone home for vacation during the Chinese new year, and we are following with our prayers a number who go alone into heathen homes or villages, two or three to be married and remain. They will be sorely tried; but we rejoice that their Lord and ours is able to finish his good work in their lives. To be at last in China is a great joy, and my desire is to be so fully given up to the Lord that he may use me in any way he desires for his own glory.

TURKEY.

Miss Jane Smith writes from Marsovan, January 10, 1893:-

DEAR SECRETARY: Your letter of October 31st should have received an earlier reply, but preparations for Christmas and the busy days at the close of the fall term found my hands too full to allow of much letter writing.

If Miss Susie Riggs had not been on her way here when my sister died, I think we should have closed school, for Miss Fritcher is unable to teach, and I felt as though I could not without my sister. Still, it is pleasant to resume work, and Miss Riggs's help made it possible for me to take but a light load of teaching. She has taught three classes daily, besides singing and writing, and I have had about the same amount of work in teaching. All of last year we were without a Greek teacher, but we have one now,—Miss Aspasia Ryriahidon, of Brusa. The Armenian teachers are the same as last year, but we have in addition the help of a member of the Senior class, the only one whom we have received into school this year, as our force was not strong enough to carry the extra studies which the Senior class would require. If any members of that class wish, they can return next year to graduate with the present Juniors. Three of the members of last year's class are teaching,—one in Sivas, one in Tocat, and one here,—and each one is a credit to the school.

We have about eighty-five pupils this year, of whom forty are boarders. We have introduced written examinations into the school this year, and we hope it will be an incentive to higher scholarship. There has been no marked religious interest, but a healthy Christian tone prevails, and we are encouraged to believe that the seed is not sown in vain.

I feel that I am doing all I am able to do for the school, though it is not as much as I have done previously, for I have not the strength; but we can never tell whether our way of doing the work set to us is the best way. I wish to be directed in all things, and to do nothing of myself.

Our fall term closed in a pleasant fashion a few days ago. As the majority of our pupils are members of King's Daughters Circles, we gave invitations to all members of the order not connected with the school to meet with us for an hour at the close of school, when a brief summary of the year's work was given; and then we took dinner together, each circle grouped by itself, and the pupils who were not King's Daughters by themselves. Besides the work done by our Bible woman, who is herself a King's Daughter, and supported in part by the funds raised by the King's Daughters, and who has between forty and fifty pupils, other members of these Circles have taught thirty-five persons to read. The church here is in a sad state for lack of a pastor, and we feel that our pupils are not receiving the benefit and stimulus they might if there were a live work being done.

MEXICO.

The following items are from Mrs. Crawford, of Hermosillo:—

Our school is growing slowly; we commenced with eight, and now have sixteen enrolled. We have one boarder, who works and studies. Our work is growing slowly, we can see in many ways, but I shall be so thankful when a permanent teacher can take the care of the school and of music scholars, and leave me free to go among the women as I so want to do.

Every week we women have a very pleasant meeting in different neighborhoods, so as to reach the new ones. Last year two women, who scarcely knew their letters, learned to read well by beginning in those meetings to read; and now a new one, with a desire to read the Bible for herself, is learning from her Bible how to read.

Among devout women in Mexico there are many saints to be worshiped, from those who bring rain to prevent famine to those who keep food from burning while cooking. Woman's Work tells of a poor woman who was a cook in a family and who did not succeed well, although she was a devout worshiper of the kitchen saint. One day she appealed to God himself, and one of her friends coming to visit her about that time taught her many of the secrets of the culinary art, so that after that her path was much smoother. Her faith in the saints had been shaken, and she became a Protestant.

Yome Department.

STUDIES IN MISSIONS.

GRADUATES OF GIRLS' SCHOOLS.—WHERE THEY ARE; WHAT THEY ARE DOING.

BY MISS MARY H. PORTER.

- 1. To insure intelligent study of this lesson, attention should first be drawn to the various grades of girls' schools under the care of our mission Boards, and the differing conditions of their fields.
- 2. The first object of mission schools for girls. Their natural development into those of higher grade, with their necessarily changed constituency and relation to missionary societies. Thoughtful study of annual reports and leaflets issued with respect to educational work, will give material for papers on these subjects.
- 3. Number of girls' schools under the care of each of the three Woman's Boards. How many of these are colleges? A. B. C. F. M. Almanac, 1893, pp. 18-31.
- 4. Outline of work of graduates of schools; from Annual Reports W. B. M. I. and W. B. M. P., 1893, a large number of facts may be collected.
- 5. Individual cases of special interest. The files of LIFE AND LIGHT, with leaflets such as "Yona and Umcitwa," and recent books on missions, such as "An American Missionary in Japan," will furnish stories of deepest interest in great variety, illustrating the power and influence of Christian womanhood as seen in the lives of those trained in mission schools.

A CHRISTMAS LESSON.

Almighty God—His name is Love— Whose bounty recks no measure, In tiny forms of rarest worth Bestows his costliest treasure.

The germs of every range of life
Weighed down with long cognomen,
Discovered by the lens of search
Prove tiniest of foemen.

All fog banks, rivers, oceans vast Are dewdrops out caressing; The fruited seed of oak or palm Is potency of blessing. The costliest gem of jeweled wares
Dull carbon in short meter;
The taste of æsthete knows no stone
Than diamond that's sweeter.

The basal principles of truth
Are barest axioms only:
Compared with prolix pagan thought
Love's two brief laws look lonely.

And last that babe of Bethlehem,
The Christ-child straight from heaven,
A tiny bit of Deity,
Proved earth's most powerful leaven.

Those trifling gifts and deeds of love O'er which, dear friend, thou stumblest, The Christmas tide reveals their worth: Man's best deeds are his humblest.

Okayama, December, 1892.

WHY MRS. YOUNG DID NOT BUY A NEW RUG.

BY MRS. C. E. LEAVITT.

[Although the reference in Mrs. Leavitt's story is to *Mission Studies* of a year ago, the lesson is timely for to-day.]

MRS. Young sat under a maple in the back yard churning. Several children, healthy and well cared for, were playing about her. Neighbor Johnson on his way from town has brought their mail, and dropped it at the gate.

The elder daughter, Ruth, came bounding out of the house with the May Mission Studies, and asked her mother to read Mrs. Ide's article.

Mrs. Young read and churned. She loved that paper, but a cloud came over her face. "Special self-denial is called for during the first week in June," and June's first week is the time she has set for special outlay.

For is not her sister to come from Chicago the 10th? And had not she and daughter Ruth planned and saved, and saved and planned, the whole year through to buy needed articles for their little parlor? Had they not agreed twelve months before that, with the surplus from the mulley cow's best efforts, Mrs. Young should buy a rug? and that the biddies, plied with Ruth's persuasives, should bring new draperies for the windows?

How thriftily they had managed; how thin they had spread their butter; how ingeniously planned and executed new garments, that they might purchase these luxuries!

The strokes of the dasher grew easier, quicker; the sensitive cream had turned to butter. But no sooner did Mrs. Young step to the well to wash the golden ball than Ruth dropped upon the doorstep to disclose a plan to her mother.

"I have the loveliest plan for making some new parlor curtains," began Ruth.

Mrs. Young didn't look up. She ventured no inquiry, but went sullenly on working her butter. She knew that Ruth was willing to give up her little hoard. Not so with Mrs. Young, who said at last, "I thought you had money for new ones."

"Yes," said Ruth; "but it seemed so lovely to think that little sum, which I had laid by without lacking any good thing, would do so much good if I would only let it."

"Without lacking any good thing," repeated Mrs. Young; "well, I'm sure I would have been willing to see you in a better hat all winter, and I don't think a young woman exactly affluent whose best dress has been made over twice." And Mrs. Young gave the butter a slap with her ladle by way

Ruth had a wise little head, and so said nothing; but Mrs. Young was to full not to break out again. "For my part," she continued, "I can't see what right a body of women have, when only by hook and by crook they have succeeded in raising seventy thousand dollars, to go and pledge eighty thousand for the next year. I really think we ought to resent it."

- "Of course," said Ruth, "I've never been to a Board meeting, but I suppose they hear more about the work; they have missionaries there who tell them of the results and the needs; they feel sure the women would respond if they were there, and they stand for the women, and so do it."
- "Well," said Mrs. Young, "I think there's one woman who will not back them in their undertaking. I'll not give away everything. I'll hold on to a few things."
- "Yes, we won't give up our little brother," said Ruth, cheerily, as she caught the little fellow, and perching him upon her shoulders ran with him into the house.

The conflict in Mrs. Young's mind would not down. The big basket of mending disappeared under her thorough-going fingers that afternoon, but no joy came to her heart. She wanted that rug.

She had picked out the very one her soul had coveted when she went to the city in April, and eagerly had she treasured the thought of its possession. And fifteen dollars would buy it,—the fairest little Persian, which the chatty clerk in Bradstreet's had assured her time would not fade nor fashion spure.

Now, every rug in her house was homemade; every one spoke of humble effort at decoration; to the busy house-mother every one savored of the nervous strain involved in its manufacture. What wonder that Rachel Young wanted a new rug! What wonder that she wanted a good one! She would not give it up. As was her habit, Mrs. Young took her Bible to read a few verses before retiring. She opened the volume cautiously. She did not want that evening to read, "If any man will follow Me, let him deny himself," neither did she wish to open at Paul's words, "How shall they believe in Him of whom they have not heard?" So she guardedly turned to Revelation, and—joy! she opened at the blessed vision of the Apocalypse, and read of the great multitude which no man could number, coming from every kindred and nation and people and tongue, and sitting down before the throne. She was comforted, gave thanks, and slept and dreamed.

She dreamed she saw that great multitude, happy and triumphant, and she was rejoicing, too, when between herself and them a cloud formed, which grew into a lovely Persian rug,—the very pattern of Mrs. Young's selection. Her heart leaped. "The people are all here and I have my rug," she was just exclaiming, when the pattern deepened, and from its rich colors human

faces looked out. From the soft yellows looked the yearning faces of Mongolian women, and there peered through the rich browns the wistful faces of African women and women from the islands of the Southern Seas. The central figure ripened into pleading faces of India's child-widows, and in one corner appeared the very face of the Patagonian woman over whose picture Mrs. Young used to dream in her childhood's geography. Their sad, hungry faces Rachel Young could not bear. She cried out, and woke to think it over.

When she met her daughter in the morning a change had been wrought. Her face wore a look of purposeful benevolence. She only said, "I have thought of a lovely way to make a new rug; and now what about the curtains?"

"I'm going to applique the old embroidery upon fresh muslin; they'll be as sweet as new, and wear as long," said Ruth.

And so mother and daughter, those sweet June days, each set about her self-appointed task to make good her contribution to the parlor's freshness. Mrs. Young felt that every stitch of her needle or snip of her scissors reached through a myriad avenues to her burdened sisters in heathen lands. She saw the desired enlargement of the Bridgman school, the upbuilding of Marash College, the starting of a new Sunday school in the outlying districts of Hadjin, the development of the kindergarten in East Central Africa,—in short, wherever in all the field there had been appeal for larger means, she saw the beginning of fulfilled hope in her own special gift to the eighty thousand dollars. More than all this, she felt herself in sympathy, as never before, with all humanity's upbuilding, from Ireland's Home Rule to the finding of the best food for her neighbor's crying infant. Were ever mother and daughter more happy when their work was done to note its fittingness?

Once Mrs. Young remarked deprecatingly that her rug looked homemade; but what if, in the wonderful way of the Master builder, there is being inwrought in the dear Ruth's heart that which will some day evolve a missionary! Will some one then, on that "some day," pay tribute to her worth while saying, "She is homemade?"—Northwestern Congregationalist.

CANON LIDDON ON MISSIONS.

Across the triumphs and the failures of well nigh nineteen centuries the spiritual ear still catches the accents of the charge on the mountain in Galilee; and, as we listen, we note that neither length of time nor change of circumstance has impaired their solemn and enduring force. It is a precept which, if it ever had binding virtue, must have it at this moment over all who believe in the Divine Speaker's power to impose it—it must bind us as distinctive.

as it was binding on the first disciples. We are ambassadors of charity which knows no distinction between the claimants on its bounty, and no frontiers save those of the races of man. A good Christian cannot be other than eager for the extension of our Lord's kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice,—his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life. When he finds comfort in the power of prayer, when he looks forward in humble confidence to death, when he enjoys the blessed gift of inward peace,—peace between the soul and its God, peace between the soul's various powers and faculties,—he cannot but ask the question: "Do I not owe it to millions who have no part in these priceless blessings that I should do what I can myself, or through others, to extend to them a share in this smile of the Universal Father which is the joy and consolation of my life? Can I possibly neglect the command to make disciples of all nations?"

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER. RECEIPTS FROM FEBRUARY 18, TO MARCH 18, 1893.

MRS. J. B.

RECKIPTS FROM F1

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, First Ch., 14.50, New Eng. Ch., 25; Abingdon, 11.78; Alton, Ch. of the Redeemer, 9; Buda, 5; Bloomington, Mary H. Field, const. L. M. Irene Snelling, 25; Batavia, 42.30; Champaign, 19; Chebanse, 4.65; Clifton, 20; Canton, 23.60; Chicago, a Presb'n Friend, 5, First Ch., 67.50, Lake View Ch. of the Redeemer, 17, New Eng. Ch., 32.25, South Ch., 50, Union Park Ch., a Friend, 25, Mrs. G. S. F. Savage, const. L. M. Miss Schmid, 25, Mrs. Ripley and Mrs. Sherman, 30; Chesterfield, 2.50; Danvers, 10; Dundee, 119.51; Delaware, 20; Emington, 1; Evanston, 32.75; Forrest, 5.63; Farmington, 21.58; Gridley, 3.50; Geneva, 7.10; Granville, 15.05; Godfrey, 12; Hamilton, 4; Highland, 5; Ivanhoe, 17; Joy Prairie, 35; Jacksonville, 43; Kewanee, 25; La Moille, 2; Loda, 3.20; La Grange, 15; La Salle, 10; Lyndon, 5; Morton, Thank Off., 2; Moilne, 35.15; Naperville, 6.32; Normal, 5; Odell, 3; Oneida, 5; Ontarlo, 4; Oak Park Aux., 100, Minerva Ambrose, 1; Ottawa, 50; Princeton, 20; Peoria, First Ch., 23.53, Plymouth Ch., 10; Rollo, 20.20; Rantoul, 6, 80; Sandwich, 13.55; Shabbona Aux., 19.90, Blanche M. Langford, 2; Somonauk, 25; St. Charles, 10; Stillman Valley, 23.01; Thawville, 7.50, 1, JUNIORS: Alton, Ch. of the Redeemer, 20; Bunker Hill, 10; Chicago, First Ch., 20.5 Bunker Hill, 10; Chicago, First Ch., 50; Illini, 2.05; Jacksonville, King's

Daughters, 22; Ottawa, 49.15; Pittsfield, Rose Miss'y Soc., const. L. M. Mrs. R. T. Hicks, 25; Waverly, Earnest Work-

T. Hicks, 25; Waverly, Earnest Workers, 2.40,
JUVENILE: Buda, 1; Evanston, Light
Bearers, 8.50; Glencoe, Opportunity Club,
19.48; Godifrey, Sunny Hour, 14; Hinsdale, 7; Highland, 3; Joy Prairie, 6.25;
Moline, Pearl Gatherers, 4; Ottawa, Willing Workers, 12.50; Rock Falls, Light
Bearers, 2; Sandwich, Invincibles, 8.5;
SUNDAY SCHOOLS: Chicago, New Eng.
Ch., Sedgwick St. Branch, 15; De Kalb,
18.

SUNDAY SCHOOLS: Chicago, New Eng. Ch., Sedgwick St. Branch, 15; De Kaib. 18, C. E.: Batavia, 10; Chicago, Lake View Ch. of the Redeemer, 10, Juniors, 8, Oakley Ave., 1.05; Cambridge, 5; Elgin, Jun., 5; Greenville, 2; Mendon, 10; Nora, Jun., 2.15; Quincy, 10; Ravenswood, 15; Rock Fails, 3.06; Shabbona, 22.40; Springfield, First Ch., 6, SILVER FUND: Aurora, New Eng. Ch., 19; Abingdon, 21.06; Byron, ten ladies, 10; Chebanse, 3.75; Chicago, Englewood, Pilgrim Ch., Jr., 26.60. First Ch., of wh. 25 from Mrs. D. N. Roe, const. L. M. Mrs. A. J. Miller, 50, Leavitt St. Ch., 12, New Eng. Ch., 7; Evanston, 50; Forrest, 1; Galesburg, First Cong. Ch., Mrs. H. F. Vittum, 25, First Ch. of Christ, Mrs. L. M. Higgins, 25; Glencoe, 25 of wh. Mrs. Grace Dewar to const. self L. M., remainder const. L. M. Mrs. Hiram Day, 52; Granville, 10; Griggsville, Y. L. Soc., 8; Hamilton, 1; Illinf, Y. L. Soc., 14; Mendon, Mrs. Bray and Miss Noyes, 4; Moline, 25 of wh. Mrs. H. W. Cooper, const. L. M. Mrs. J. H. Mills, 110; Oneida, 10; Ontario, 6; Oak Park, const. L. M. Mrs. H. N. V. Cooper, const. L. M. Mrs. H. N. Hoyt, of wh. 25 Mrs. C.

RECEIPTS.

onst, self L. M., 25 Mrs. W. T.	1	Flint, 6.80; Grand Blanc, 6.30; Bay City,		
onst. self L. M., 25 Mrs. W. T. 15; Ottawa, 6; Peoria, Plym-	1	18.50; St. Johns, 12,	85	03
ATS. B. B. Bowman, 20; Kollo,		Flint, 6.80; Grand Blanc, 6.30; Bay City, 18.50; St. Johns, 12, Junios: Allegan, C. E., 8.10; Mancelona, C. E., 8.10; Mancelon		
d, Second, of wh. 25 Miss Anna		C. E., 5; St. Clair, C. E., 1.70; Wayne, C. E., 5.50; Watervliet, C. E., 2.50,	-	
const. self L. M., 48.25; Sand- h. 25 Mrs. H. A. Adams, 32,	778 01	Inverties Ann Arbor Children's M &	24	80
II. 20 Mile. II. A. Adams, 02,	110 01	JUVENILE: Ann Arbor, Children's M. S., 2.57; Litchfield, Busy Workers, to const. L. M. Mrs. H. B. Eggleston, 25; Ypsi-		
Total, 2,	608 10	L. M. Mrs. H. B. Eggleston, 25: Ypsi-		
		lanti, Children's C. E., 10,	37	57
INDIANA.		SUNDAY SCHOOL: Allegan.	10	00
Hea Q M Gilbort of Torre		SILVER FUND: Ann Arbor, 4; Flint, a Friend, 25; Grand Rapids, First Ch., 25; Hancock, to const. L. M. Mrs. Emily J.		
iss S. M. Gilbert, of Terre as. Anderson, 2; Ft. Wayne,		Friend, 25; Grand Rapids, First Ch., 25;		
spolis, Mayflower Ch., 7.10;		Geteball Of Pensonia on annuand		
, 5,	19 10	Getchell, 25; Benzonia, an answered prayer, 25, to const. L. M. Mrs. Anna S.		
rre Haute, First Ch., C. E.,	6 75	Thacker,	104	00
LL MEMORIAL: Hammond,			_	
6, Aux., 2.20, S. S., 2, Plym-		Total,	609	24
5.45; Indianapolis, Mayflower 55.50,	71 15	MINNESOTA.		
D: Brightwood, Mrs. A. An-	11 10	AINDOUIA.		
Indianapolis, Mayflower Ch.,		BRANCHMrs. J. F. Jackson, St. Paul,		
, Y. P. F. M. Soc., 9.45, C. E.,	- 1	Treas. Glyndon 1.55; Graceville, 1;		
gan City, Anon., 1; Ridgeville,		Hamilton, 8.20; Minnesota, Friend, 50;		
h Lay, 1,	36 00	Minneapolis, Como Ave., 31.70, Fifth Ave., 7.68, Lowry Hill Ch., 5.10, Plym-		
m-4-1	100.00	outh Ch., 403.43, Aux., 1; St. Paul, Pa-		
Total,	133 00	cific Ch., 10, Plymouth Ch., 48.85,	568	51
IOWA.		JUVENILE: St. Paul, Atlantic Ch., 2.71;		
		Waseca, 5,	7	71
irs. C. E. Rew, of Grinnell, lantic, 17; Bellevue, 2.56; Ce- s, 1.75; Cherokee, 10; Corning, Bluffs, Anon., 10; Denmark, ill, 26.50; Jewell Junction, 5; O., Wells, 25 cts., in mem. of Abbot, 1; Manchester, 6.94; Illa 4.28; Orient 5; Ochsices		C. E.: Faribault, 6.50; Minneapolis, Como		
1 175 Cherokee 10 Corning		Ave., 11.30,		80
Bluffs. Anon., 10: Denmark.		SUNDAY SCHOOL: Minneapolis, Como Ave.,	3	69
ll. 26.50; Jewell Junction, 5;		LIFE MEMBER: Minneapolis, Lowry Hill, Mrs. Joseph H. Boggess,	98	00
lo., Wells, 25 cts., in mem. of		KOBE BUILDING FUND: Minneapolis, Como	-	•
Abbot, 1; Manchester, 6.94;		Ave. Aux.,	1	. 00
ite, a.w., Others, o., Caratoca,		SILVER FUND: Glyndon, 2; Minneapolis,		
rie City, 3.50; Rockford, 4.47;	167 36	Plymouth Aux., 50 ets.,	2	50
0, Allison, Mission Band, 10; Ce-	101 90			
s. Busy Bees, 2.40: Davenport.		Reserved for expenses,		21 30
, 3; Grinnell, Busy Bees, W.		isoscived for expenses,		
, 3; Grinnell, Busy Bees, W. Newell, Coral Workers, 1.24, HOOLS: Anamosa, 3.47; Des	28 74	Total,	611	91
HOOLS: Anamosa, 3.47; Des	11 30	MANAGE AND THE SECOND PROPERTY OF THE SECOND		
ymouth, 5.51; Eldora, 2.32, cer, 2.80; Traer, 5,	7 80	MISSOURI.		
encer, Endeavor,	2 00	Branch.—Mrs. J. H. Drew, 3101 Washing-		
ERINGS: Grinnell, Mrs. Nancy		ton Ave., St. Louis, Treas. Cameron, 6; Lebanon, 15; Meadville, 3.24; New Cam-		
st Birthday Off., 6.50; Onawa,		bria, 8.14; St. Louis, Pilgrim Ch., 5.75,		
30xes, 3.95,	10 45	One of its Members, 500,	599	13
D: Algona, 1; Allison, Mrs. L.; Atlantic, 23; Denmark, 1;		JUVENILE: Amity, Morning Star Band, 4:	~~	, 10
; Marshalltown, 5; Muscatine,		JUVENILE: Amity, Morning Star Band, 4; Hannibal, Bird's-Nest, for Mrs. Logan, 2,	6	00
K.	96 00	C. E.: Kansas City, Tabernacle Ch., 2; St.		
ió, R Kobe College: Rockford,		C. E.: Kansas City, Tabernacle Ch., 2; St. Louis, Plymouth Ch., 12.45, SLIVER FUND: Amity, 2; Kansas City, Union, 46; St. Joseph, Mrs. H. K. White, 25; St. Louis, First Ch., Mrs. M. L. Gray, 25, Pilgrim Ch., Silver Reception, 112.45, Rogers Ark. 2	14	45
uica m. D.,	3 75	DILVER FUND: Amity, 2; Kansas City,		
FIFT: Marshalltown, Mr. G. M.	40.00	25: St. Lonis, First Ch. Mrs. M. T. Gran		
l•	10 00	25. Pilgrim Ch., Silver Recention, 112 48.		
Total	337 40	Rogers Ark., 2,	212	45
Total,	∞ı ±0			_
MICHIGAN.		Total,	771	03
frs. Robert Campbell, of Ann		MONTANA.		
eas. Ann Arbor, 22.25; Cadil-				
East Gilead, 5; Flint, 3; Gales-		BRANCH: Mrs. Herbert E. Jones, of Living- ston, Treas. Helena,	90	
rand Rapids, Park Ch., 58.35,		avou, 110as. 11010ua,	20	00
MODIAL CIL., 8.83; Mancock, 10;		Total,	20	00
morial Ch., 8.93; Hancock, 15; 120; Laingsburgh, 5; Manistee, 3 Thank Off., 37.96; Sandstone,		·		
First Ch., 5: Stanton, to const.		OHIO.		
. George S. Steere, 25; Trav-	1	BRANCHMrs. Geo. H. Ely, of Elyria.		
L. H. and F. M. S., 15; Tipton,		Treas. Alexis, 3.92; Austinburg, 9; Bur-		
First Ch., 5; Stanton, to const. George S. Steere, 25; Trav- L. H. and F. M. S., 15; Tipton, 1rgh, L. A. S., 1.56; Wyandotte, 8; Ypsilanti, 5,		BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Alexis, 3.92; Austinburg, 9; Bur- ton, Mrs. E. A. H., 5; Cincinnati, Cen- tral Ch., 35; Claridan, 9; Cleveland, Hough Ave. Ch., 25 cts.; Edinburgh, 19.50; Kinsman, 6; Marietts, First Ch., 74.25; Oberlin, 135; Wellington, 13, 85.		
o; ipsiianti, o,	349 84	Frai Uil., 30; Claridan, 9; Cleveland,		
Mary P. Wright's lectures, 3.55; Manistee, 23.13; Cadillac,		10.50: Kinsman, 6. Mariatta First Ch		
kenridge, 2; E. Saginaw, 6.25;		74.25; Oberlin, 135; Wellington, 13.65,	301	57

JUNIOR: Ruggles, Bridge Builders, C. E.: Oberlin, Second Ch., 18.69; Spring- field, Lagonda Ave., 5, JUVENILE: Claridan, Pearl Seekers, SUNDAY SCHOOL: Kinsman, SELF-DENIALS: Clevelaud, Hough Ave. Ch., 1.50; Benton, C. E. Soc., 1.75, SILVER FUND: Alexis, Mrs. C. F. C., 1; Austinburg, Mrs. C. H., 1, Mrs. E. C. C., 1; Claridan, 20; Cleveland, Hough Ave., Ch., 14; Kinsman, 20; Marietta, First Ch., 7; No. Monroeville, Mrs. A. G. B., 1; Oberlin, a Friend, 25; Painesville, 40; Toledo, Central Ch., 2; Wellington, 2,		LIFE MEMBERS: Beloit, First, Aux., Mrs. H. C. Simmons, Mrs. Helen A. Peck, by self; Mrs. Leavitt L. Olds, Clinton, Wis, by Mrs. D. M. Olds; Madison, Mrs. Re- becca R. Smith. ALABAMA. Talladega.—College Aux., Total, BULGARIA. Samokov.—Dew Drops for M. Star,
Total,	478 72	Total.
CORRECTION: In March Life and Light,		CALIFORNIA.
Springfield, First Ch., should be 11.50, not 7.50.		Santa Paula.—Miss Eunice W. Blanch ard,
SOUTH DAKOTA.		Total.
Falls. Treas. Alexandria, Mrs. McQua-		CHINA.
BRANCH.—Mrs. C. S. Kingsbury, Sioux Falls, Treas. Alexandria, Mrs. McQua- ters, Thank Off., 3.11; Buffalo Gap, 1.90; Chamberlain, Thank Off., 8.13; Pierre,		Peking.—Silver Thank Off.,
6.00,	19 64	
C. K.: Columbia, for medical work in Pe- king, China,	8 35	Total,
SILVER FUND: Sioux Falls, Mrs. R. B.		CONNECTICUT.
McClenon,	1 00	Brookfield Centre.—C. E., Hartford.—Warburton Chapel, S. S.,
Total,	28 99	Total,
ROCKY MOUNTAIN.	1	•
BRANCHMrs. C. S. Burwell, of Denver,		FLORIDA.
Treas. SILVER FUND: Colorado Springs, Mrs. S. E. Haywood, 25; Denver, So. Broadway Ch., 5, Mrs. E. W. Butler, 25;	1	Tampa.—W. H. M. U.,
Broadway Ch., 5, Mrs. E. W. Butler, 25;		Total,
Greeley, 10; Montrose, 4, JUNIOR: Denver, Boulevard C. E., 12.50;	69 00	LOUISIANA.
Golden, Jesse R. Hesse, Missionary	14 50	New OrleansUniversity Ch.,
Patch, 2, JUVENILE: Manitou, M. B., 5; Trinidad,		Total,
M. B., 5,	10 00	NEW YORK.
Total,	93 50	New York M. W., Silver,
WISCONSIN.		
BRANCH Mrs. R. Coburn, of Whitewater,	i	Total,
Treas. Arena, First, 4.05; Beloit, First,		RHODE ISLAND.
75; Durand, 10; Green Bay, 9; La Crosse, 10.37; Madison, 25; Menomonie, 9.38;		Providence.—Pilgrim Ch.,
10.37; Madison, 25; Menomonie, 9.38; Milwaukee, Pilgrim, 20; Pewaukee, 1.50; South Milwaukee, 5; Wauwatosa, 18,	187 30	Total,
SILVER FUND: Baraboo, Mrs. C. B. Alex-	1	TEXAS.
ander, 5; Chippewa Falls, Miss Annie Schaffer, 1; Fond du Lac, Mrs. R. M. Lewis, 1; Milwaukee, Pilgrim, Mesdames		Dallas.—First Ch., const. L. M. Mrs. S. E Swift,
Pratt, Dousman, and Millard, 3; Stoughton, Mesdames, Jensen, F. T. Murphy,	1	Total,
and Miss Mary Boothroyd, 3.	13 00	TURKEY.
JUNIORS: Brodhead, C. E., 13.26; Delavan, C. E., 10; Evansville, Y. L., 1.48, Miss	ĺ	Hadjin.—Mrs. Coffing and Miss Bates, o wh. 2 silver, 10.80, Hadjin Home, Girls
C. E., 10; Evansville, Y. L., 1.48, Miss Pratt, 2; Springfield, Miss Este Moody, 2; Whitman College, Washington, Miss		wh. 2 silver, 10.80, Hadjin Home, Girls Soc., 5.25,
Annie E. Voung. 5.	33 74	Middle Hadjin.—8. S.,
JUVENILE: Arena, First, Willing Work- ers, 1.10; Bloomer, S. S., 3.30; Evans-		Total,
Ville, M. D., 1.02; La Crosse, Corat Work-	26 29	Receipts for month,
ers, 20.47,		Previously acknowledged,
Less expenses,	260 33 15 20	Total since October,
· · · · · · · · · · · · · · · · · · ·		Miss Jessie C. Firon, Ass't Tr
Total,	245 13	Ass't Ir

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JUNE, 1893.

No. 6.

The state of

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Steat Things from God. Attempt Great Things for God.

THE INVISIBLE CHRIST.

Through all the world's wide market place
There walks a lonely, loving One;
So close to man, that face to face
He speaks, and yet he is not known!

The Christ invisible is he!
Veiled 'mid the hurrying, blinded throng;
So close to men they needs must see.—
The crowds so near he walks among.

And yet they see him not, nor guess How near them presses the Divine! They catch no sheen of holiness, Of Godhead they receive no sign,

Reveal thy glory, risen King!
Nor for men's darkness longer stay!
Rise on the midnight; swiftly bring
The light, the splendor of the Day!

-Mrs. Merrill E. Gates.

man's Missionary Congress to be held in Chicago, October 2-5, be an occasion of remarkable interest. The topics to be constituted importance, and the addresses given are to be by ablest women in Great Britain and America. A conference of asionary societies for the discussion of practical subjects connected reign work and methods of the different societies at home and be held September 29th and 30th. Much is anticipated from the of ideas and the fellowship of those who are bound together by a use. All good missionary women will plan to be at Chicago memorable time.

THE Morning Star brought letters from nearly all the missionaries in Micronesia, from which we cull some items. The latest date is February ist. Mr. and Mrs. Rand and Miss Foss still remain in Mokil, hoping against hope for an opportunity to return to Ponape. For a while during Mr. Rand's trip on the Star to some of the islands, the two brave women were left alone with native friends on the little island two miles long and a quarter of a mile wide. Miss Foss writes: "The natives are giving expression to their kind feelings toward us in many ways, by visiting us and bringing us food. Our good deacon Paul has appointed some women to take turns in staying with us at night. These little things keep up our spirits." The news from Ponape was not very encouraging. Several natives had been killed by the Spaniards, and the tribes to which the murdered men belonged were determined to have their revenge by taking as many lives from the other side. Miss Abell, who went to Micronesia a year ago, writes from Ruk: "The natives have been at war with each other, and all but a very few men have gone off with the fighters. When they join the fighters they go back to their heathen ways. Two weeks ago a peace, which is probably only temporary, was made. All has been quiet for a time, and the fighters begin to come to church again." At Kusaie Miss Hoppin and Miss Palmer have charge of the girls' school, and another teacher is sorely needed. Mrs. Garland was to remain at Kusaie for the present year, and it will be a great delight to all concerned to have her in her old home again. Our friends in these isolated places surely need the earnest prayers and hearty sympathy of God's people.

While missionary work in pagan lands has been repeatedly ignored, derided, and openly opposed by Christian and non-Christian travelers to the far East, it is an encouraging fact that two of the best known and most highly esteemed women explorers on beaten and unbeaten tracks are not only emphatically in favor of mission work, but are giving it most important aid by speech and pen. I refer to Mrs. Isabella Bird Bishop, of Edinburgh, and Miss Constance J. Gordon Cumming. Mrs. Bishop became known to the reading public as far back as 1856, when, as Isabella Bird, she wrote an account of a journey taken when she was twenty-one to Canada and the United States, under the title, "A Lady's Life in the Rocky Mountains." Among the books published since that time are, "Unbeaten Tracks in Japan," "The Golden Chersonese," and an account of her visit to the Sandwich Islands.

Marrying, in 1881, Dr. Bishop, of Edinburgh University, who has since died, Mrs. Bishop has become intensely interested in the great need of medical missions in foreign fields, and is giving all her time to urging this

important department of mission work on the attention of the home churches. The British Weekly of March 2d speaks of Mrs. Bishop's lecturing to a crowded audience in St. Michael's Church Hall, Edinburgh. She exhibited diagrams showing the small amount spent on missions as compared with the boardings, extravagances, and drink bill of the British nation. Then came a powerful word-picture of the life of the medical missionary, and how he could reach the sin-sick soul as well as the diseased body. The writer says, "It was without doubt the best apology for medical missions ever delivered."

Mrs. Bishop hopes, if her somewhat frail health permits, to be present at Chicago, and take part in the Woman's Congress of Missions. In the early months of 1894 she plans an extensive tour among the mission stations of the far East.

Miss Gordon Cumming is particularly interested in work among the blind in China, and has sent an article on this subject for publication in Life and Light. Mrs. Bishop also promises to write for this magazine. The fact of our having secured contributors both of literary ability and missionary zeal, should make the work of enlarging the circulation of Life and Light comparatively easy.

Mrs. Asadoorian writes of some of the girls in Aintab Seminary as follows:-

The lives of some of these girls, who are giving as they have freely received, are most interesting. Take Marian, for instance, whose home is several days' journey from Aintab. We find her when a little girl learning to read in the Protestant school. One day she hears her teacher has written to the missionaries about her going to the seminary. Her parents are easily persuaded; they are learning now to understand the value of an education, and to know that it does not unfit a girl for life afterward. The fez she has worn night and day is discarded; her zooboon is changed for a dress with full skirt like her teachers. Her father, according to his ability, gives money for her expenses, and a safe way is provided for her journey.

How large the seminary appears as she sees it for the first time! She enters it as if in fairyland, and laughs over the new experience of going up and down the stairs. She looks at the stove, wondering if it is the sewing machine she has heard about. Everything is a wonder to her, specially the prayer meeting and Bible lessons, where the other girls have made such progress. When she was asked on her journey if she did not pray before she went to sleep, she replied: "No; but I am going to learn everything good at Aintab." And she does. What a changed girl she is when she returns in vacation! Each year we find her growing in grace and in knowl-

edge of the Lord Jesus: and during the last part of her course of study she goes out to teach a class in the Sunday school, or in the hospital.

The blessings these educated girls are in their homes after they return, one has to tour through the mission to understand. They are recognized as soon as they are met. A long and interesting list might be given of these rays of light going out from the Aintab Seminary, the Marash College for young women, the Hadjin Home, the Adana Girls' Seminary; and Oorfa, which has had special mention for the four past years, shows precious sheaves of some new hearts brought to Christ, the way pointed out to others, and a girls' high school begun, whose building you so kindly provided for a year ago last Christmas.

THE missionaries in China feel that the study of English by the Emperor is a most interesting, and may become a most important, event in the history of China. A few years ago the instructors of a youthful emperor would have scorned the idea of his studying anything besides their own sacred classics. Now the "Sublime Ruler" is learning to read English from the same primary reader that is used by the little boys and girls in America. There has been a special edition of a school history prepared for the use of his Imperial Highness. The young men who are teaching him are pupils of the missionaries, and are well taught in Christianity. In course of time the Emperor will take up the list of books these students have used, including, "Evidences of Christianity" and the Bible. He will read of God's wonderful dealings with the children of Israel, will become familiar with the story of Christ's life, and learn of the faith and courage of his disciples. This knowledge the Holy Spirit can use to show the young emperor that to worship and obey the foreigners' God, is the highest good for himself and for the nation he rules.

The Chinese as a race have characteristics that will result in their becoming one of the greatest nations of the earth, when God makes their "officer peace and their exactors righteousness." We do not regret, however, that our work in China is among the very poor. It gives the assurance of genuineness to our work. Those who unite themselves with the "church of the Jesus doctrine," know that it is to expose themselves to contempt and ridicule, and the possible danger of losing the little means they possess. We are glad that when that wonderful man of Nazareth came to earth and weighed a human soul, putting "the whole world" in the scale and finding it all too light, he did not say the soul of a rich man, or of a literary manIt is such a comfort to us to know that the soul of the poorest chair cooley counts for as much in the kingdom of heaven as the soul of the emperor.

K. C. W.

GRADUATES OF AINTAB SEMINARY.

CENTRAL TURKEY.

THE GRADUATES OF AINTAB SEMINARY, AND WHAT THEY ARE DOING.

BY MISS MYRA A. PROCTOR.

could wish, dear Life and Light, that the present principal of Aintab minary might write on the topic you have suggested to me. For although allow with loving interest the course of my dear pupils and of graduates a later date, yet one on the ground would know far more of their work in I have been able to learn.

When the first plan of the Seminary was laid before the mission in April, ;8, the committee having the matter in charge said, "We need the innex of well-educated Christian women in all our Protestant communities. In need educated, pious women as special laborers in all parts of our field; need them also that our helpers and future pastors may be provided with ves of cultivated minds." It may be safely said that Aintab Seminary has disappointed the hopes of its founders in these respects.

Previous to my leaving the school, in 1878, there had been ninety graduates. these, twenty-two, at least, have been employed as teachers or Bible iders from five to twenty-five years each. Between forty and fifty others we been thus employed for a shorter time. Nearly as many have gradual since Miss Pierce took charge, and the proportion of teachers among must be fully as large, while they have enjoyed a more complete course study, and increased advantages in every way. These teachers are found tonly throughout the length and breadth of the Central Turkey (our own) ission, but also scattered here and there in the Eastern and Western Turkey issions.

The efficiency of Aintab Seminary itself to-day is largely due to the noble and of graduates who have been trained to work with Miss Pierce. Withut their help what could one American teacher do with more than eighty upils, nearly half of whom are boarders? One efficient young widow is atron of the boarding department, and also teaches several classes. Anther young widow has enjoyed a course of special preparation at Harpoot reaching the Armenian language, so dear to the people. Two other young dies are also employed in the Seminary, and these assistants relieve the fincipal of many wearisome details in correcting compositions, in cutting diffting garments, giving sewing lessons, etc., besides their direct help in a school room.

The improvement in the common schools where graduates of the Seminary we taught may be best understood by hearing one of the elderly brethren

tell of the school he attended in the olden time, in which no little a found. "Our school," he says, "was held in a room fitted up in a the light we had coming in at the open door. Our teacher was a could teach us only so much as he had committed to memory himsel a month he flogged us all around, because he thought it was very it that children should learn to fear their teacher." What would such have thought of the gentle, careful training of the little ones in the gartens now being opened in all the large towns, always, of cour the care of graduates from Aintab Seminary or from the Girls' (Marash? How amazed would he be could he once look into the schools of the present day and hear girls as well as boys reciting in arithmetic, geography, grammar and history, especially when to only a girl to teach them!

As the wives of helpers and pastors also, the Seminary gradus abundantly fulfilled the early hopes of the mission. Thirty years: of the theological students, who were apparently best fitted for tl were obliged to leave the ministry because their wives absolutely r live anywhere but in their native city. We have yet to learn of instance of an educated Christian young woman's declining to g place where her husband wished to preach the gospel. Many of ou are ready to acknowledge that they owe much of their success to operation of their educated Christian wives. Another blessed fruit tion is that a door of usefulness and of independent support is thus c For an illustration of this see a leaflet entitled "Tiv zhoohi," published by W. B. M. In the early stages of the work for a Bible reader from any of the far-away towns and villages generally coupled with the specific condition that she be a wido used to reply that some good brother would have to die in order t request might be granted.

The advent of Mrs. Dr. Shepard with her medical diploma was the of opening a new line of service to the graduates of the Seminary. her time and strength were occupied with her own practice and a the language. But after a time she undertook the training of a class women for medical practice among their own sex. One of these n young man who had been appointed government physician in a lar and who hoped much from the help of his wife, especially in the h the Mohammedans. Another works among the women in her nat some of whom appreciate highly her help and skill in their time Still another went to London, to complete her medical studies, and return has been engaged in a work more evangelistic than medical.

umber of drunkards have been reformed by her efforts, and it is said that at er meetings both men and women hang upon her words as if she were sdeed to them the bearer of the bread of life.

After all, there is no more precious fruit of Christian education than that rhich is seen in the homes of the graduates. At first, mothers hesitated to the an educated young woman into the family as daughter-in-law, lest she old her head too high. It was well understood that she would not regard ll the old degrading customs, such as never speaking aloud before father-in-two or mother-in-law until she had special permission, and not attending hurch for months after her marriage. But where even common friendly equaintance between husband and wife must follow, and not precede, the redding day, the relation between them, for a time at least, is likely to emand great forbearance and self-control, especially as they usually live in the family with the bridegroom's parents and brothers and sisters. The good adapted and Christian spirit manifested by some of our graduates in very ying circumstances, has proved the worth of the discipline and Christian aining they had received in school.

The difference in their management of children was noticed and commented upon in the case of the very first graduate who married,—now thirty ears ago. When her children were yet very small, a neighbor of hers said me: "Those children are brought up so very differently from others! here is no cursing nor reviling in that house, and those little tots that can ardly talk plain, can repeat passages of Scripture and sing hymns." Go not the infant school, and when the teacher asks, "Who can repeat the solden text to-day?" you may be sure that most of the little hands that are aised belong to the children of educated Christian women. These same shildren are early found in the mission bands, bringing their little offerings to spread the glad tidings. When they become old enough to enter college or seminary they are said to be somewhat harder to manage than others, being less servile, and having independent ideas of their own; but they are receptive at once, without the vast amount of preparatory work needed by those who have had no advantages in childhood.

At the time of the great revival in Aintab the fields were found white for the harvest; and special mention was made of the thirty ward prayer meetings among the women, as having been very effective in preparation for this work. These meetings were conducted chiefly by the educated women of the three churches. So throughout the mission, as a rule, the best teachers of the women and children in the Sunday school, and the leaders in all forms of Christian work among them, are those who have been educated in our higher schools of learning.

LIGHTS AND SHADES IN EASTERN TURKEY. BY MRS. C. B. ALLEN.

WHAT shall I report from this land to which we, as a nation, are indebted for all that has made us great and happy? There can be no middle or neutral state. The work shows either progress or retrogression. I propose to give you some facts which seem to indicate the opposite condition as true, beginning with those that seem to show a backward movement. One alarming feature is the lack of laborers. Twenty schools will be left without teachers, and several churches and congregations without pastors and preachers. Of course the enemy is very busy inducing coldness and stirring up strife, and it looks as though the work of years is destroyed. The cause of this falling off of laborers is the going of the young men to America. Except for a very few who desire to labor for the good of their people, the all-absorbing question is, How shall we escape to the land of the free? Of the few that return for mercantile pursuits or as artisans, the larger part come infected with the skepticism prevalent in Europe and America. They speak flippantly of the Word of God, glorying in their newly acquired knowledge. the simple-minded people, and they begin to question whether the coming of the missionaries is a blessing to them.

Another hindrance is the decline in zeal and effort for bringing others to a knowledge of the truth. Some seem to think this a natural result of preaching the gospel, that the first fervor cannot remain. Though this manifest state of things may seem to warrant such a conclusion, we know that the soul that has really turned to Christ will, or ought to, grow intense in its love to him and in active labor to bring others to a saving acquaintance with him. Because this normal state of Christian living does not exist, the cause of Christ languishes.

Another obstacle that is retarding the building of houses of worship and establishment of permanent schools, is the opposition of the government, which is on the increase. There is studied effort to check the growth of Christian institutions and thought. This spirit and power to repress the advance of the Christian subjects has a most depressing influence on them. They say there is no use of trying to do anything, and so they don't try.

Against the adverse circumstances there are preponderating influences in favor of advance; otherwise we, too, would grow disheartened. While we are compelled to believe that there is a general decline in spiritual apprehension of the truth and love for it, we do find that there is individual growth on the part of a few in every community,—a desire to understand what it is to abide in Christ. It is delightful to see how the Divine light radiates from such lives, so that those who are at variance with them are forced to ac-

knowledge that they have something worth possessing. Though obscure, so far as riches or education pertains, they are conspicuous as "a city set on a hill." Already the leavening influences of their lives is seen on the masses outside the Protestant communities. The people are demanding that something more than a formal ritual service be given them, and there are young men's meetings in which the Word of God is studied. Women's meetings are held,—a thing unknown ten years ago. Girls' schools are regarded as much of a necessity as for boys, and they are generally taught by graduates from our college.

Not long since a prominent Gregorian paper had an able article on the education of the clergy, maintaining that the church ought not to tolerate an ignorant and bigoted priesthood, but that the priests must be men of education and culture. Such things persuade us that the evangelization of this land is not to be looked for by drawing from the old church, but by introducing into it a pure gospel. Though the land is financially demoralized, we record with gratitude that there is no falling off in the contributions of the people. Their benevolence exceeds what their circumstances seem to warrant. They are really growing poorer, while they diminish naught in their giving. The college, in numbers, is prosperous. In all the departments together there are five hundred scholars. There are seven schools beside the college. Mothers are making great sacrifices that their daughters may be educated. Not a few cut off from their daily bread to accomplish it.

But the work that gives me the most satisfaction and hope is that of the Bible women. They form a body of devoted and successful laborers. Some of them are widows with several children dependent upon them, and the small salary they receive for their work gives but meager support, so that they are often in straits. We might naturally expect a flagging of effort in their particular line, but such is not the case. One of the Bible women of this city called on me a few days ago. Tears filled her eyes as she spoke of the joy she found in her work. Naming a certain place in her road she said, "When I reach there I forget all my cares, and I go on my way rejoicing." She has to go through the market—which is a cause of reproach to a woman to go alone—to the Syrian quarter, for she labors among the Syrian women. The streets are precipitous, and in winter most difficult to go about in. Several years ago I spent four weeks in that part of the city visiting from house to house, and as I look back upon it I regard myself quite a heroine, as in the deep snows of winter, when it is often piled up to the roofs of the houses, one must ascend and descend by regular steps cut in the snow. She goes this daily round through the heat of summer and cold of winter. She has now thirty-two scholars, to whom she gives lessons in the primer or Bible.

patiently explaining to them the truth as they advance. There are in the city two other women doing similar work. Pray much for these dear laborers, for they are doing a glorious work.

But whatever kinds of encouragement or discouragement there are, our zeal and efforts must be measured by them. "The kingdom of God cometh not with observation." Christ is to have "the heathen for his inheritance and the uttermost parts of the earth for his possession." "They that sow in tears shall reap in joy." How soon would your missionaries and native laborers feel the influence of a baptism of the Holy Spirit upon the home churches. "Come, Lord, and tarry not," is the burden of our prayer.

EUPHRATES COLLEGE—REPORT OF THE FALL TERM, 1892. BY MISS M. L. DANIELS.

THE Female Department of Euphrates College opened September 14th with a corps of three American and eleven native teachers. . . . There have been two hundred and thirty-six pupils,—forty-one in the college proper, thirty-one in the grammar school, seventy-one in the intermediate, sixty-two in the primary, and thirty in the kindergarten. Twenty-nine cities and villages have been represented among the girls, and pupils have come from five new places during the term.

The influence of an educated Christian girl in her village and home can hardly be estimated. The home itself is more of a home. The rooms are in better order, and perhaps she has whitened the walls. She has put the pictures that have been given her in the best room, and cushions and curtains embroidered by her hand relieve the bareness, but best of all, she is loving, kind, and helpful in her home. Perhaps she teaches her brothers and sisters or brother's wife to read; perhaps she gathers the children from neighboring houses and has meetings, and tells them of her Saviour, or she forms a society of Christian Endeavor; perhaps she holds meetings with the women, or reads the Word to her tired mother, and so leads her to seek comfort from her Jesus. She tells other girls of the school at Harpoot, and they beg to be sent to school. Parents become interested; and very probably a school is started in the village, and other girls are sent to us. So the work widens and widens, and only God knows the result of the seed-sowing.

God has taken two of our girls to himself this term. One was in the Freshman Class, and was a gentle Christian and church member; the others a pupil in the primary department, was from a non-Protestant family.

Our school routine is like this: The rising bell calls the girls fom their sleep at five. Before that hour the kitchen girls and matron have been pre-

After breakfast

breakfast. At twenty minutes of six the teachers and girls gather ng room; and after a song, verses by the girls at one table, and a merry chatter and clatter begin. Most of the girls are seated on



ISS MARY L. DANIELS.

ave help of several women in g. Each teacher has a cern of the work to supervise; iarter of eight the great house r, and the wheels for the day urn. After school at night ers have a play in the yard r is served. Of course, some are busy preparing the dinner.



MISS EMMA M. BARNUM.

igs after dinner they give, one to reading, another to a meeting; on the girls gather to hear about other places, when a teacher talks with them as they are busy with their sewing or fancywork; on another, they gather in different rooms to make articles for a sale, the proceeds of which are to be sent to Africa. Friday evening, after the duties of the day are over, the dining room is cleared, and there is a grand frolic till the bell rings for evening study hour. The play is left at once, and the girls hurry up to the large room, where for two hours silence reigns, and thought and mind are busy. At nine the last bell rings, and the house is still as the girls are snugly tucked away in their little rooms. Sixty-nine in the home! That means sixty-nine to watch, lead, guide, help, and comfort constantly; sixty-nine to train in the home life, that they may know how to keep homes of their own. Will you not pray for this branch of the school work, that great wisdom and love be given to those in charge?

We all feel that one of our most successful terms has just closed. The teachers have shown a more earnest and loving spirit, and better work has been done. The girls have been very faithfully marked this year, and monthly reports of conduct and lessons have been sent to the parents of each pupil in the higher schools. The average of most of the girls has steadily increased. We are trying to teach these girls to do thorough work.

Our Y. P. S. C. E. has been very successful. We have now thirty-nine active members, five having been added since September, and twenty-four associate members, all of these having been received this term. A flourishing Junior society has been started, which has now twenty members. We can see that many of the girls have grown in spirituality, and some have done very earnest work for the Master. The Society has sent a box of clothing and books to our missionary in Koordistan, and one of its members has been on several missionary tours. Please pray that each member may realize that her purpose should be to lead souls to the Saviour.

During the last weeks of the term there was quite a religious interest in the school. The girls had been feeling deeply, as the parents of ten girls had been called by God. One morning at prayers we were moved to divide the girls, the Christians meeting together, and the non-Christians together. The latter felt the separation keenly, and many were the prayers that the might be saved. The day of prayer came the following weeks and the Spirit was manifest in many hearts. The missionary brethren came and helped us by holding meetings and having personal conversations. About sixty think they have become Christians. So far as we can judge we may be sure of thirty. The change is seen in the face, and the general air of the girls is different. Vacation came, and the girls separated. We are hoping and praying that the work may continue, and that all may be gathered into the fold. Before the special interest there were forty-one Christians, excluding the teachers and seventeen church members.

REPORT OF EUPHRATES COLLEGE.



MISS EMILY C. WHEELER.

We start out into the new year with brave hearts, feeling our need, but knowing that Christ does help and does lead; so we start out looking to him and working for him.

MICRONESIA.

EXTRACTS FROM MRS. PEASE'S JOURNAL.

Mrs. Pease's Journal, sent by the Morning Star, gives an account of a trip among the Marshall Islands. We make the following extracts:—

September 21st.—On Wednesday afternoon we came to anchor at Arno, at the mission station called Inne. About nine o'clock the teachers reached the ship, and the next morning we went ashore to meet the handful of steadfast Christians. The highest chiefs have been led astray by the teachings of the German commissioner, and have influenced many to refuse to listen to their teachers; they have had no school for several months. One of the Christian chiefs, Kiappen, is very courageous; he says he must tell the other chiefs they are in the wrong way if they do kill him, and this little band of Christians has decided that it will neither heed the commissioner nor the chiefs, and if they cannot worship God where they are they will go to another part of the island. Raijok's wife is out of health, and it seems best that they go to Kusaie with us for a year. There was a time last year when they sometimes had to go two days at a time without food, and he has had but three dollars the last year with which to buy either food or clothing, although he has six children with him. It was very pathetic to listen to his parting words to his little flock. He would begin, stop to wipe his eyes, wait a little and try again. Nabul is to remain and do what he can to "hold the fort."

Yesterday morning we steamed over to the islet of Arno, where Thomas and Likrunwa have set up the standard of the cross in the midst of the darkness of heathenism. About a year and a half ago Dr. Pease landed Thomas here in the night, and Chief David promised to help him. We were rejoiced to find a clean, new, thatched church, a nice house for the teacher, and quite a large audience of people in various kinds of clothing. Though the church numbers only nineteen, it has given seventeen dollars for the spread of the gospel in this, the first year of its existence. Thomas has another little patriarch in his family named Jacob. We went to call on Chief David, who is confined to his house with opthalmia. One half of his house was occupied by a pet hog, an immense fellow that must have weighed three hundred pounds. A little chicken nestled close to the sleeping animal.

'ember 27th.—Early Saturday morning we steamed out of Arno, and just at dark were anchored in the lagoon of Mejuro. We were siles from the mission station when darkness overtook us. Sunday we on a little, and a little before noon a boatload of seventy-three went to service. Pastor Larenom came out in a canoe to show where the issage was. The neat little church was packed to its utmost capacity, er so many heads filled the window openings. After our lunch we woman's meeting, and I was delighted with the intelligence of the members. During Larenom's first year here sixty have become ers of Christ.

rge number of young men are anxious to go to the training school, take five. Several girls would like to go, but their parents selfishly hem, because they say they will die if they go. Mrs. Garland and I long walk last night to see the parents of a girl who wished to go s. The father was very cordial in his greeting, and gave us some cocoanuts to drink; but the moment the subject of having his daughter Lusaie was mentioned his countenance clouded, and he said he could her go. I tried to show the benefits of her going, and he referred me nother. A little boy went to call her, and instead of coming to us rehed past us with a cigarette in her mouth, and braced herself against anut tree. The moment we told her our errand, her combativeness of her assistance, and she began to repeat, "She shall never go." "I die." We should feel more sympathy with such display of affection lid not know that they give away their babies as readily as we do

When the children get old enough to be useful, however, it is hard with them. . . . We are very much pleased with the change which ne over this very heathen island. You would smile at the variety in a which we find in these northern islands,—boys with dresses on, men tirts of bright scarlet, white, or almost any other color. Sometimes ssess shirts, and sometimes not. We are not surprised at any irreguin dress.

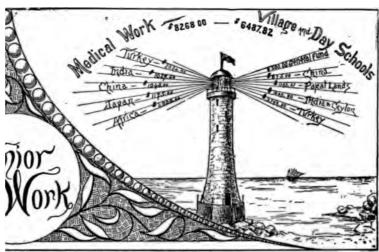
ber 11th.—A busy day at Namo. The teacher Nierik was on pefore nine o'clock, and as soon as possible we went ashore with the it full of natives for a meeting. Seven couples were married, thirmitted to the church, two restored, and six children baptized. After nion service I spent a little time with the women, who showed more ence in Bible knowledge than I had expected. In the four years that er has been here the population of one hundred and fifty have all, and old, learned to read.

ber 12th.—Just at dark last night we came to anchor in the lagoon of

Kwojelun. The Morning Star has never been here before. I think I have told you of the woman who had been to Ailinlaplap and learned to read, became a Christian, has held meetings with her people, and who sent us word that they were hungry for the word of Life. We heard a year ago that they said if the Star ever should come here they should tie up one of the scholars, and keep him here so that they could have a teacher. As soon as we were sighted last night several canoes came out to us, and the inmates were on board the minute the anchor was down. This morning Limotinwa, the woman above mentioned, came on board, and gave us a cordial greeting. She sat down beside me and put her arm around me, saying she was very glad we had come. When we went ashore she and Lebenbit were married: and then a short service was held, explaining who God is, and what his love had prompted him to send them. A few had Bibles and hymn books, which they had had obtained at Ailinlaplap. The little thatched church was quite near a sacred "nin" tree. On one branch of the tree hung a cocoanut, intended as food for the spirit supposed to reside there. On a higher branch was a shell, used for pouring water on the heads of the sick in connection with incantations.

Dr. Pease wanted an old man with a fringe and a topknot to stand beside the tree so that he could photograph him, but he was afraid to do it. The old worship and the new were very close together, but we trust the old will soon vanish. The Sabbath is observed as well as they know how. I think it would have done you good to see the difference in the face and manner of the woman who had received a little of the gospel into her heart and wanted more, in comparison with those upon whom the Dayspring from on high has not yet risen.

October 17th.—A fair wind is taking us on our way from Wujal. We feel very grateful that we have been able to do our work satisfactorily in a shorter time than the ten weeks allowed. Favoring winds when there were any, and steam when it was calm, have sped us on our way. We have eighteen seemingly bright girls for the school on the hill, six couples, eighteen young men and fourteen children for our own family. We have visited fourteen islands and have eighteen teachers, as we trust holding up the light on these islands. Now let us raise another Ebenezer. Now let me urge you to pray without ceasing that our Marshall Island people may grow strong in the Lord. If I could make you realize the tempations that beset them on every hand you would not fail to pray for them.



To give light to them that sit in darkness when

VILLAGE SCHOOLS.

wing description of a village school by Miss Emily Wheeler, of Harpoot, of many others, will be of interest to those who have taken these schools As some of the schools are among the Koords, we give a picture of chief as a specimen of his class.

GE school! What comes before your mind at those words—a building, with good solid desks, and a large playground for the en to romp in? Well, come and see one of the best accommour village schools. Pick your way through a narrow, muddy all sorts of heaps and hillocks in it; dodge the streams of water m the gutters of the flat, earth-covered roofs, and enter a court ret and dirty as the streets. Up a few steps we come to a door, rhaps with a sheepskin or coarse felt to keep out the cold. The swing it back being a huge block of wood, threatens to knock is it rolls back. Here we are in the Protestant chapel, and here hool is kept, taught, for a wonder, by one of our schoolgirls, of the freshman class. The ages range from four to fourteen, an experiment having a girl teach such big boys; one that has access, however.

pel is a new one, and very fine. It is almost too high to be heated nd on each side has three high, barred windows, now papered to e cold. To be sure the walls have not yet received a white coat, aw matting and the cushions look as though several generations nem (these are square, flat cushions stuffed with rags or wool, to Turk), but the chapel is fine for this country, and we won't find



A KOORDISH CHIEF.

e schools are held in such dark places that this seems delightful. is in the village of Yegheke, a place where my parents spent the tyer laboring to fill up this chapel and establish a school. It is a and the young teacher from one of the most refined families in ne to the work like a missionary. She came with Christ's love to determined to make the school a success. She has now fifty less ten or twelve brides who are learning to read. A bride in a se is a maid of all work at home and in the field, and when one is learn to read it is a victory. Poor brides! even nominal Protestillage quoted Scripture to prove that it was a duty as well as beat their wives.

and pupils are delighted to see us this afternoon; and we are dend clean hands and smooth hair, although rags are by no means eography as taught orally is first examined, and the small boys uld, I believe, outdo American children in rattling off the rivers, nountains of Asia. In arithmetic and grammar we find them Bible most are making good progress. Lastly, with a look of mpeesh Mariam announces an English class; and, sure enough, ozen boys and girls have begun to learn the wonderful language people to say m-a-n, man (mart), c-a-t, cat (gadoo), etc. I preould have to go backwards, and say men-arp-re-ta, mart (man). the turn of the primary class to read and spell, and even the ho has but just begun with the alphabet pasted on little wooden ives due attention. After some words of encouragement we ile prayer is offered. I confess I cannot help seeing the small me as they try to imitate the missionary lady, and put their s up over their eyes, peering out between their fingers to see what

EUROPEAN TURKEY. A YOUNG LIFE TRANSLATED.

pupil in our girls' school in Samokov, and subsequently in the Home nstantinople, sends the following touching account of the death of her r, who graduated from the girls' school of the Methodist Mission at ar ago:—

theth took cold about Easter, and began to cough. When in the ne to my father's house in Sevlievo, to leave my two children ald attend our annual meeting at Rustchuk, she was well; and tour return we found her coughing, she looked well and strong, suspected that it would turn to anything serious.

The doctor of the place pronounced it a simple cough, but nothing would Elizabeth continued to assist mother about the house, and led the singing in the meetings, until my brothers came home from school. Then my father sent her with my brother to Tirnova, to be examined by the most skillful doctor there. Can you imagine what I felt when my brother told me the doctor's verdict, that it was too late to help her? My brother did not know how to tell my father, so he waited until the next day, and then father knew it; our mother we did not tell. We passed a sad vacation, and at its close my brothers bade farewell to Elizabeth, to return, the one to his medical school in Vienna, the other to Robert College, and a sister to the girls' school in Lostcha. When they had gone, Elizabeth, who for their sake had gone to the table, although she could take almost no food, took to her bed. How patient she was, seeing that she was daily losing her hold on life, but murmuring not! About a week before she left us she began to show that she could not bear to have father and mother and myself out of her sight. She wanted to have us three by her side when she should go; but not knowing the hour when the call would come, her words to us and to a few others were, "You are very dear to me. Stay with me." Friday, when a Christian friend, mother, and I were by her, I asked her what she would like me to do for her, and she answered, "Nothing, thank you, but to hear you pray." After we had prayed, I showed her in Job xix. the 25th verse. She repeated it and the following two verses twice, with an expression upon her upturned face which rent my heart in pieces. I went out and cried. No one of us had dared to speak to her about her soul. We knew that she was safe, and feared that if we spoke to her about religion she would discover that she was very ill. But she herself opened the question, when alone with my father, by repeating the above verses the day before I had showed them to her. When father asked her if she had any fears, she answered: "No; all my trust is in Jesus. He has done for me all that is needful." On Saturday we watched by her bed, and her words were all words of love. About seven o'clock in the evening she turned to father with the words, "I shall sing soon." In a few minutes—peaceful minutes—she had joined the heavenly choir. She died as a child falls asleep upon its mother's breast

In sharp contrast with the beautiful home-going of this young soul, was that of a bride, by whose bedside we visited oftentimes two springs ago. Only the previous Christmas she had become a wife, and life opened before her alluringly as never before. Left an orphan, and without brother or sister, she had lived an unloved life; and when she succeeded in completing her education as a stipendiary in the Girls' Gymnasium in Sophia, she became a teacher in that city, but was still under influences which left her

tarved. When, at length, she married a young officer in the Bulgarian who had been a playmate of her childhood, life for her seemed really in; but like the brightness of an April sky, clouded soon after the unrise, so was her life. A cold, contracted but a few days after her ge, developed the germs of pulmonary disease so rapidly that the ng May she was laid in the cemetery in Karlovo. To the last she ost unwilling to face the truth. "Why must it be, when life has just e so beautiful to me?" was the burden of her heart. Friends tried to her to her Saviour, who had gone "to prepare a place" for her so more lovely than any home on earth could be, and to her God, who plans that which is best for every soul. It was all in vain. She see no beauty in Him that she should desire him; and her eyes were so by this world, and by the gay life which she had fondly set before, that she had no thought for heaven.—E. M. S. in "Missionary" Bulgaria.

FOR MISSION CIRCLE MEETINGS.

BY LOUISE ORDWAY TEAD.

iect.—A visit to the schools of the Western Turkey Mission. pture selections appropriate to the subject, and also much general inion in regard to Turkey, will be found in a Sunday-school Missionary t Exercise on the Turkish Empire, published by the American Board. he opening exercises, reports, business, etc., let the leader announce a party of tourists, the children are to take a long journey. Crossing tlantic and proceeding to Paris, we take the Oriental Express h Strasburg, Vienna, Budapesth, to Varna, then by steamer to Conople. Here we need a guide to this great city, and to find the Amerillege for Girls. Let a boy wearing a Turkish fez come in and read or acts about the city. An encyclopedia will furnish information about In the Mission Dayspring for June, 1882, will be found re of the Mosque of St. Sophia, and a very brief description of the A girl may give some idea of the condition of girls in Turkey. ee article on page 44 of Mission Dayspring for April, 1882. should then tell of the College for Girls. See Life and Light, May July 1891. Passing on to Smyrna—indicate routes and places on a ven if an exceedingly simple one drawn on the blackboard—we are another guide. Let another boy with a fez give some description of a and its school. Life and Light, May 1890, p. 197.

Our next stopping place is Talas. A girl may act as guide, and tell of the school here. A brief description is to be found in Life and Light, May, 1890, p. 201. A boy and girl both may give facts about Sivas, which we visit next. Mission Dayspring, February, 1882, p. 16; March, 1886, p. 26; Life and Light, May 1890. Marsovan is the last place we shall visit at this time. Sunday morning we will go to church there, as one missionary says that is the best time to see the fruits of the girls' school. Life and Light, May 1890; also see Mission Dayspring, June, 1886, p. 70. For general information, Bartlett's "Missions in Turkey" will be found helpful; also article for children's meetings in Mission Dayspring, July, 1883, p. 83, and "A Street Scene in Turkey," in Mission Dayspring, August, 1888, p. 92.

Our Work at Yome.

HIS OWN.—THE STORY OF A DISCIPLE.

BY MRS. EMILY HUNTINGTON MILLER.

She was in the church she loved; the church whose luxurious furnishings and harmony of color and design were a testimony to her taste and devotion. The very name, "The Church of the Disciples," had been chosen with a fine regard to "the unities," and in that dim hour before the service the low, sweet organ notes that went wandering through the stillness seemed like an inarticulate breath of praise uplifted from the beautiful temple itself. This Disciple sat in her place listening with closed eyes to the flute-like tone that swelled and sank, and ran on as musically as the ripple of flowing water, and her whole soul was filled with a sense of peace and satisfaction.

It had been a perfect day for the dedication of the new church, and nothing had marred the noble service. Those who had toiled hardest felt repaid when the eloquent preacher, in words of matchless fervor, presented the gift of their love to the Master, whose disciples they called themselves. "It things come of thee, and of thine own have we given thee." This was the text, and even at this evening hour the Disciple felt a thrill of joy that she had shared in that glorious giving to the extent of real sacrifice; for had she not given up her summer among the mountains to watch jealously over the completion of the interior decoration?

The lights flashed out; the organ music swelled to a fuller tone; the pastor came into the pulpit. Ah, there was, after all, one little crumpled

rose leaf to mar her rest. If only they could command the services of the famous preacher who had spoken to them in the morning! Their pastor was a good man, but young and enthusiastic. He had some peculiar notions of responsibility, and was almost a fanatic about missions. The Disciple liked deep, spiritual sermons, that made her forget earthly things, and lifted her into the calm of a higher life. She felt it almost a desecration that the woe, and want, and squalor of heathen hordes at home and abroad should be thrust upon her Sabbath peace. She looked at the young pastor now, pleased with his thoughtful, refined face, yet wondering if, in spite of his look of quiet confidence, he did not shrink from putting himself before his people in contrast with the great man who had stood so recently in his place. Her sympathies were really drawn out toward him, when, to her astonishment, he announced for his text the very words which had been the theme of the morning: "All things come of thee, and of thine own have we given thee."

"The same text," telegraphed eye to eye, as the Disciple looked about her, and the house was never so hushed as when the pastor began to speak.

"Beloved," he said, "this morning we brought this temple as our gift to the Master, and prayed him to accept it at our hands. We said to him, 'All things come of Thee; thou hast given to us bountifully of money, of ability to plan and skill to execute, of leisure, and opportunity, and all that makes our lives rich. And of all this, which comes of Thee and is thine, we have taken a little share and brought thee this offering. Take it, for it is Thine. We are glad that it is so beautiful and perfect, for it is the better fitted to Thy service.' And now, dear fellow-disciples, if the Master accepts our gift, what will he do with it? What need has He of an earthly temple save that it may be the Father's house, where all his children may draw near to him and to each other. When we sang, 'Enter thy temple, glorious King,' it seemed to me I saw that King entering, not in royal pomp and power, but in the guise he wore here upon earth when, seeing the multitude, he had compassion upon them because they were as sheep having no shepherd. And as he entered, I saw following him that unshepherded multitude, made welcome to his house. As once he said to the disciples, 'Give ye them to eat,' so again I heard him say, 'Take my house that ye have built for me and use it in my name for these famishing ones.'

"Beloved, shall we so use it? Shall we remember that we are only custodians of the Master's house, to welcome and care for his guests? Shall the poor, and the sorrowful, and the sinning find open doors and refuge here? or do we mean to shut it up to darkness and silence, except for the few hours when we ourselves come to enjoy it? Having given it to the Master, shall we selfishly and dishonestly keep it for our own pleasure? or shall we use it

through the whole week for that which is in the highest sense Divine service,—to save that which was lost?"

- "O dear!" sighed the Disciple, "now he wants to have a reading room, and a boys' clubroom, and all sorts of talks, and lectures, and entertainments, and serve coffee to the workingmen, and have weekly musicales, and goodness knows what. I should like to know what our parlors will look like in a year's time, and these delicate carpets ——"
- "Do you say," he went on, as if answering her thought, "that a plainer and less costly house would have been better for such uses? Sometimes I have thought so myself; yet beauty has noble uses, and when shared with others is not wasted. But when I remember those hungering multitudes across the sea, and think that this Book, which contains the very bread of life, rests upon a cushion whose cost would support two Bible readers for a year in India, I wonder how I shall dare pray, 'Thy kingdom come,' above it."
- "I'm sure," thought the Disciple, "this church gives generously to foreign missions; if everybody else did as well—and it's all the more credit to us, because most of us really are not interested at all,"—and again the pastor seemed to reply:—
- "We have said, 'Of thine own have we given thee;' but when the Lord Jesus spoke of 'his own,' he did not mean gold, or silver, or treasure. He meant his disciples. With what a thrill of exultant tenderness he calls them 'mine.' These short-sighted, blundering, bewildered disciples—how he seems to gather them to his bosom, as he says: 'Thine they were, and thou gavest them me; and all mine are thine, and thine are mine, and I am glorified in them.' Think of it, fellow-disciple,—glorified in Thomas and in Simon Peter! glorified in you and in me! not because of our wisdom, or our saintliness, or our spiritual insight, but just because we are his, loving him, following him, keeping his word. Have we thus given him 'his own'? or are we trying to compromise with only a tithe of our money, a fragment of time, a passing thought, and indifference to his work in place of loving interest?"
- "If he means missionary work," admitted the Disciple, "I know very well I have no 'loving interest' in that. One may help the heathen from a sense of duty; but when it comes to love, that is beyond me. What difference does it make anyway, so the help is given?"
- "Friends," said the pastor, "how do we think of Christ? Do we not think of Him as having finished his work, and sat down in heaven, at rest after the agony of the cross and the humiliation of humanity, watching the slow spread of his gospel, and pleased with the worship and adoration of his disciples? But His last words were not of abiding away, but of coming

again: his last declaration, 'Lo, I am with you,'-not up yonder, always, everywhere with you whom I send forth to labor. Our Christ has not ceased from his labors. Incarnate still, he has compassion on the multitude. goes about healing diseases, feeding the hungry, opening blind eyes, unstopping deaf ears, teaching the dull of heart and slow to believe. Think you His heart does not yearn over the sorrows of the child-widows in India, as it did over the desolate widow of Nain? Think you He has less compassion on the children of Japan, sold from their cradles to a life of infamy, than on he woman of Samaria, or the sinful one whose sentence was, 'Go, and sin 10 more'? Think you He does not to-day look out upon the restless, unaught crowds that press to the shrines of their gods, and seek to buy peace with their pitiful offerings of pain, with the same love and longing with which he wept over Jerusalem? Burdened and wearied, He comes to you and to me, to our beautiful churches, to our luxurious homes, to our places of rest and delight. He points to the whitening fields, to the wasting harrests, and says, 'Come forth, beloved, and follow me to seek that which is ost.' What answer shall we make? Dare we say to our Christ, as we say to a beggar: 'Oh, I cannot be disturbed! Such work is wholly distasteful to me. Here, take a dollar, and go.' Shall we go on thinking of our Christ in heaven while he wanders homeless here upon earth? Shall He still come unto his own, and his own receive him not?"

And then there came to the Disciple a strange vision. She thought she stood upon a mountain slope in India, and saw passing before her an endless procession, with such weary, hopeless faces. And as they passed, they lifted their eyes and cried, "O Brahma, why didst thou make us women, since the misery of woman is so great?"

And the Disciple saw that beside her stood the Master, with bread in his hands for their hunger, and words of love and wisdom on his lips, yet she knew in some way that only her eyes could see him, and her ears hear his voice. He looked at the sorrowful procession, and then he turned and looked upon her, as once he looked at Peter in the judgment hall. Her leart broke at the love and sorrow of His face, and falling at his feet, she ried: "O blessed Master, whom I have adored in heaven, let me work with hee upon earth! Speak through me; I will be Thine interpreter! Give me he bread? I will break it to the multitude! I will serve them for Thee; I will love them for thee."

The service was ending. The music stole softly out, and swelled to a triumphant tone, but there were tears in the eyes of the Disciple as she seemed to hear through it all that wailing chant, "O Brahma! why hast thou made us women, since the misery of woman is so great?"

But when the words of the benediction fell upon her ear- "The grace of our Lord Jesus Christ be with you all"- she smiled as if the Master stood by her, and said in her heart,

"They also are Thine own."

EVANSTON, ILL.

TOPICS FOR AUXILIARY MEETINGS.

June.—Schools of the Board in Western Turkey. (See LIFE AND LIGHT for May.)

July .- Schools of the Board in Central and Eastern Turkey.

August .- Incidents of Mission Work, and Lessons to be drawn from them.

September.—Schools of the Board in India and Cevlon.

October .- The Medical Work of the Board.

November .- Thank-offering Meetings.

December .- Christmas Observances on Mission Ground.

SCHOOLS OF THE BOARD IN CENTRAL AND EASTERN TURKEY.

TOPIC FOR JULY. 1. Seminary at Aintab, Central Turkey. 2. Female Department of

Euphrates College, Harpoot. 3. Mt. Holvoke Seminary at Bitlis. 4-Boarding School at Mardin. 5. Boarding School at Van. 6. Day Schools. The Seminary at Aintab. For general history see Life and Light for June, 1878, December, 1886, March, 1889; Routine, January, 1888; Pupils, January, 1880; Results, May and December, 1880, December, 1886. For Euphrates College. For general history see LIFE AND LIGHT for October and November, 1878, January, 1882, November, 1891; Work done by graduates, April and October, 1889 and February, 1891. For Bitlis. LIFE AND LIGHT for August, 1878, June, 1888, March, 1892. For Mardin. LIFE AND LIGHT for January, 1879, February, 1880, and March, 1892. For

Van. Surroundings. LIFE AND LIGHT for May, 1877; Routine, August, 1884, December, 1887, March, 1892. See also a leaflet on the School in Van; price, 3 cents. Day Schools, Harpoot field. LIFE AND LIGHT for April and October, 1889 (sketch of a teacher), July, 1888 and September,

1890. Van field. February, 1889 and June, 1891.

These numbers of LIFE AND LIGHT may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston. Price, 5 cents each.

In answer to inquiries, we wish to say that the price of the Manual for Young Ladies' Societies, mentioned in the last number, is fifteen cents.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18 to April 18, 1893.

MISS ELLEN CARRUTH, Treasurer.

MAINE. Portland.—Second Ch., Y. P. S. C. E., Waldo.—Mrs. L. E. Roberts, Maine Branch.—Mrs. Woodbury S. Dana, Treas. Bangor, Aux., 11.30, Central Ch., 20; Centre Lebanon, Miss'y Soc'y, 18; Little Cedars, 20; Topsham, Aux., 10; Rockland, Aux., of wh. 25 const. L. M. Miss Angeline M. Moffitt, 101; Garland, Ladies, 10.50, Total,		8. C. E., 6.60, Primary Cl., 3.25; Malden, Y. L. S. S. Cl., 10, Aux., 26.40; Lowell, Ella W. Mace, 6, Bortis.—Phebe A. Holder, Essex North Branch.—Mrs. W. L. Kimball, Treas. Newburyport, Prospect St. Ch., Primary Dept., 3.50; Belleville, Aux., 125; Merrimack, Aux., 16.76; Haverhill, North Ch., Aux., of wh. 25 const. L. M. Mrs. Nellie D. Reed, 88, Essex South Branch.—Miss S. W. Clark, Treas. Peabody, South Ch., Aux., of	135	00-
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4.25, Cheerful Workers, 1.75; Wolfboro, Newell Circle, 49, A Friend, 27,	356 58	47.25, Middleboro.—Ladies' Miss'y Soc'y,	116	90
		Middlesex_BranchMrs. E. H. Bigelow,		
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S. C. E., 10; Pitteford, King's Daughters,		ham, Treas. Holyoke, Second Ch., I'll Try Band, 50; South Hadley Falls, Aux.,		
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South Ch., Aux., 27; Springfield, Aux., 55. Ex., 5.25,	385 15	Orchard, A King's Daughter, 5; Spring- field, First Ch., Aux., 49.95, North Ch.,		
Total,	465 65	King's Helpers, 5, Olivet Ch., Aux., 7.25, South Ch., Aux., 40, Junfor Aux., 9,	181	82.
LEGACY.	300 00	Suffolk Branch. —Miss M. B. Child, Treas.		
Vermont Branch.—Legacy of Mrs. Hannah W. Hill, Johnson, Vt.,	100 00	Arlington, Ladies' Benevolent Soc'y, 5.56; Auburndale, Cong. Ch., Aux., 20.48;		
MASSACHUSETTS.	-50 03	Roselle, N. J., A Friend, 50; Belmont, Geo. A. and Lillie P. Goodridge, 2; Bos-		
Andows and Woburn Branch.—Mrs. C. E.		ton, Mrs. F. G. Pratt, 5, Union Ch., Aux.,		
Swett, Treas. Lexington, Aux., 22; Winchester, Aux., of wh. 25, by Mrs. J. R.		56.77, Shawmut Ch., Aux., 276, Central Ch. Societies, 69.64; Brookline, Harvard		
Herrick, const. L. M. Mrs. Carrie H. Bowers, 51.15; Ballard Vale, Wm. Shaw,		Ch., Aux., 273 90; Cambridgeport, Pil-		
C. E., Offering, 10; West Medford, Y. P.	ı	grim Ch., Aux., Mrs. Carrie A. Oxford, 25; Dorchester, Second Ch., Aux., 120.23,		

Go Forth M. B., 5.62, Village Ch., Aux.,	Soc'y, 20; Albany, First Ch., Jr. Dept., 8. 8., 5; Antwerp, Aux., 40, Dayspring M. B., 10.57; Aquebogue, Aux., 14, Mrs. H. H. Howell's S. S. Cl., 2; Brooklyn,
65; East Somerville, First Cong. Ch., 20.82; Jamaica Plain, Central Ch., Aux.,	8. S., 5; Antwerp, Aux., 40, Dayspring M. R., 10 57; Aquebocne, Anx., 14, Mrs.
Easter Offering, 8; Newtonville, Central	H. H. Howeli's S. S. Cl., 3; Brooklya,
Easter Offering, 8; Newtonville, Central Ch., Mrs. E. W. Greene's Cl., 10; Roslin-	Tomphius Ave., Aux., 100, New Eng. Ch., Ladies' Soc'y Christian Work, 37.86, Lewis Ave. S. S., Earnest Workers, 36.86, Central Ch., Aux., 150, Puritan Ch., Mrs. Leroy T. Smith, in mem. of her sos, Howard T. Smith, 12.50, Mrs. Robt. L. Wensley, 5 Kast Ch., Aux., 28, Puritas
dale, Aux., of wh. 25 const. L. M. Mrs. Adeline Chandler, 35; Newton, Ellot Ch., Aux., of wh. 25 const. L. M. Mrs. J. V.	Ladies' Soc'y Christian Work, 57.86,
Aux. of wh. 25 const. L. M. Mrs. J. V.	Central Ch., Aux., 150, Puritan Ch., Mrs.
Sullivan, 190; Roxbury, Eliot Ch., A Friend, 15, Aux., 33; Ferguson, 1.70; Thompson, 1, Eliot Star, 10, Mayflowers,	Leroy T. Smith, in mem. of her son,
Friend, 15, Aux., 33; Ferguson, 1.70;	Howard T. Smith, 12.50, Mrs. Robt. L.
Thompson, 1, Ellot Star, 10, Mayhowers,	Wondiejjej Dawe Call, Marij, 1
9.90; Waltham, Trin. Cong. Ch., Y. P. S. C. E., 5, Y. P. S. C. E., 6; Watertown,	Ch., M. B., 25; Bridgewater, Aux., 859, Mrs. J. G. Manning. 48; Buffalo, First
Phillips Ch., Aux., 35, 1,365 62	Mrs. J. G. Manning, 48; Buffalo, First Ch., Aux., 25; Cortland, Earnest Work-
Westfield.—Scatter Good Soc'y, 25 00 Winchendon.—Baptist, Jr. Y. P. S. C. E., 5 00 Worcester.—A Friend, 20 00	ers, 30; Canandaigua, Misses Rice M. B.,
Winchendon.—Baptist, Jr. Y. P. S. C. E., 5 00 Worcester.—A Friend. 20 00	5; Unenaugo Forks, Aux., 6; Fairport,
Wordster.—A Friend, 20 00	ers, 30; Canandaigua, Misses Rice M. B., 5; Chenaugo Forks, Aux., 6; Fairport, Aux., const. L. M. Mrs. R. Roberts, 55; Elizabethtown, Mrs. Ellen D. Weld, 2; Calabethtown, Mrs. Ellen D. Weld, 2;
Total, 4,434 45	Gaines, Aux., 10; Homer, Mrs. C. Hitch- cock, const. L. M. Marguerite Susje
LEGACIES.	cock, const. L. M. Marguerite Susie
South Boston.—Legacy of Mrs. Alvan Simonds, 1,000 00	Hitchcock, 25; Java Village, Aux., 10; Jamestown, Aux., 25; Little Valley, Aux., 5; Lockport, East Ave. Ch., Aux.,
Ipswich.—Legacy of Mrs. Miriam G. Bur-	Aux., 5; Lockport, East Ave. Ch., Aux.,
rows, 25 00	5; Mannsville, Anx., 15; Morristown, Aux., 17.50; N. Y., Tremont, Trinity Ch.,
South Hadley Falls.—Legacy of Mrs. E. M. Gaylord, 500 00	Aux., 17.50; N. Y., Tremont, Trinity Ch.,
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Treas. Providence, Beneficent Ch., Y.	Aux., 23, S. S., 17; Poughkeepsie, Oppor-
P. S. C. E., 5, Academy Ave. Girls' M. C.,	tunity M. C., 10; Kochester, Plymouth
Treas. Providence, Beneficent Ch., Y. P. S. C. E., 5, Academy Ave. Girls' M. C., 15; Central Falls, Aux., 47.76; Barrington, Bayside Gleaners, 50; Newport,	Valley, China Band, 25; Norwood, Aux., 25; Oswego, Aux., 17; Perry Centre, Aux., 23, S.S., 17; Poughkeepsie, Opportunity M. C., 10; Rochester, Plymouth Ch., Aux., 25; Rutland, Y. P. S. C. E., 641; Syracuse, Geddes Ch., Aux., 23.78, Mrs. G. C. Gere, 20, Good Will Ch., Mrs. I. C. Andre. J. Plymouth Ch. Aux. 50, 185
Aux., 30, 147 76	Mrs. G. C. Gere, 20, Good Will Ch., Mrs.
Total, 147 76 CONNECTIOUT.	Winfield Any 10.09 Wide Awakes 5:
Windham.—Y. P. S. C. E., 14 00	A Friend, 5; Sherburne, Aux., 50; West Winfield, Aux., 10.02, Wide Awakes, 5; Groton, Aux., 20, Penny Gatherers, 2.63, 1,18
Bastern Conn. Branch.—Miss M. I. Lock-	
wood, Treas. Taftville, Aux., 16.26; New	Total, 1,55 PHILADELPHIA BRANCH.
London, Second Ch., Aux., 20.45, Y. L. Guild, 10; Norwich, Broadway, Aux., 102; Groton, S. S., 21; Chaplin, Aux., 10.30; Norwich, Park Ch., Aux., 1; Plain-	Miss Emma Flavell, Treas. D. C., Washington, Aux., 46.65: N. J., East Orange, Trinity Ch., Aux., 33.69; Montelair, Aux., of wh. 20
102; Groton, S. S., 21; Chaplin, Aux.,	ington, Aux., 46.65: N. J., East Orange,
10.30; Norwich, Park Ch., Aux., 1; Plain-	Trinity Ch., Aux., 33.50; Jersey City,
field, Y. P. S. C. E., 5; Preston, Long Soc'y, Aux., 4, 190 01	a Thank Off., 50; Orange Valley, Aux.,
Hartford BranchMrs. M. B. Scott,	27.50: Pa., Germantown, Neesima Guild,
Treas. Hartford, Miss Clara E. Hillyer,	7.40,
1,000; Collinsville, Aux., 24; Hartford,	Total, 19
Asylum Hill Ch., 2; New Britain, South Ch., Aux., 127.70; Suffield, Y. L. M. C., 10; Windsor Locks, Aux., 50, Thank Off.,	GEORGIA.
10; Windsor Locks, Aux., 50, Thank Off.,	Savannah.—Infant Dept. and Bible Cl.,
164.40. 1,378 10 New Haven Branch.—Miss J. Twining,	Total,
Treas. Bridgeport, Aux., Mrs. Mary	MICHIGAN.
Wright Smith, const. L. M. Miss Ethel-	Mackinaw City.—George H. Wood,
wyn Nills, 25; Bridgewater, Aux., 6.50;	Total,
Clinton, Aux., 45.40; Cromwell, Aux., 7.48; Easthampton, Aux., 6; East Ha-	OHIO.
ven, Anx., 35.75; Greenwich, Aux., 23.46; Guilford, First Ch., Aux., 55; Middle- town, First Ch., Aux., 56.85; Naugatuck,	Junction.—Mrs. M. A. Milholland,
Guilford, First Ch., Aux., 55; Middle-	Motol .
Aux. 50: New Haven, Centre Ch., Aux.,	Total, TURKEY.
10, Yale College Ch., Aux., 40; New Pres-	Harpoot.—Woman's Miss'y Soc'y,
Aux., 50; New Haven, Centre Ch., Aux., 10, Yale College Ch., Aux., 40; New Preston, Aux., 50; Newton, Aux., 31.68; Ridgefield, Aux., 38.25; Salisbury, Aux., 22;	
Sound Beach Aux 30.62: So Canaan	Total, I China.
Sound Beach, Aux., 30.62; So. Canaan, Aux., 4; Stamford, Aux., 25; Torrington,	Pao-ting-fu.—Chinese Woman's Foreign
Third Ch., Aux., 35; Warren, Aux., 22.85; Watertown, Aux., 50; Whitney-	Miss'y Šoc'y,
22.85; Watertown, Aux., 50; Whitney-	Total
ville, Aux., 60.26; Bridgeport, Aux., 10, 741 10	Total,
Total, 2,323 21	General Funds, 7,8
NEW YORK.	Variety Account,
Sanborn.—Miss Abigail Peck, 5 00 Sayville.—Cong., Y. P. S. C. E., 6 49	Legacies, 1,65
Sanborn.—Miss Abigail Peck, 5 00 Sayville.—Cong., Y. P. S. C. E., 6 49 New York State Branch.—Miss C. A.	Total, \$9,56
Holmes, Treas. Rodman, Ladies' Miss'y	MISS HARRIET W. MAY, Ass't Treas.
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Albany, First Ch., Jr. Dept., niverp. Aux., 40, Dayspring; Aquebogue, Aux., 14, Mrs. vell's S. S. Cl., 3; Brooklya, Ave., Aux., 100, New Eng. Ch., oc'y Christian Work. 37.8, ... S. S., Earnest Workers, 35.6, ... Aux., 180, Puritan Ch., Mrs. Smith, in meu. of her sos, ... Smith, 12.50, Mrs. Robt. L., East Ch., Aux., 25, Puritan 25; Bridgewater, Aux., 358, Manning, 48; Buffalo, First 25; Cortland, Earnest Worknandaigua, Misses Rice M. B., go Forks, Aux., 6; Fairport, t. L. M. Mrs. R. Roberts, 55; own, Mrs. Ellen D. Weld, 2; ix., 10; Homer, Mrs. C. Hitcht. L. M. Marguerite Susie, 25; Java Village, Aux., 10; 1, Aux., 25; Little Valley, ockport. East Ave. Ch., Aux., rille, Anx., 15; Morristown, olden Rule M. B., 42; Newark ina Band, 25; Norwood, Aux., o, Aux., 17; Perry Centre, S., 17; Poughkeepsie, Opport., 10; Rochester, Plymouth 25; Rutland, Y. P. S. C. E., use, Geddes Ch., Aux., 52, There, 20, Good Will Ch., Mrs. us, 1, Plymouth Ch., Aux., 59; West aux., 10.02, Wide Awakes, 5; x., 20, Penny Gatherers, 2.63, 1,18 6 Total. HILADELPHIA BRANGE.

Flavell, Treas. D. C., WashK., 46.65: N. J., East Orange,
J. Aux., 33.50; Jersey City,
Montclair, Aux., of wh. 20
H., 50; Orange Valley, Aux.,
Jermantown, Neesima Guild, 198 % 198 94 Total. GEORGIA. nfant Dept. and Bible Cl., 24 80 Total, MICHIGAN. ty.-George H. Wood, 3 Total, onio. rs. M. A. Milholland. 100 Total, TURKEY. oman's Miss'y Soc'y, 100 10 25 Total, CHINA. Chinese Woman's Foreign 13 65 13 65 Total, 7,867 62 s, ant,

\$9,564 44



EXTRACTS FROM LETTERS OF MRS. MARY R. PERKINS.

[Written while on a journey with missionaris.]

Jeypar, Jan. 10, 1893.—We are still traveling north. To-day we made a novel journey to an old Mohammedan palace. Part of the journey was made on elephants. The king of Jeypar allows his elephants to be used by visitors. In the palace we saw the rooms on the housetop where the wives of the former kings are kept. They were beautiful rooms; the windows were latticed marble, so made that the women could look out without being seen. I enjoyed the Bombay Conference of missionaries; many vital points were discussed. I wish you could have seen the strong men and women gathered together.

Campire, Jan. 17, 1893.—I believe we are to see a well here where the wives and children of British officers were thrown, dead and alive, in the mutiny of '57. Mohammedanism has been powerful in the north of India; their mosques and mausoleums are as grand and stately as many of the cathedrals of Italy. I am not surprised that the Mohammedans are so fixed in their faith; some of their mosques are truly beautiful—one, the pearl mosque of Agra, is made of pure marble; it is quite plain; the pillars at the base and top, however, are carved. In a Mohammedan mosque there is nothing to offend; there is no image of any description, as the Mohammedans do not believe in pictures or images. They are opposed to all idol worship. The mosques are all built facing Mecca. There is a flight of steps and a pulpit, very simple and plain, where the preacher stands.

Bhusawal, Jan. 23, 1893.—Benares is the holy city of the Hindus. We rowed up the Ganges in the morning, and saw hundreds of pilgrims bathing and going through their devotions in the holy river. It was pitiful to see the number of old women bathing in the cold water, for it was a chilly morning. Old men and women believe if they can die in Benares, near the river, they will be sure of heaven; many of them are taken there and left to die. The city is the filthiest one I have ever been in. We went to the temple where

cows are sacred, and worshiped, I suppose, and to another temple where monkeys are sacred animals. Oh, the degradation of heathenism! "Men love darkness."

Arrupukottai, Feb. 8, 1893.—I have reached Arrupukottai safely. I have enjoyed my journey very much, and it has increased my knowledge of Mohammedanism. We stopped in Poona and visited Ramabai's school. There were forty widows being instructed, most of them between fifteen and twenty years of age. I noticed some smaller children; one little girl, they told me, had been brought to the school with head shaved, and scars on her head and on other parts of her body, where she had been beaten or burned; her hair is growing, and she is a bright, happy-looking child now. The Bible is not taught in the school. Ramabai thinks she could not induce heathen to send to her if it were taught. They try to influence the widows indirectly. In our Sunday schools (day schools, some of them high caste) the Bible is taught, and often the largest session of the week is the Sunday school. As far as I have seen mission work in the south is in advance of the north.

OUR NEW ARMENIAN SCHOOL, BROUSA.

[It will be remembered that Mrs. Baldwin was formerly connected with our girls' school in Brousa West, which is mainly for Greek girls; but as it seemed best to establish a separate school for Armenian girls in East Brousa, Mrs. Baldwin was placed in charge of it, and our Board is now pledged to its support to the extent of \$500.]

DEAR MRS. HUTCHINSON: I ought to have written you before this about our new school enterprise. I heard some time ago, through Mrs. Jewett, that the ladies of the Pacific Board had generously voted us the \$500, and this week we were advised of the grant by which that sum was placed to the credit of the Station Treasurer, to be used for the school under my care. Again would we express our thanks for this timely aid, for, with the expectation of securing this, we had been making various outlays, on an economical scale, to be sure; and now it will be a satisfaction to feel that the bills are paid.

Many things were lacking when the day for opening school arrived, but we began September 13th, as we said we should, and one week has quickly succeeded another till now eleven have passed without any break. Our number of pupils is not large, only twenty-four thus far; but considering the fact that it is a day school, the regularity has been quite marked, and tardiness, even, is exceptional. Friday, October 21st, we "celebrated" by setting up our new American desks, and at once the aspect of the room

ged greatly for the better. I wish you could step in some morning and n the day with us. I am thankful to say that not once have I been ented in any way from gathering my little flock around me at nine o'clock he religious opening exercises, in which all take a part, though, as yet, w of the little ones can do no more than repeat a golden text, or join in Lord's Prayer with the rest of us. On Monday mornings we have the re pastor with us. He comes in, and, in a very interesting way, tions the children about the Sunday-school lesson of the day previous, at same time showing them the picture which illustrates the golden text. picture roll is sent out by friends in America, and quite takes the place 1 itinerant missionary as it goes about from one school to another, visiting in all, I think. The two assistant teachers are in earnest, and work ther in great harmony, and I feel sure that they are faithful, whether I in the schoolroom or not. Unless I have a meeting on hand, or am ially hindered in some other way, I am present during a part of both ons, morning and afternoon, and have five or six recitations with the r girls; all of which, it is needless to say, I enjoy very much. I have d on more than half of the girls' parents at their homes, and hope to h the rounds before the end of the term, which will come late, as the lays will be adapted to the Armenian nationality, and vacation not begin bout the middle of January. By that time, after seventeen consecutive ol weeks, they will deserve a respite, I think.

ne winter has been late in coming, but now, when the clouds lift from lear mountain tops, we see the white traces they leave behind them, and ze that it is snow. These past rainy weeks have been in striking rast to the long, dry season of many months which preceded, and we quite ready now to enjoy the sun's cheerful shining. When we have rains they always bring to mind that verse, "Prove me, if I will not you the windows of heaven, and pour you out a blessing that there not be room enough to receive it." Truly, we need this spiritual outing among all our churches and on all our work, but we know it cannot till the conditions of the promise are fulfilled, and to this end we need prayers.

ne boarding-school family numbers nineteen, many of them having come we at the beginning of the school year in September; but having been say at this end of town I have not had opportunity to become very well ainted with them all yet. I saw most of them yesterday afternooning to the full their half holiday, which was granted them that Miss Cull Miss Griswold might keep Thanksgiving. Our circle was together at Crawford's, and a very pleasant and patriotic afternoon we had.

Aspasia, the Greek graduate who was invited to Marsovan to teach girls of her own nationality in the school there, writes of her own pleasure in the work, and the kind reception extended to her, and we hope to hear further satisfactory accounts of her. How the changes come from year to year! Within the last four months I have lost four members from my Bible class by the removal of families to Constantinople, and three of them belonged also to the Christian Endeavor Society. But when we hear from them about their being engaged in Christian work, we realize that our loss is another's gain. One who left us last year and went to Texas, sends back cheering messages and an American dollar towards the fund of the Society. From Calliope, whose name you will find enrolled among Miss Rappleye's first pupils, comes a letter full of interest, telling about her and her husband's work for Greeks in and about Boston. Isn't this an example of the reflex influence of missions? She wishes that the Brousa school was near, so that some of the Greeks in whom she is interested might attend it; and for herself says, "Would that I could bring back eight years and a half, and be in that position (of a pupil) for a little while." Now she has four children to care for besides her missionary work, and she is a busy woman,

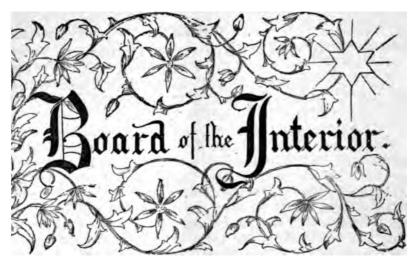
One evening last week I had the pleasure of a visit with another old pupil who had come back to see her parents, after an absence of some years way off in Harpoot. I count it a great privilege that I am able to keep up a correspondence with quite a number of those once under my care. I would like to write to them all, whether they wrote to me or not, if only I had more time. What will you say when I tell you that, as I write, it is after eleven o'clock in the evening, at the close of a very busy school week, and with the prospect before me of a very busy morrow? The very day before I opened school some one came to help me with my housework—a good, strong Greek girl, who was at one time a pupil in our school, about two years, I think. So providential, it seemed, that my heart has been full of gratitude ever since. I can truly say, "The Lord did provide."

As your Society enters on a new year, may it be with new faith and courage, and may God add his blessing! Yours most affectionately,

MRS. T. J. BALDWIN.

A MISSIONARY to New Zealand who was in the habit of dispensing blankets among the Maoris who attended his meetings, noticed that one native came too frequently for these comfortable articles. He mentioned the fact. "No more blankets?" inquired the Maori. "Well, then, no more hallelujah!" And he departed.





THE LATTER DAY GLORY.

"Blessed are they that have not seen, and yet have believed."

Arise and shine, O Church of God!
Thy light at last is come;
Shine with the glory of the Lord
E'en in thine earthly home.
Before thy rising darkness flies,
And blinded eyes can see;
From far and near, with joyful cries,
They gather unto thee.

O Zion, in thy splendor bright,
Stately and fair art thou;
Thy gates close not by day or night,
No foes molest thee now.
But nations flock within thy walls,
And kings their offerings bring;
Thou Light and Joy of all the earth,
Thy praise all people sing.

Thy praise they sing, their gifts they bring,
For thou art glorious now;
But blessed are they who hailed thee queen
Ere crowned was thy fair brow.
They gave their wealth, they gave their ease,
They gave their lives for thee;
Now, in thine hour of joy and peace,
Thou crown'st their ministry.

TURKEY.

A WORD FROM CONSTANTINOPLE.

BY SUSAN H. OLMSTEAD.

I no hope and pray that the treasury may be filled this year. With so much prosperity all around you it seems as if the people of God might bring a larger share than ever into the storehouse.

The need of money is great everywhere. We are praying that God may put it into the heart of some one to give us an endowment, for a college without any endowment whatever is in a condition which, to say the least, is not enviable. No institution ever started more auspiciously than this. These three years have been most encouraging ones, and the prospect of future growth is sure? We see signs of development in every department, and the college has a magnificent native support. However, we must build it up, enlarge our borders, and add to our forces. To-day I found a bright little Greek who wants very much to come to the college, but who is too poor to afford it. There are three sisters, very nice girls, who come regularly to Miss Zimmer's sewing class, etc., and it was there I saw them. I think Miss Patrick will take the youngest into the kindergarten, and I told her if there was any work for the second sister to do to help pay her tuition, I would be responsible to the end of the year for the balance. I fear, therefore, that I cannot send you my silver dollar, as I would like to.

If little Thomnia proves to be a bright pupil, we shall try to have a scholarship for her next year; that is, a partial one, for no girls are taken without some payment on their part.

BITS FROM LETTERS FROM SEVERAL LANDS.

Miss Holbrook, Kobe College, Japan :-

Science Hall will face east and south, overlooking the city and the bay beyond. Indeed, from the tower will be seen the whole city, the harbor, and the purple mountains across the bay,—one of the loveliest views in this very lovely country. But the mental outlook that this building will insure to our girls is what I prize most. With microscope and telescope, balance and scalpel, we hope to search into the deep truths of God—no less his truth and no less true because found in his works instead of his Word. To teach these girls how to interpret the voice of God speaking in Nature, is the great longing of my heart. I wish you could see our girls, our college girls especially. I think they must be to us what Mary Lyons' first pupils were to her. They are girls of solidly established Christian character, earnest purpose, and trained minds. It is to such young women you are giving the broader out-

Miss Bird, Shansi, China:-

THE last courier brought us another beautiful Mispah Calendar. Last rear's Calendar was a comfort and help, and I am sure this will not be less so. It came so early this year that we could use it almost from the first day. is a great help and source of strength to us to know that certain definite days of prayer are set apart for our mission, its members, and its work. We are now trying to follow up an opening which has recently come to us, and which seems encouraging. It is in a village some thirty li from us. It is fatiguing to go and come in one day, as we must. There is in this village one Christian family, and they are glad to have us go to their home and teach the village women who come in. They take the trouble to send word to those of their friends who would be likely to come when they know what day we are to be there. At first there was much curiosity, and many crowded in, so that it was difficult to hold their attention; but now there is an attentive audience of a dozen or less. The work there is at present somewhat of an experiment, and we do not know as to its outcome. The school is also encouraging. There are twenty-three boarders, and I can assure you we are kept busy. Several of the boys are soon to be examined for baptism, and we hope that some may be found worthy. We are just now having delightful, cold winter weather. This is surely a pleasant, healthful climate, and we could hardly choose a better.

Mrs. Stover, Bailundu, Africa:-

It is not so very long ago that the people out at the villages refused to listen to our young men on the Sabbath unless they were accompanied by a white man. Now they hear them gladly. Four sets of villages hear the good news every Sabbath, aside from the mission services for the compound, and two more sets are to be visited when the new year begins. Mr. Woodside is building a stone building at the capital, which is to be used for chapel and schoolhouse. He preaches there every Sabbath, accompanied by one of the Christian lads; and as people from all over the country visit the king, the gospel is heard by many whom we could not reach otherwise. Of late, our Sabbath morning service and Sabbath school are regularly attended by a number of middle-aged men, some of whom from the first have been our bitterest enemies. We do so long for their conversion. Do pray with us that their hard, stony hearts may be turned to God.

There is very little persecution in these days, except of the petty nature which so hard to bear. One of our young men has a young brother who has for veren years visited him off and on, but who has always studiously avoided he church and school. However, during last vacation he spent some time

here and began work. When school opened he was persuaded to go with the others. Shortly after commencing school his people sent for him to go off on a trading trip. He refused to leave school, and they were very angry. A few weeks later he went home, intending to remain one night only, but he did not return for nearly a week. When he went home his people caught him, tied his hands behind him and his feet together, and after beating him and stamping on his head with their feet, they threw him into a dark hut and left him without food, trying with threats to make him promise not to return here. On the fourth or fifth day a relative from the village where Samuel teaches happened to go there. On hearing of the affair he immediately took his stand with the lad, and released him. You may be sure grass did not grow under their feet on the way back to our compound. I say "their," for he was accompanied by a boy from this place. His elder brother visited his father's village this week, and I asked if the younger brother went too-The reply was, "Do you think he will go home again?" Thus, you see, by their very wrath they drive many into the fold.

Miss Maria G. Nutting, Mardin, Turkey:-

Sometimes when the sense of degradation, the aching hearts, the sinsteeped natures of these people weigh upon my sympathies unbearably, and bruise me with an unspeakable pain and yearning to see them righted before God,—sometimes for a moment I catch a sense of how the Lord Jesus felt in bearing the iniquity of us all. I thank you for all the bits of news of old friends and new. Would that you had been able to write me of that desirable, gifted young woman with a thoroughly sound body for whom we have been asking now for nearly four years. . . . Our week of prayer was diligently observed by meetings of an hour each at sunrise and at about three o'clock P. M. . . . In our school we are having especial trials and joys this year. We have no Senior class, the members being all in the field teaching; but there are twenty-five girls from twelve different places, and a good working force of teachers. There has been an unusual amount of illness; first an epidemic of sore throat, then fever, two cases of which I nursed with deep anxiety, and now measles and hard coughs. On the other hand I have never seen such direct evidences of the blessed Spirit working in the girls' hearts since I have been here as this year, especially of late. I have been surprised and awed by the rising of one and another to confess Christ, by their coming one by one Sabbath days to talk and pray with me, until, as yesterday, almost the whole day is thus blessedly filled; and even more by their increasingly conscientious daily lives, conquest of besetting sins being continu ally more evident. My yearning for their salvation and growth in grace and a spirit of beseeching prayer, keeps my heart ready and open to them at all times.

From Miss Shattuck, of Oorfa, Turkey:-

My work, except on the Sabbath, is almost entirely in the schools. We are grateful at the earnest spirit our pupils show, even the little ones in the rimary department, reading in classes, and consequently learning the need for regular and punctual attendance. Cards sent me by friends, though often econdhand or simple advertizing cards, are used as rewards, and help the telle ones much. Just now we are having a forced vacation of a couple of ays, and I sit with our Osanna, caring for her, while trying to bring up my respondence, that somewhat drags upon me always. Osanna says she is red for me now she has watched me these two days past. We are very ankful the influenza is of light form this year. Most of our girls had it fore we were obliged to yield to it. I was but one day in bed this year, tough I seem somewhat devoid of push and energy since getting up.

Winter is gone. Violets, and hyacinths, and iris are in bloom; storks re building nests; almond hedges are out in their pretty pink robes. Winter has been severe for this region. I think I never felt the cold so before, has been so very penetrating, the long-continued rain making such a deep lampness. Forty days with but three sunny ones! Our schoolroom is would be the people. It is near our house, but quite separate, being in the churchyard. Several rooms were thrown together, giving an irregular shape, which could be excused if it were not low, dark, and damp,—the windows and doors being so open that the two pots of coals make little impression. The girls sit on little cushions on the floor. With no desks I was at my wits' end to see how to give writing lessons properly. We must before long have help and get a room built above this. It will be airy and sunny, and can be made light, and desks must be provided, even though they be rude.

From Miss Alice C. Little, of Micronesia, on her way home:-

Honolulu, April 5, 1893.

DEAR MRS. LYMAN: If, perchance, the steamer should come to-morrow, as expected, I wish to have a good lot of letters ready to send on, so have settled down to write this morning before there shall be any interruptions. I will not say before the heat of the day, for I have not yet seen a day here which I have found too warm for me, and the first days, when the wind was high, I wanted winter clothing. I attended yesterday the meeting of the Woman's Board, which I enjoyed very much indeed. The reports from the various branches of work in which they are interested were wonderfully interesting—to have the Japanese, Chinese, and Portuguese, beside the island natives, right here at their doors to be reached! No need for anyone here

to leave home to do foreign missionary work. When I was out riding last Saturday we passed a small hut where a Chinaman lived, and there were the paper gods about a little window; and I hear that there are more than half a hundred little Chinese girls who are now suffering from the binding of their feet. Still, I have seen a good many on the street with good American shoes on their feet, who looked as if they might be on their way to school.

I have enjoyed very much meeting here Miss Snow, whose early home was in Kusaie. She teaches in one of the Chinese schools in the afternoon. Can you imagine how much of a change it is to come from my island home to this city of electric lights, street cars, churches, and delightful hospitality? We had thirteen white faces on our side of Kusaie—now sixteen. This includes men, women, and children, even the bit of a Christmas baby. I am getting used to this life, however, and already feel more at home than when I came, a little more than a week ago. I would give a good deal, however, to see my children, and know just how they are doing now. Nevertheless, I do not care to take the trip down there again this year. I do not enjoy being on the water. I suppose they have had one term of school since I left them, and are having vacation now.

May I make one suggestion? When writing to missionaries ask questions, to give us some help about what we may have forgotten to tell about or have not repeated often enough. I know that for myself, I can write with only a small amount of time taken if in answer to questions; while if no special line is suggested I have to stop and think what I may have written in earlier letters, and may have been remembered by friends or readers of missionary literature.

INDIA.

THE TRAINING SCHOOL FOR BIBLE WOMEN IN MADURA.

BY EVA M. SWIFT.

... From my letters written during the past year you will have learned that I have now the care of the evangelistic work for the city of Madura, with ten Bible women to assist me in reaching the thousands of women shut away in their homes.

We go from street to street and house to house, singing and preaching the good news of a Saviour for all. These ten assistants are teaching regularly about seven hundred women to read the Bible, and besides these, regular pupils go to many other women from time to time. It is a great and blessed work, and I am indeed grateful to be permitted to share in it. The experi-

THE TRAINING SCHOOL FOR BIBLE WOMEN IN MADURA.

ences we meet are varied; sometimes we are very welcome, and sometimes we are so unwelcome that the people make a great show of horror at the idea of Christians coming to their houses, and proceed to purify the places where the Christians have stood; but with all this there is a great and effectual door opened to us, and we are trying to make use of the opportunities we have. The women who are reading their Bibles are reading under many difficulties and in spite of many hindrances. One woman I happen to think of just now was positively forbidden by her husband to read, because, as he said, "You will be made mad by that book." And not only that, he forbade her to receive the Christian teacher. She replied to all this: "I am not crazy, as you seem to think, but my heart is fixed upon my Saviour, who suffered and rose again. I am looking to Him; he will not desert me, for I trust in his Word." This she told the Bible women, and begged us to pray for her and for her husband's "hard heart." Another woman reads her Bible and prays. She is in difficult circumstances, and has many trials. One day while she was reading her Bible a woman from the next house came in, and found her with the book in her hand, and said: "What is the use of all this trust in God? You also have to work hard and earn your living just as I do, and you have many troubles, too. What's the use?" "True," she replied; "but you do your work, and come in, and have no comfort at all. I have my Bible and the comfort of it, and besides that I have a Saviour to trust in for my salvation."

Such is the witness given by many women, and we rejoice in the thought that they do believe unto the salvation of their souls. I would like my friends to become acquainted with the women who are helping me, or rather whom I am helping, for they are the workers. I am glad to give expression to the joy I have in some of them. Their faithfulness and earnestness are beautiful. There is first of all Gnauapirahuse, or the shining one of wisdom, quite advanced in years now, and whose life history is a romance,—a tragedy, I should say, were it not of the bright shining of the true wisdom in it all. The Father of Light, with whom is no shadow of turning, has given her those good and perfect gifts of spiritual understanding and trust and thought; in deep trial for many years she has found true rest of soul in her service for him. Some day I may be able to write you something of her life history. Next is Harriet, growing old in the service. She has also "done business in deep waters," and can tell much of what grace has done for her. Elizabeth, left a widow with a large family of children, and while teaching and earning a mere pittance kept her family together, and trained them in the fear of the Lord. After a while she was appointed to work as a Bible woman, and grew in grace, until at the present time she is like a leader among

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the workers. Her enthusiasm and devotion are from that unction of the Holy Ghost every worker should have. Yesadial, servant of Jesus. I believe her to be a true servant, but she is one to grieve over sometimes. She has with her sharp, quick wit and intelligence a high temper, which she is too prone to look upon as a weakness of the flesh to be condoned. Like many another high-strung person she is an active worker.

Ammoni, tall, slight, fair, not long in the work, and only beginning to apprehend the possibilities of Christian experience. Last week we were studying some lessons on the New Birth, and God enabled me to explain it to them in a manner they had never heard before. Then came two days of our "March Meeting." The opening sermon followed up what we had just been studying. The following Saturday morning we held our usual Saturday meeting. There was such reality and such heart-searching and such a blessing from the Spirit of God as we have not had before, and I have been praising God ever since. Ammoni and Yesadial especially were the ones for whom I desired a real spiritual blessing, and their expressions showed they had received it. May it be but the beginning of greater things. Pray for us, for it is such blessings as these we need.

Mary Packiain, a young widow, intelligent, but withal a little heavy and slew. She is earnest, but has not yet been touched by the fire of a Divine enthusiasm.

Y. Yesadial, strong in character and very bright, ruling her household and bringing up her children in the ways they should go. A very good student.

Martha, a gentle, quiet woman, who some time ago was deeply depressed by the loss of a child; and the opportunity of getting away from herself and her sorrow by going out to others with the story of our Saviour's love, was a great boon to her. But now at this writing she is working day and night over another sick child, of whose life we almost despair.

Then there is Michael, one of the older workers, who has recently been so helped by the Lord. She is much happier in her work than she was some time ago. There is nothing like looking at ourselves to take the joy out of life, and nothing like looking unto Jesus to revive our faith.

Paripooranam is assisting Gnauapirahuse with her many pupils. Though not so interesting, perhaps, as some others, she yet is working faithfully.

So you have my list of Bible women. Many of these women are provided for by friends who contribute to the Board in Boston. I am sorry that the friends of the Interior are thus debarred from the privilege of a direct connection with them, but there is still room for more workers whom you may help. I wish to tell you about the Bible training school, which is under full headway now, and I hope this will be something you will interest your-

wes in very especially. So far I have asked no assistance from the Board. I will take care of the school I am sure, for it is his work. The only stion is, who shall be privileged to share in it?

Sitting on the veranda just outside the window where I am writing are eral Tamil women; and as what they are discussing so earnestly seems be very interesting, one naturally listens now and then to what they are ing. It is Saturday, and for half a day these women have a little rest on their labors to do their week's marketing, and attend to other housed matters, since every day in the week besides finds them at work ching and preaching from house to house. It is now ten minutes past r, and some of these women have been here since early morning, and m 10 A. M. till 4 P. M. When they might have gone home, there they re been most happily and busily at work. But scraps of their conversan float in; I hear the words "our sinful nature," and another speaks of ving such "intense desire, but so little courage." If you could take a look them you would see that they are all busily engaged in copying outlines of ripture lessons from my notebook, which was prepared for their beneand as they copy, all looking up the references, and discussing them. ey came at 8.30 A. M. for our usual prayer meeting, and instead of going ne and using their afternoon for themselves, there they have been all day. item of news was ever discussed with greater interest than these precious iptures are being talked of. Is this anything they have been told to do? t it is their own choice. The lessons they are writing are far ahead of t they are studying just now; but in order to be sure they will not get and they are keeping their notes well written up. With seventeen women ng from my notebook (as we have no printed matter to put into their i), I can hardly keep possession of it long enough to write my notes. ust thinking of the contrast this little scene presents to what is ordiseen in any Hindu house. These women, neatly clothed, and with 1 hair and clean faces, would present contrast enough; but it is what is ng their minds and forming the subject of their conversation that makes trast so striking. Should we not be thankful for this, had we nothing as a proof of God's blessing upon this work? I wonder if any worker at home in any of our churches spends a busier life than these omen; and these women are Orientals, we must remember. Many of re a family, and must be up bright and early to prepare the morning t the morning prayers come first. One woman, after the family and early meal, goes to an early meeting in the church, and then ome with her children, and gathers them around her for another and prayer before she sends them off to school. Then she leaves

home, and walks from the west gate to the east gate, the length of the city, and is here in time for the opening exercises of the Bible Training School, at 8.30 A. M. She studies one hour, and then goes to her work of teaching the heathen women. She is gone then from home from about eight until five, and does not complain, but says it is just right for her work. The children are at school all day, and she gets in about the same time; so that's just right, too, she says. But one would think she needed rest after such a day of toil in the heat. But no; she must cook the evening meal, first going to the bazzar to buy the tiny supplies, and then she has the children around her to sing and close the day with prayer. But besides this, Y. is a member of one of our churches, and there are the regular and special meetings to attend, and various other things that form a part of their responsibilities, and these are all discharged; and so regular was her attendance at Sunday school and her lessons so good, that she was awarded three books as prizes at an examination held by the pastor recently.

I think at home (in America, I mean), so often it happens that even earnest people consecrate themselves to God's service, and think they have discharged the measure of their responsibilities when they attend the Sunday morning and evening services and the Wednesday evening prayer meeting; and as for the monthly missionary meeting, that is more than flesh can bear! I thought of these poor Tamil women more than once in my native land, and not always to the credit of their more-favored sisters, I am obliged to confess. But, dear friends, it is to those who have felt that God's service means more than enjoying the means of grace for one's self, that these women owe their knowledge of Him who is the Light of the world. Let those who have had a share in uplifting them take courage, and rejoice in the work of God's hands; and will not some who have not before been sharers with us in this joy begin now, that they too may hear the Master's word of praise, "She hath done what she could"?

For the Coral Workers.

CHRISTMAS IN AFRICA.

BY MISS ALICE F. STILLSON.

Would you like to hear about a Christmas tree in Africa? Our girls' school at Umzumbe closes the last of November, so long before Christmas that we did not try to celebrate it much. We gave each of the girls some

little present, which made them very happy. The presents were very small,—a spool of cotton and a few pins, a crochet hook, a few buttons, or a sheet of paper and an envelope. Each girl had a pretty card, and the little girls calico bags to keep their treasures in.

All of the teachers but myself went away for vacation, while I stayed on, looking after the building and other things nearly all of December; but I went up to the next mission station, Umtwalume, to spend Christmas with Rev. George Wilder's family. You remember I came out in the ship with them. They have a little girl, Clio, ten years old, and a little boy, Leopold Livingstone, seven years old. He was named for the good King Leopold of Belgium, and for David Livingstone, who traveled so much in Africa and died here. Your papa will tell you more of these brave, good men who have done so much to help the poor African people. I rode on horseback a long, hot ride of fifteen miles, and my pony did not feel like going fast; but Mr. Wilder met me with his horses and carriage part way, and I was very glad to change.

We are so far away from stores that we have to think of things long before, or else get them by post, so we had not many presents for each other,—only a few simple gifts to show we did not forget each other. On Sunday we had a pleasant service in the church; six persons united that day. One of them was an old, old woman who lived twenty miles from the church, one was a young man, and there were three young girls, two of them from our school, and the sixth was a little boy eleven years old named Enoch, the son of the native preacher. Then they had communion, and took a special collection, which amounted to thirty-five dollars; a very large sum for them to raise. It showed their love for their church and their generosity.

Now for the Christmas tree. That came on Monday, and the native people planned and carried it out. They all came over to Mr. Wilder's yard, where is an immense wide-spreading tree. The name is umtombi. I think one hundred and fifty or two hundred persons could easily stand under its shade. Near that tree were two small orange trees. On these they hung the presents. Those that they could not hang they set on chairs or on the ground beneath. When all was ready we went out. Mrs. Wilder had some small calico bags for the schoolgirls, and lead pencils and a few little things for the girls and boys who work for them. They sang very well some Christmas songs, then four or five young men distributed the gifts. Mr. Wilder and I counted them. There were almost seven hundred gifts distributed, of the greatest variety. I wish I could send you a picture of the scene. It was certainly amusing. Many gifts were of such things as they raise in their gardens,—beans, ears of green corn, pumpkins, squashes, sugar cane, potatoes,

chickens, and eggs. Then there were parcels containing a yard or two of cloth, a piece of ribbon, the gay handkerchief they wear on their heads, or Christmas card or a picture. Then they had races and games, with a three-pence for the winner's prize. Afterward they all went off very happy to their own homes to eat their dinners, and we, too, ate our Christmas dinner of duck and chicken. It was a hot day, and we wore white dresses and sat on the veranda until late in the evening. Nothing in the outside world seemed the least bit like Christmas, but we read together the sweet story of old, and we knew that there was the same joy over the blessed Gift the world over.

Home Department.

STUDIES IN MISSIONS.

Plan of Lessons for 1893.

June .- The Work of the Spirit during Twenty-five Years.

July.—The Bible in Missions.

August .- Medical Missions.

September.—Thank Offering.

October.—A Chapter of Results in the Foreign Field.

November .- A Quarter of a Century.

December .- The Outlook for the Year 1894.

THE WORK OF THE SPIRIT.

TWENTY-FIVE YEARS.

THE work of the Spirit is manifold. All spiritual results are by Him: but in the brief hour given to the meetings only a few of these results during twenty-five years can be studied.

- (1) In providing for the Spiritual Needs of the Workers in their isolation. It is interesting to note the spiritual growth of missionaries long on the field, and to see how the Spirit has accomplished it in the dearth of social religious life.
- (2) In awakening Desire for the Truth. Marked instances may be found as illustrations.

- (3) In conversion of Individuals. No soul is brought from death to life ithout His aid. The converts of all the missions in all the lands are ophies of His power. As illustrations of how he reaches all classes we ggest the following: Neesima; A little child, Life and Light, 1870, 1820; A Chinese Scholar, see Brother Ox, a leastet published by the W. M. I.; An Old Zulu Woman, Life and Light, 1872, page 309.
- (4) In Quickening Native Converts to Duty. The instances of liberal ving, both of labor and money, are many. See Mission Studies, 1893, 1895, and 6.
- (5) In Revivals. This topic brings before the mind the work of the pirit as he has influenced souls in numbers, sometimes in little groups, at her times in larger masses. It renews the faith of the student to see how idespread has been this influence. It may be presented at the meeting in 100 or more papers, one of which should note the revivals in connection with rls' schools. Or it may be distributed to a larger number of ladies and 110 add 111 and 111 add 111 and 111 add 111 and 111 add 111 and 111 add 111 add

In Other Denominations. This work is not confined within denominational lines, and the study of this month would be incomplete without a glance some of the marked revivals connected with other missions. Note the aptist work among the Telugus, beginning in 1878; the McAll movement France, for which see the Missionary Review, August, 1888; the work the New Hebrides and other islands; the Methodist Episcopal work in this.

Helps in the study of this theme may be found in the Mission Studies. June.

THE many who were privileged to enjoy the personal friendship of Mrs. remiah Porter, and the thousands of others who not knowing her still ared in the blessing shed abroad by her saintly life, will be glad to have r their own a copy of the story of her service, which has been prepared r her daughter, Miss Mary H. Porter.

The price of the book is \$1.50 to all who can call for it at the MissionTy Rooms in Chicago, the entire proceeds helping forward the building of
The Home for Missionary Children in Oberlin, Ohio. It can also be obtained
The bookstores at a small advance from this price.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 18 TO APRIL 18, 1893.

*******	Green Weren, Chaltenham C D & Mer
ILLINOIS.	Silver Fund: Cheltenham, S. P., 5, Mrs. J. G. C., 5; Chicago, Mrs. S. E. Cutler, to const. L. M. Miss J. M. Burr, 25, Mrs.
BRANCHMrs. W. A. Talcott, of Rock-	J. G. C., 5; Chicago, Mrs. S. E. Culler,
ford, Treas. Aurora, First Ch., 3.25,	to const. L. M. Miss J. M. Buff, 20, Mill.
New Eng., 3; Blue Island, 10; Chicago,	F. W. B., 1, Three Young Ladies in Bo- hemian S. S., 3, First Ch., 83, Lincoln
A Friend, in mem., 5, Lincoln Pk. Ch.,	hemian S. S., 3, First Ch., 83, Lincoln
13.25, New Eng. Ch., 107.20, Mrs. E. W.	Pk. Ch., I; Englewood, Pilgrim Ch.,
13.25, New Eng. Ch., 107.20, Mrs. E. W. B., 133, Pacific Ch., 4.40, Plymouth Ch.,	29.55, South Ch., 108, Union Pk. Ch., Miss
90.07, Summerdale, 3.15; Crystal Lake,	Lucy A. Smith, to const. L. M. Miss A.
25: Downers Grove, 3: Galva, 34.13:	L. Jones, 25. Mrs. S. S. Bushnell, 25, Miss
Galesburg, First Ch. of Christ, 37.50;	Charlotte Bushnell, 25; Crystal Lake, 6;
Glan Film 7: Ganesas 97: Ion Proisis	Sandwich 1. Wheaten First Ch 9
Glen Ellyn, 7; Geneseo, 37; Joy Prairie, Mrs. J. C. W., 5; Marshall, 2.05; Mar-	Sandwich, 1; Wheaton, First Ch., 2, Wheaton Coll. Ch., add'l, 4,
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sellies, 20.20; Naperville, 3; Oneida, Mrs.	COLLECTION at Annual Meeting held at
Clendenin, to const. L. M. Mrs. M. F.	Sandwich, 25 of wh. const. L. M. Mrs.
Hennissee, 25; Payson, 32; Plano, 5;	Minnie Adams Houston, 38 79
sellies, 26.20; Naperville, 3; Oneida, Mrs. Clendenin, to const. L. M. Mrs. M. F. Hennissee, 25; Payson, 32; Plano, 5; Quincy, 105; Rockford, First Ch., 33.50, Second Ch., of wh. 25, Mrs. J. P. War-	
Second Ch., of wh. 25, Mrs. J. P. War-	· Total, 997 5
ren. to const. self L. M., 76: Providence.	Indiana.
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Roseville, 6.41; Sycamore, 12.25; Streator,	Branch.—Miss S. M. Gilbert, of Terre Haute, Treas. Terre Haute, First Ch.,
10; Shirland, 5; Sandwich, 4.47; Somo-	Haute, Treas. Terre Haute, First Ch.,
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7.01; Yorkville, 3, 930 84	JUNIOR: Fairmount, First Ch., S. S., Eas-
JUNIOR: Alton, Ch. of the Redeemer, 2.50;	ter Off.,
Chicago, Millard Ave. Ch., 15, New Eng.	SILVER FUND: Indianapolis, Mayflower
Ch., 50, Union Pk. Ch., 37; Evanston, 55;	
Elgin, 15; Galesburg, First Cong. Ch.,	Ch., 1 W
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40, Knox Coll., 17; Griggsville, 25; Oak	Total, 35 49
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JUVENILE: Amboy, Cheerful Givers, 6; Chicago, Duncan Ave. Ch., Jun. C. E., 3,	Branch.—Mrs. C. E. Rew, of Grinnell,
Chicago, Duncan Ave. Ch., Jun. C. E., 8.	Trees Ansmoss & Britt, Mrs. C. R.
	Campbell, 1; Cedar Falls, 3; Cherokee, 12; Chester Center, 3.16; Decorah, 9; Denmark, 19.75; Des Moines, Plymouth, 12 50; Grippell, 40, 75; Low, Falls, 13, 25;
Light Rearers, 8.06; Geneseo, King's	12: Chester Center, 3.16: Decorah, 9:
Children 150: Marsailles Halning	Denmark 19 78: Des Moines Plymonth
Wands 48. Dlane Tittle Candles 1.	19 KG. Grinnell 40 76. Town Folls 12 96:
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Light Bearers, 8.06; Genesso, King's Children, 1.50; Marseilles, Helping Hands, 45; Plano, Little Candles, 1; Ridgeland, 20.49; Rockford, Second Ch.,	Te Mars, 5.00; Manchester, Mrs. E. L.
Jun. C. E., 1.30, 100 41	Hoyt, 10; McGregor, 6.90; Mt. Pleasant,
C. E.: Chicago, Union Pk. Ch., 25; Plano,	8.54; Old Man's Creek, 2.98; Prairie City,
2.50; Somonauk, 2.10, 29 60	1; Sherrill, Ladies, 3; Sioux City, 2.20;
SILVER FUND: Chicago, Lincoln Pk. Ch.,	Toledo, 6.21; Waverly, 4.20, 171 1
41, New Eng. Ch., 25, Prim. Cl., 5, Plymouth Ch., 16, Union Pk. Ch., Y. L. Soc.,	JUNIOR: Grinnell, Y. L. Soc., 18 66
outh Ch., 16, Union Pk. Ch., Y. L. Soc.,	JUVENILE: Alden, Coral Workers, 2.50;
3; Harristown, Mrs. J. C., 1; Lyndon,	Central City, 2; Chester Center, 5; Grin-
Mrs. E. G. H., 1; Marseilles, 25, Mrs. J.	nell, 6; Peterson, 1.50,
Q. Adams, const. self L. M., 25; Port	SUNDAY SCHOOLS: Belle Plaine, 1.50; Cres-
Byron, 16.23; Sycamore, 4; Streator, 5,	co, 3.89; Decorah, 2.29; Des Moines,
Wheaton Coll. Ch., 17, 184 23	Plymouth, 7.89, 15 57
17 Heliton Coll. Ch., 11,	C. E.: Des Moines, North Park and Plym-
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Cobden, Mrs. A. A. Young, 5; Canton, 2.20; Chicago, J. A. H., 1, C. C. G., 1, First Ch., 101.25, Millard Ave., of wh. 5	2; Cherokee, 21; Decorah, 3; Des Moines,
First Ch., 101.25, Millard Ave., of wh. 5	Plymouth, 17; Fort Dodge, 6; Grinnell,
is Thank Off., 12, South Ch., 101, South	Aux., 6, Mrs. J. B. Grinnell, 25; Mc-
Pk. Ch., a Friend, 2, Union Pk. Ch., of	Gregor, a Friend, 10, Aux., 2; Mt. Pleas-
wh. 25 Miss Belle Spence, const. L. M.	ant, 2; Sioux City, 4,
Mrs. C. Alden, 25, Mrs. H. M. Rice, const.	
L. M. Miss Armstrong, 150; Emington,	Total, 🐉 🤻
3; Evanston, 28.50; Glencoe, of wh. 5	Kansas.
for Kobe, 43.75; Harvey, 5.25; Huntley,	Branch.—Mrs. W. A. Coats, of Topeka,
KOK Park Ridge 10 Digmouth 1K Polo	Treas. Carbondale. 10: Centralia. 5:
Independent Pres Ch. 6.20: Sterling.	Douglas, 5; Downs, 2; Hiawatha, 6;
const. I. M. Mrs. W. A Fowler. 25:	Lawrence, 27.25; Leavenworth, 30; Leona,
Independent Pres. Ch., 6.20; Sterling, const. L. M. Mrs. W. A. Fowler, 25; Wheaton, First Ch., 2; Wyanet, 5, 525 10 JUNIOR: Chicago, First Ch., Miss Gwynne	1.70; Old Fairview, 10.45; Oneida, 4;
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JUVENILE: McLean, 8.75; Moline, Mission Helpers, 8, 16 75	UUMAVA U. M., IIIATAMIA)
C. E.: Amboy, 5; Wheaton, 4,30,	Total. 113 4
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RECEIPTS.

MICHIGAN.		SILVER FUND: Alexandria, 3; Duluth, 44; Faribault, Mrs. Rodney Mott, 25, Aux., 3; Hutchinson, Mrs. T. B. Sumner, 1;	
Mrs. Robert Campbell, of Ann		Faribault, Mrs. Rodney Mott, 25, Aux.,	
eas. Benzonia, 14.24; Bridge-		Minneapolis, Plymouth Ch., M. R., 5.25.	
harlotte, 25; Calumet, 50; De-		Minneapolis, Plymouth Ch., M. B., 5.25, Vine Ch., 2; Mazeppa, 2; Owatonna, 7.25; St. Paul, Park Ch., 4; Wabasha, 10; Wa-	
st Ch., 104.50; Woodward Ave. Saginaw, 100; Kendall, W. H. O. M. B., 3.61; Muskegon, First Olivet, 15.42; St. Iguace, 11; ks, 3.50; Vermontville, 8.75;		St. Paul, Park Ch., 4; Wabasha, 10; Wa-	
O. M. B., 3.61: Muskegon, First		seca, 5,	111 50
Olivet, 15.42; St. Iguace, 11;		· -	~~~
aks, 3.50; Vermontville, 8.75;			,293 32
Τ, Ο,	401 52	Reserved for expenses,	15 47
enzonia, 5; Dowagiac, C. E.,		Total, 1	277 85
Rapids, Smith Memorial Ch.,		CORRECTION: In April LIFE AND LIGHT 4	,
; Lake View, C. E., 2.58; Port-	19 52	was credited to M. B., of Vine Ch., Min-	
L., 2.50; Vermontville, C. E., 2, Alamo, M. B., 8; Kendall, M.	10 02	neapolis, which should have been cred-	
Reed City, Cheerful Workers,		ited to the Y. L.	
,	22 07	MISSOURI.	
M. P. Wright's lectures, De-		BRANCHMrs. J. H. Drew, 3101 Washing-	
st Ch., 3; Grand Rapids, First		ton Ave., St. Louis, Treas. Aurora, 14; Bevier, 4; Bonne Terre, 5; Eldon, 2; Han-	
)wasso, 10.36,	23 36	Bevier, 4; Bonne Terre, 5; Eldon, 2; Han-	
ND: Detroit, First Ch., from		nibal, 4.68; Joplin, 3; Kansas City, First	
H. Davis, 25, from Mrs. S. J.		Ch., 8, Clyde Ch., 19.20, Olivet Ch., 1.75; Sedalia, 35; St. Joseph, 6.50; St. Louis,	
in, 5; Detroit, First Ch., W. F.; Kendall, 6; Vermontville, 1;		First Ch., 94 07. Pilgrim Ch., 87 30. Third	
r, 5,	62 00	Ch., 10. Compton Hill, 54.50, Tabernacle	
-, -,		First Ch., 94.07, Pilgrim Ch., 37.30, Third Ch., 10, Compton Hill, 54.50, Tabernacle Ch., 54.01, Memorial Ch., 10; Central Ch., 10; Webster Groves, 15; Willow Springs,	
Total,	528 47	10: Webster Groves, 15: Willow Springs,	
		1,	389 01
MINNESOTA.		JUNIOB: Meadville, King's Workers, 2,	
Mrs. J. F. Jackson, 139 Univer-		Kansas City, First Ch., 69.65, Olivet Ch.,	
E., St. Paul, Treas. Alexan-		2.50; St. Louis, First Cong. Ch., 34.35, B.	•
Anoka, 8.36; Appleton, 13; Aus- ; Brainerd, First Ch., 10; Can-		H. George Soc., 5.50, Pilgrim Ch., 54.61, Third Ch., 27, Compton Hill, 57.45, Taber-	
18 10. Central Conf Friend	İ	necle Ch 7	260 06
ter. 5: Detroit City. 5: Duluth.		nacle Ch., 7, JUVENILE: Meadville, Helping Hands, 2;	200 00
, 16.10; Central Conf., Friend, ter, 5; Detroit City, 5; Duluth, Isior, 6.59; Fairmont, 5; Fari-; Grand Meadow, 1; Hutchinake City, 9; Lake Emily, 2; 8. Mautorville, 7. Mazena		St. Louis, First Cong. Ch., Ready Hands,	
; Grand Meadow, 1; Hutchin-		85, Pilgrim Workers, 6.93,	93 93
Lake City, 9; Lake Emily, 2;		O Tr. Uannibal 70 see . Oneinedald Triest	
		Ch., 20; Twin Springs, 1; Windsor, 5.50;	
ford, 1.84; Minneapolis, Fifth		Willow Springs, 1.65,	28 85
n Door Ch & Park Ava Ch			
		Of to comet Mrs. I C Venney I M.	
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rim Ch., 33.17, Plymouth Ch., or Miss Barrows, 15, Friend.		25, to const. Mrs. J. C. Kenney L. M.; Pierce City, 3.05; St. Louis, First Cong. Ch., 59.45, 25 of wh. const. Miss Clara G.	
rim Ch., 33.17, Plymouth Ch., or Miss Barrows, 15, Friend, Veek Off., 5, Aux., 138.83, Union		25, to const. Mrs. J. C. Kenney L. M.; Pierce City, 3.05; St. Louis, First Cong. Ch., 59.45, 25 of wh. const. Miss Clara G. Shephard L. M., Y. L. Soc., 13.55, Pilgrim	
4.32, First Ch., 40; Lyndale Ch., n Door Ch., 8, Park Ave. Ch., rim Ch., 33.17, Plymouth Ch., or Miss Barrows, 15, Friend, Veek Off., 5, Aux., 138.33, Union Vine Ch., 5.50; Monticello, 6;		Ch., 20; Twin Springs, 1; Windsor, 5.50; Willow Springs, 1.65, SILVEE FUND: Kansas City, Olivet Ch., 25, to const. Mrs. J. C. Kenney L. M.; Pierce City, 3.05; St. Louis, First Cong. Ch., 59.45, 25 of wh. const. Miss Clara G. Shephard L. M., Y. L. Soc., 13.55, Pilgrim Ch., 50, Y. L. Soc., 25,	176 05
4; New Richland, 10; North-		25, to const. Mrs. J. C. Kenney L. M.; Pierce City, 3.05; St. Louis, First Cong. Ch., 59.45, 25 of wh. const. Miss Clara G. Shephard L. M., Y. L. Soc., 13.55, Pilgrim Ch., 50, Y. L. Soc., 25,	
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vine Ch., boy; monterio, 6; 4; New Richland, 10; North- 12; Ortonville, 5; Owatonna, 25; 18e, 8; Pelican Rapids, 2; Plain- 0; Rochester, 36.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet rk Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 25.02; Sauk Cen- Springfield, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase- Waterville, 3.50; West Dora, a, Second Ch., 10; Worthing- nson, 5; Morris, Y. P. M. 8., lentre, 7, Duluth, Northern Lights, 10;		Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter,	947 90 17 05 930 85
vine Ch., boy; monterio, 6; 4; New Richland, 10; North- 12; Ortonville, 5; Owatonna, 25; 18e, 8; Pelican Rapids, 2; Plain- 0; Rochester, 36.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet rk Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 25.02; Sauk Cen- Springfield, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase- Waterville, 3.50; West Dora, a, Second Ch., 10; Worthing- nson, 5; Morris, Y. P. M. 8., lentre, 7, Duluth, Northern Lights, 10;	18 00	Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, Silver, 1; Arborville, 3, Silver, 2; Bladen, 91 cts.; Blair, Silver, 12.50; Beatrice, 25, Silver, Mrs. J. N. Wil- ber, 1; Crete, 2.75, Silver, 1; Columbus, Silver, 6.25; Camp Creek, Silver, 10; Crete, German Seminary, Y. Men's Bible Class, 1.50, German Ch., J. Mannhardt, Silver, 1; Fairfield, 75 cts., Silver, 8.50; Fremont, Mrs. Dorsey, 25, Mrs. Benton, 25; Harbine, 1.22; Hay Springs, Miss	947 90 17 05 930 85
vine Ch., b.0; Monte-lio, 6; 4; New Richland, 10; North- 1; Ortonville, 5; Owatonna, 25; 18e, 8; Pelican Rapids, 2; Plain- 0; Rochester, 36.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet rk Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 28.02; Sauk Cen- Springfeld, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase- Waterville, 3.50; West Dora, a, Second Ch., 10; Worthing- inson, 5; Morris, Y. P. M. S., lentre, 7, Duluth, Northern Lights, 10; on, King's Daughters, 4; New al Workers, 6; St. Paul, Atlan-		Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, Silver, 1; Arborville, 3, Silver, 2; Bladen, 91 cts.; Blair, Silver, 12.50; Beatrice, 25, Silver, 1; Columbus, Silver, 6.25; Camp Creek, Silver, 10; Crete, German Seminary, Y. Men's Bible Class, 1.50, German Ch., J. Mannhardt, Silver, 1; Fairfield, 75 cts., Silver, 8.50; Fremont, Mrs. Dorsey, 25, Mrs. Benton, 25; Harbine, 1.22; Hay Springs, Miss Waterman and mother, Silver, 2; Hold-	947 90 17 05 930 85
vine Ch., boy; monterio, 6; 4; New Richland, 10; North- 1; Ortonville, 5; Owatonna, 25; lee, 8; Pelican Rapids, 2; Plain- 0; Rochester, 38.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet K. Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 28.02; Sauk Censpringfield, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase-Waterville, 3.50; West Dora, 8 Second Ch., 10; Worthingnson, 5; Morris, Y. P. M. S., lentre, 7, Duluth, Northern Lights, 10; n, King's Daughters, 4; New al Workers, 6; St. Paul, Atlan- HOOL: Fairmont, 3.49: Hawley,	18 00	Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, Silver, 1; Arborville, 3, Silver, 2; Bladen, 91 cts.; Blair, Silver, 12.50; Beatrice, 25, Silver, Mrs. J. N. Wil- ber, 1; Crete, 2.75, Silver, 1; Columbus, Silver, 6.25; Camp Creek, Silver, 10; Crete, German Seminary, Y. Men's Bible Class, 1.50, German Ch., J. Mannhardt, Silver, 1; Fairfield, 75 cts., Silver, 8.50; Fremont, Mrs. Dorsey, 25, Mrs. Benton, 25; Harbine, 1.22; Hay Springs, Miss Waterman and mother, Silver, 2; Hold- rese, 2.16; Lincoln, Plymonth Ch., 3.60.	947 90 17 05 930 85
vine Ch., boly, monterio, 6, 4; New Richland, 10; North- 2; Ortonville, 5; Owatonna, 25; lee, 8; Pelican Rapids, 2; Plain- 0; Rochester, 36.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet K. Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 25.02; Sauk Censpringfield, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase-Waterville, 3.50; West Dora, a, Second Ch., 10; Worthing- nnson, 5; Morris, Y. P. M. S., lentre, 7, Duluth, Northern Lights, 10; on, King's Daughters, 4; New al Workers, 6; St. Paul, Atlanthool: Fairmont, 3.49; Hawley, 5; Hutchinson, 3; Medford,	18 00	Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, Silver, 1; Arborville, 3, Silver, 2; Bladen, 91 cts.; Blair, Silver, 12.50; Beatrice, 26, Silver, 1; Columbus, Silver, 6.25; Camp Creek, Silver, 10; Crete, German Seminary, Y. Men's Bible Class, 1.50, German Ch., J. Mannhardt, Silver, 1; Fairfield, 75 cts., Silver, 8.50; Fremont, Mrs. Dorsey, 25, Mrs. Benton, 25; Harbine, 1.22; Hay Springs, Miss Waterman and mother, Silver, 2; Hold- rege, 2.16; Lincoln, Plymouth Ch. 3.60, Vine St. Ch. 3.94. First Ch. 7.32; Milford.	947 90 17 05 930 85
vine Ch., boy; monterio, 6; 4; New Richland, 10; North- 1; Ortonville, 5; Owatonna, 25; lee, 8; Pelican Rapids, 2; Plain- 0; Rochester, 38.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet K. Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 28.02; Sauk Censpringfield, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase-Waterville, 3.50; West Dora, 8 Second Ch., 10; Worthingnson, 5; Morris, Y. P. M. S., lentre, 7, Duluth, Northern Lights, 10; n, King's Daughters, 4; New al Workers, 6; St. Paul, Atlan- HOOL: Fairmont, 3.49: Hawley,	18 00 26 00	Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, Silver, 1; Arborville, 3, Silver, 2; Bladen, 91 cts.; Blair, Silver, 12.50; Beatrice, 26, Silver, 1; Columbus, Silver, 6.25; Camp Creek, Silver, 10; Crete, German Seminary, Y. Men's Bible Class, 1.50, German Ch., J. Mannhardt, Silver, 1; Fairfield, 75 cts., Silver, 8.50; Fremont, Mrs. Dorsey, 25, Mrs. Benton, 25; Harbine, 1.22; Hay Springs, Miss Waterman and mother, Silver, 2; Hold- rege, 2.16; Lincoln, Plymouth Ch. 3.60, Vine St. Ch. 3.94. First Ch. 7.32; Milford.	947 90 17 05 930 85
vine Ch., boy; monteelo, 6; 4; New Richland, 10; North- 1; Ortonville, 5; Owatonna, 25; 18e, 8; Pelican Rapids, 2; Plain- 0; Rochester, 36.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet rk Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 25.02; Sauk Cen- Springfeld, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase- Waterville, 3.50; West Dora, a, Second Ch., 10; Worthing- nnson, 5; Morris, Y. P. M. S., lentre, 7, Duluth, Northern Lights, 10; on, King's Daughters, 4; New al Workers, 6; St. Paul, Atlan- HOOL: Fairmont, 3.49: Hawley, h., 5; Hutchinson, 3; Medford, 's class, 2; St. Cloud, 10; Sher-	18 00	Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, Silver, 1; Arborville, 3, Silver, 2; Bladen, 91 cts.; Blair, Silver, 12.50; Beatrice, 25, Silver, 1; Columbus, Silver, 6.25; Camp Creek, Silver, 10; Crete, German Seminary, Y. Men's Bible Class, 1.50, German Ch., J. Mannhardt, Silver, 1; Fairfield, 75 cts., Silver, 8.50; Fremont, Mrs. Dorsey, 25, Mrs. Benton, 25; Harbine, 1.22; Hay Springs, Miss Waterman and mother, Silver, 2; Hold- rege, 2.10; Lincoln, Plymouth Ch., 3.60, Vine St. Ch., 3.64, First Ch., 7.33; Milford, 5; Omaha, Plymouth Ch., 23.55, Silver, 14.20, Personal, const. L. M. Mrs. M. A.	947 90 17 05 930 85
vine Ch., boy; monteelo, 6; 4; New Richland, 10; North- 1; Ortonville, 5; Owatonna, 25; 18e, 8; Pelican Rapids, 2; Plain- 0; Rochester, 36.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet rk Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 25.02; Sauk Cen- Springfeld, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase- Waterville, 3.50; West Dora, a, Second Ch., 10; Worthing- nnson, 5; Morris, Y. P. M. S., lentre, 7, Duluth, Northern Lights, 10; on, King's Daughters, 4; New al Workers, 6; St. Paul, Atlan- HOOL: Fairmont, 3.49: Hawley, h., 5; Hutchinson, 3; Medford, 's class, 2; St. Cloud, 10; Sher-	18 00 26 00	Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, Silver, 1; Arborville, 3, Silver, 2; Bladen, 91 cts.; Blair, Silver, 12.50; Beatrice, 25, Silver, 1; Columbus, Silver, 6.25; Camp Creek, Silver, 10; Crete, German Seminary, Y. Men's Bible Class, 1.50, German Ch., J. Mannhardt, Silver, 1; Fairfield, 75 cts., Silver, 8.50; Fremont, Mrs. Dorsey, 25, Mrs. Benton, 25; Harbine, 1.22; Hay Springs, Miss Waterman and mother, Silver, 2; Hold- rege, 2.1e; Lincoln, Plymouth Ch., 26, Vine St. Ch., 3.94, First Ch., 7.33; Militord, 5; Omaha, Plymouth Ch., 23.55, Silver, 14.20, Personal, const. L. M. Mrs. M. A. Rich, Silver, 25, St. Mary's Ave. Ch., 14.75, Luniors, Silver, 2, St. Mary's Ave. Ch., 200, 200, 200, 200, 200, 200, 200, 20	947 90 17 05 930 85
vine Ch., bol; monterlo, 6; 4; New Richland, 10; North- 2; Ortonville, 5; Owatonna, 25; 18e, 8; Pelican Rapids, 2; Plain- 0; Rochester, 36.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet rk Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 28.02; Sauk Cen- Springfeld, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase- Waterville, 3.50; West Dora, second Ch., 10; Worthing- nnson, 5; Morris, Y. P. M. S., lentre, 7, Duluth, Northern Lights, 10; on, King's Daughters, 4; New al Workers, 6; St. Paul, Atlan- HOOL: Fairmont, 3.49; Hawley, to, 5; Hutchinson, 3; Medford, 's class, 2; St. Cloud, 10; Sher- sppa, 1.90; Medford, 2.34; Min- Park Ave., 34.56; St. Paul, At., 5, Park Ch., 15; St. Anthon-	18 00 26 00	Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, Silver, 1; Arborville, 3, Silver, 2; Bladen, 91 cts.; Blair, Silver, 12.50; Beatrice, 25, Silver, 1; Columbus, Silver, 6.25; Camp Creek, Silver, 10; Crete, German Seminary, Y. Men's Bible Class, 1.50, German Ch., J. Mannhardt, Silver, 1; Fairfield, 75 cts., Silver, 8.50; Fremont, Mrs. Dorsey, 25, Mrs. Benton, 25; Harbine, 1.22; Hay Springs, Miss Waterman and mother, Silver, 2; Hold- rege, 2.1e; Lincoln, Plymouth Ch., 26, Vine St. Ch., 3.94, First Ch., 7.33; Militord, 5; Omaha, Plymouth Ch., 23.55, Silver, 14.20, Personal, const. L. M. Mrs. M. A. Rich, Silver, 25, St. Mary's Ave. Ch., 14.75, Luniors, Silver, 2, St. Mary's Ave. Ch., 200, 200, 200, 200, 200, 200, 200, 20	947 90 17 05 930 85
vine Ch. boy; monterio, 6; 4; New Richland, 10; North- 1; Ortonville, 5; Owatonna, 25; 18e, 8; Pelican Rapids, 2; Plain- 0; Rochester, 36.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet K. Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 28.02; Sauk Censpringfeld, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase-Waterville, 3.50; West Dora, a, Second Ch., 10; Worthing- nson, 5; Morris, Y. P. M. 8., lentre, 7, Duluth, Northern Lights, 10; on, King's Daughters, 4; New al Workers, 6; St. Paul, Atlan- HOOL: Fairmont, 3.49; Hawley, 10, 5; Hutchinson, 3; Medford, 2.34; Min- Park Ave., 34.56; St. Paul, At., 5, Park Ch., 15; St. Anthony 3.98; Sauk Centre, 3.65,	18 00 26 00	Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, Silver, 1; Arborville, 3, Silver, 2; Bladen, 91 cts.; Blair, Silver, 12.50; Beatrice, 25, Silver, 1; Columbus, Silver, 6.25; Camp Creek, Silver, 10; Crete, German Seminary, Y. Men's Bible Class, 1.50, German Ch., J. Mannhardt, Silver, 1; Fairfield, 75 cts., Silver, 8.50; Fremont, Mrs. Dorsey, 25, Mrs. Benton, 25; Harbine, 1.22; Hay Springs, Miss Waterman and mother, Silver, 2; Hold- rege, 2.1e; Lincoln, Plymouth Ch., 26, Vine St. Ch., 3.94, First Ch., 7.33; Militord, 5; Omaha, Plymouth Ch., 23.55, Silver, 14.20, Personal, const. L. M. Mrs. M. A. Rich, Silver, 25, St. Mary's Ave. Ch., 14.75, Luniors, Silver, 2, St. Mary's Ave. Ch., 200, 200, 200, 200, 200, 200, 200, 20	947 90 17 05 930 85
vine Chr. boly monterio, 6; 4; New Richland, 10; North- 2; Ortonville, 5; Owatonna, 25; 18e, 8; Pelican Rapids, 2; Plain- 0; Rochester, 36.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet rk Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 28.02; Sauk Cen- Springfield, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase- Waterville, 3.50; West Dora, a, Second Ch., 10; Worthing- nnson, 5; Morris, Y. P. M. S., entre, 7, Duluth, Northern Lights, 10; on, King's Daughters, 4; New al Workers, 6; St. Paul, Atlan- HOOL: Fairmont, 3.49: Hawley, 1, 5; Hutchinson, 3; Medford, 2 class, 2; St. Cloud, 10; Sher- eppa, 1.90; Medford, 2.34; Min- Park Ave., 34.56; St. Paul, At- 2, Park Ch., 15; St. Anthony 3.98; Sauk Centre, 3.65, 2: Fairmont, 31 cts.; St. Cloud, 3.98; Sauk Centre, 3.65.	18 00 26 00 24 49 66 43	Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, Silver, 1; Arborville, 3, Silver, 2; Bladen, 91 cts.; Blair, Silver, 12.50; Beatrice, 25, Silver, 1; Columbus, Silver, 6.25; Camp Creek, Silver, 10; Crete, German Seminary, Y. Men's Bible Class, 1.50, German Ch., J. Mannhardt, Silver, 1; Fairfield, 75 cts., Silver, 8.50; Fremont, Mrs. Dorsey, 25, Mrs. Benton, 25; Harbine, 1.22; Hay Springs, Miss Waterman and mother, Silver, 2; Hold- rege, 2.1e; Lincoln, Plymouth Ch., 26, Vine St. Ch., 3.94, First Ch., 7.33; Militord, 5; Omaha, Plymouth Ch., 23.55, Silver, 14.20, Personal, const. L. M. Mrs. M. A. Rich, Silver, 25, St. Mary's Ave. Ch., 14.75, Luniors, Silver, 2, St. Mary's Ave. Ch., 200, 200, 200, 200, 200, 200, 200, 20	947 90 17 05 930 85
vine Ch. boy; monteno, 6; 4; New Richland, 10; North- 1; Ortonville, 5; Owatonna, 25; 1e, 8; Pelican Rapids, 2; Plain- 0; Rochester, 36.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet rk Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 28.02; Sauk Cen- springfield, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase- Waterville, 3.50; West Dora, a, Second Ch., 10; Worthing- nson, 5; Morris, Y. P. M. S., lentre, 7, Duluth, Northern Lights, 10; on, King's Daughters, 4; New al Workers, 6; St. Paul, Atlan- HOOL: Fairmont, 3.49; Hawley, 1., 5; Hutchinson, 3; Medford, 2.65; St. Paul, At- 2.65; St. Paul, At- 2.65; St. Paul, At- 2.65; St. Paul, At- 2.65; St. Paul, Sher- 2.66; St. Paul, At- 3.67; St. Choud, 10; Sher- 3.98; Sauk Centre, 3.65; 3.: Fairmont, 31 cts.; St. Cloud, Paul, Park Ch., 5; St. Anthony 3.98; Sauk Centre, 3.65; 3.: Fairmont, 31 cts.; St. Cloud, Paul, Park Ch., 5; St. Cloud, Paul, Park Ch., 5; St. Arthony 3.98; Sauk Centre, 3.65; 3.: Fairmont, 31 cts.; St. Cloud, Paul, Park Ch., 5; St. Arthony 3.91; Sauk Centre, 3.65; 3.: Fairmont, 31 cts.; St. Cloud, Paul, Park Ch., 5; St. Arthony 3.91; Sauk Centre, 3.65; 3.: Fairmont, 31 cts.; St. Cloud, Paul, Park Ch., 5;	18 00 26 00 24 49 66 43 6 81	Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, Silver, 1; Arborville, 3, Silver, 2; Bladen, 91 cts.; Blair, Silver, 12.50; Beatrice, 25, Silver, 1; Columbus, Silver, 6.25; Camp Creek, Silver, 10; Crete, German Seminary, Y. Men's Bible Class, 1.50, German Ch., J. Mannhardt, Silver, 1; Fairfield, 75 cts., Silver, 8.50; Fremont, Mrs. Dorsey, 25, Mrs. Benton, 25; Harbine, 1.22; Hay Springs, Miss Waterman and mother, Silver, 2; Hold- rege, 2.1e; Lincoln, Plymouth Ch., 26, Vine St. Ch., 3.94, First Ch., 7.33; Militord, 5; Omaha, Plymouth Ch., 23.55, Silver, 14.20, Personal, const. L. M. Mrs. M. A. Rich, Silver, 25, St. Mary's Ave. Ch., 14.75, Luniors, Silver, 2, St. Mary's Ave. Ch., 200, 200, 200, 200, 200, 200, 200, 20	947 90 17 06 930 85
vine Ch. boy; monteno, 6; 4; New Richland, 10; North- 1; Ortonville, 5; Owatonna, 25; 1e, 8; Pelican Rapids, 2; Plain- 0; Rochester, 36.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet rk Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 28.02; Sauk Cen- springfield, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase- Waterville, 3.50; West Dora, a, Second Ch., 10; Worthing- nson, 5; Morris, Y. P. M. S., lentre, 7, Duluth, Northern Lights, 10; on, King's Daughters, 4; New al Workers, 6; St. Paul, Atlan- HOOL: Fairmont, 3.49; Hawley, 1., 5; Hutchinson, 3; Medford, 2.65; St. Paul, At- 2.65; St. Paul, At- 2.65; St. Paul, At- 2.65; St. Paul, At- 2.65; St. Paul, Sher- 2.66; St. Paul, At- 3.67; St. Choud, 10; Sher- 3.98; Sauk Centre, 3.65; 3.: Fairmont, 31 cts.; St. Cloud, Paul, Park Ch., 5; St. Anthony 3.98; Sauk Centre, 3.65; 3.: Fairmont, 31 cts.; St. Cloud, Paul, Park Ch., 5; St. Cloud, Paul, Park Ch., 5; St. Arthony 3.98; Sauk Centre, 3.65; 3.: Fairmont, 31 cts.; St. Cloud, Paul, Park Ch., 5; St. Arthony 3.91; Sauk Centre, 3.65; 3.: Fairmont, 31 cts.; St. Cloud, Paul, Park Ch., 5; St. Arthony 3.91; Sauk Centre, 3.65; 3.: Fairmont, 31 cts.; St. Cloud, Paul, Park Ch., 5;	18 00 26 00 24 49 66 43	Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, Silver, 1; Arborville, 3, Silver, 2; Bladen, 91 cts.; Blair, Silver, 12.50; Beatrice, 25, Silver, Mrs. J. N. Wil- ber, 1; Crete, 2.75, Silver, 1; Columbus, Silver, 6.25; Camp Creek, Silver, 10; Crete, German Seminary, Y. Men's Bible Class, 1.50, German Ch., J. Mannhardt, Silver, 1; Fairfield, 75 cts., Silver, 8.50; Fremont, Mrs. Dorsey, 25, Mrs. Benton, 25; Harbine, 1.22; Hay Springs, Miss Waterman and mother, Silver, 2; Hold- rege, 2.10; Lincoln, Plymouth Ch., 3.60, Vine St. Ch., 3.64, First Ch., 7.33; Milford, 5; Omaha, Plymouth Ch., 23.55, Silver, 14.20, Personal, const. L. M. Mrs. M. A. Rich, Silver, 25, St. Mary's Ave. Ch., 14.75, Juniors, Silver, 3, First Ch., 14.50, Hill- side Ch., 5; Pierce, Juniors, Silver, 5; Pickrell, 4.25; Red Cloud, 1.19; Rising City, 2; Scribner, 5; Syracuse, 10; Ve- nango, 4.70; Wallace, Silver, 10; York, 7.78, Silver, 4.	947 90 17 05 930 85
vine Chr. boly monterio, 6; 4; New Richland, 10; North- 2; Ortonville, 5; Owatonna, 25; 18e, 8; Pelican Rapids, 2; Plain- 0; Rochester, 36.55; St. Cloud, Paul, Atlantic Ch., 10, Olivet rk Ch., 55.60, Plymouth Ch., 5; ny, Park Ch., 28.02; Sauk Cen- Springfield, 5; Spring Valley, ater, 7; Wabasha, 2.25; Wase- Waterville, 3.50; West Dora, a, Second Ch., 10; Worthing- nnson, 5; Morris, Y. P. M. S., entre, 7, Duluth, Northern Lights, 10; on, King's Daughters, 4; New al Workers, 6; St. Paul, Atlan- HOOL: Fairmont, 3.49: Hawley, 1, 5; Hutchinson, 3; Medford, 2 class, 2; St. Cloud, 10; Sher- eppa, 1.90; Medford, 2.34; Min- Park Ave., 34.56; St. Paul, At- 2, Park Ch., 15; St. Anthony 3.98; Sauk Centre, 3.65, 2: Fairmont, 31 cts.; St. Cloud, 3.98; Sauk Centre, 3.65.	18 00 26 00 24 49 66 43 6 81	Less expenses, Total, NEBRASKA. BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Albion, Silver, 1; Arborville, 3, Silver, 2; Bladen, 91 cts.; Blair, Silver, 12.50; Beatrice, 25, Silver, 1; Columbus, Silver, 6.25; Camp Creek, Silver, 10; Crete, German Seminary, Y. Men's Bible Class, 1.50, German Ch., J. Mannhardt, Silver, 1; Fairfield, 75 cts., Silver, 8.50; Fremont, Mrs. Dorsey, 25, Mrs. Benton, 25; Harbine, 1.22; Hay Springs, Miss Waterman and mother, Silver, 2; Hold- rege, 2.1e; Lincoln, Plymouth Ch., 26, Vine St. Ch., 3.94, First Ch., 7.33; Militord, 5; Omaha, Plymouth Ch., 23.55, Silver, 14.20, Personal, const. L. M. Mrs. M. A. Rich, Silver, 25, St. Mary's Ave. Ch., 14.75, Luniors, Silver, 2, St. Mary's Ave. Ch., 200, 200, 200, 200, 200, 200, 200, 20	947 90 17 06 930 85

ford C P 198: Omaha St Mary's Ave.			WISCONSIN.	
ford, C. E., 1.26; Omaha, St. Mary's Ave. Ch., C. E., 15.76, Junior C. E., 20, Plym- outh, C. E., 10; Weeping Water, Junior C. E., 1.50; York, 10,	59	51	Branch.—Mrs. R. Coburn, of Whitewater, Treas. Baraboo, 5; Ft. Atkinson, 5; La Crosse, Thank Off., 66; Milwaukee, Grand	
Fremont, 1; Fairmont, 1; Grofton, M. B.,			Ave. Ch., 35.25; Sparta, 12.50; Stoughton,	168
90 cts.; Exeter, M. B., 1.35; Lincoln, Plymouth Ch., 1; Norfolk, 4.15; Omaha, First Ch., 5,	15	82	son, 1, Mrs. C. M. Richards, 1, Miss Clara Richardson, 1; Brandon, Miss Mary Mc-	
SUNDAY SCHOOL: Bisbee, 3.60; Bladen, 50 cts.,	4	10	Cleland, 1; Clinton, Aux., 2; Eau Claire, Mrs. C. H. Ingram, 25; Kenosha, 8; Mil-	
Less expenses,	384 15	80 86	Richardson, 1; Brandon, Miss Mary Mc- Cleland, 1; Clinton, Aux., 2; Fau Claire, Mrs. C. H. Ingram, 25; Kenosha, 8; Mil- waukee, Grand Ave. Ch., 117.45; Sparta, 6; Trevor, Mrs. M. E. Havens, 25; White- water, Miss V. D. W., 51 cts., Mrs. C. M. B. 1.	
Total,	368	94	B., 1,	188
OHIO.			SPECIAL: Janesville, S. S., JUNIOR: Burlington, Y. L., 12.50; Bran-	25
Branch.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., Bequest of			don, Y. L., 5.50; Milwaukee, Grand Ave., Y. L., 25; South Milwaukee, C. E., 1.25;	
Mrs. C. W. Jacobs, 50; Andover, 15.77;			Sparta, C. E., 7.20,	51
nati, Central Ch. 100: Cleveland, Euclid			JUVENILE: Beloit, C. E., 8.63; Berlin, Jay Picket, 25 cts., Kenosha, Buds of Prom-	
Ave. Ch., 17, First Ch., 54.50; Elyria, 92.31; Garrettsville, 12; Harmar, 12; Hudson, 11.50; Medina, 10; New London, 2.75;			ise, 3; Milwaukee, Pilgrim Ch., Pilgrim	
son, 11.50; Medina, 10; New London, 2.75;			Workers, 5; South Milwaukee, Willing Workers, 5.75,	22
Oberlin, 55; Rockport, Mrs. C. S. B., 5; Springfield, First Ch., 23, Franklin Ch.,			The state of the s	468
32.55; Toledo, Central Ch., 7, First Ch.,				19
50; Twinsburg, 15; Unionville, 10; Wake- man, 14.70,	601	33	Total,	445
JUNIOR: Lake Erie Seminary.	21	00	LIFE MEMBER: Whitewater, Mrs. Han-	
C. E.: Cleveland, Euclid Ave. Ch., 5, First Ch., 14.65; North Ridgeville, 2.55; Toledo,			nah Castle.	
Central Ch., 10, JUVENILE: Madison, Coral Workers,	32	20	MONTANA. BRANCH: Mrs. Herbert E. Jones, of Living-	
SUNDAY SCHOOL: Springfield, First Ch.,			ston, Treas. Helena, Aux. Soc., for Sil-	
Prim. Dept., Special, SILVER FUND: Andover, Mrs. Griffis and		00	ver Fund,	-
Mrs. Phelps, 2; Berea, 22; Cleveland,			Total,	25
First Ch., 10; Elyria, 2; Garrettsville, 3; New London, 1; Ridgeville Corners, 1;			CONNECTICUT.	
Toledo, Central Ch., 1,	42	00	Friends, for Bridgman Sch., 40, a Friend, for special work, 50,	nd
•	712			Ξ
Less expenses,		50	Total,	34
Total,	710	03	CALIFORNIA. Claremont.—Mrs. Florence H. Learned	
BOCKY MOUNTAIN.			and Daughter, for Silver Fund,	1
Branch.—Mrs. C. S. Burwell, of Denver, Treas. Denver, Second Ch., 15; Pueblo,			Total,	-
First Ch., 10, Junion: Denver, So. Broadway, C. E.,		56	TEXAS.	
JUVENILE: Denver, Second Ch., Willing		00	Paris Aux. Soc., for Madura Bible wom-	
Workers, Silver Fund: Pueblo, First Ch.,		00	en, ShermanRev. F. W. Boyle, for same,	11
Total,	39	56	10, Aux., 8,	11
SOUTH DAKOTA.	•	00	Total,	2
BRANCH Mrs. C. S. Kingsbury, Sioux			CHINA.	
Falls, Treas. Canton, 2; Columbia, 5; Elk Point, 3.21; Redfield, 6; Sioux Falls,			Peking Miss Jennie E. Chapin, for Sil-	
15; Vermillion, 6.50; Yankton, 9.50,	47	21	ver Fund, 25, Mrs. M. P. Ament, for same, 10,	31
C. E.: Chamberlain, 2.50; Yankton, 16,	18	50		Ē
15; Vermillion, 6.50; Yankton, 9.50, JUNIOR: Sioux Falls, King's Daughters, C. E.: Chamberlain, 2.50; Yankton, 16, SILVER GIFTS; Canton, 3; Yankton, 28.50; Sioux Falls, Mrs. P. G. Stiles, 1; Yank-			Total,	34
ton, Mrs. Joseph Ward, 25,	57	50	MISCELLANEOUS.	
Total,	128	21	Sale of leaflets, 27.67; boxes, 4.95; envelopes, 40 cts.; covenant cards, 30,	6
NORTH DAKOTA.		7.5	Receipts for month,	23
BRANCH.—Mrs. G. L. O'Neale, of Buxton,			Previously acknowledged, 22,	
Treas. C. E.: Carrington, 6.25; Grand Forks, 10.56,	17	81	Total since October, \$31,1	54
Total.	17	81	Miss Jessie C. Fitch,	
1000,	••	91	Ass t Treat	



Vol. XXIII.

JULY, 1893.

No. 7.

Expect Great Things from God. Attempt Great Things for God.

THE last mail from West Central Africa brings the sad tidings of the death of Miss Minnie A. Clark, at Chisamba, of malarial fever. The loss to the mission and to her work seems irreparable, but the event comes from One who can make no mistakes, and we must believe that it is best. A fuller notice of her life and work will be given in the next number.

ST. PAUL's principle of action, "I am made all things to all men, that I might by all means save some," is put into constant use on mission ground. The latest is a plan of a native pastor in Turkey who has "ordered an American newspaper, which has the best pictures of the World's Fair. He says that if he has it, many will come to see it, and that will give him an opportunity to talk with them on spiritual things."

diplomatic appointment in the British service, he said, regretfully, 'He has shriveled into an ambassador.'"

Through the vigorous action of the United States Government, the Sultan of Turkey has made complete indemnity for the burning of our schoolhouse in Marsovan, the total loss being made good. The Sultan has also promised a firman for the school, which will place it on a permanent basis and exempt it from all taxes. Except for the trying delay, which will oblige the teachers and pupils to remain in their cramped quarters much longer, the burning of the building may prove a blessing instead of a disaster.

We take the following suggestions for meetings from The Student Volunteer, adapting them to those of our auxiliaries. The Student Volunteer is a little magazine issued in the interests of the "movement," and is a bright, suggestive publication. The suggestions are:—

- 1. Three speakers should be selected early, and referred in detail to all a c-cessible literature on their respective topics, each one being assigned or a main division of the outline.
- 2. The subject should be announced in the monthly meeting previous, and later in all available places.
- 3. Special prayer should be offered for the meeting, the speakers, tlackleader, and those who do or should attend.
- 4. The leader should make no speech in opening. The first speaker should be announced by the end of the first ten minutes at the latest.
- 5. The speakers should confine themselves rigidly to ten minutes eac 1, and should speak without notes.
- 6. Two minutes might profitably be taken by the leader, after the speakers have finished, in emphasizing the main topic of the meeting or some salient point in it.
- 7. The closing minutes might well be spent in a season of prayer, in which many will participate.

Among the many adverse criticisms on missionary work heard from traselers who do not take the pains to really inform themselves as to what is accomplished, it is refreshing to have such emphatic favorable testimony 25 is given by the remarkable travelers, Mrs. Isabella Bird Bishop and Miss Gordon Cumming. In a book recently published by the latter ladv. there is a most earnest chapter on "The Last Commandment" that it would be well for every Christian to read. We regret that our space does not allo more than a few short extracts. She says: "Surely ours will be the uzzspeakable loss if we fail to take our share in tilling His vineyard, even as our will be the wondrous gladness, if hereafter we may rejoice with him over those whom he has called out of the darkness of dreary heathenism into his Assuredly such gladness will never be the portion of those glorious light. whose selfish religion has only led them to cling to the cross for their ow salvation, but whose love has been so cold that they have never striven to hold out a helping hand to draw others to the same sure refuge. Nor will there be much gladness in the heart of that man or woman who has to remember how carefully all offerings for Christ's work on earth, and missions in particular, were so regulated as never to involve the sacrifice of any social luxury. So many people have the habit of calling their small change their mite, that they really seem to persuade themselves that there is a certain value in offering

very small sums; they forget that the widow's two pence were specially blessed because they were actually all her possessions, and the gift bespoke sure faith in the Giver of daily bread." Of the lad with the barley loaves she says: "Suppose that instead of five loaves he had possessed fifty, and when called upon to give them up to the Lord he had claimed a right to retain forty-five for the use of his own family and friends, only giving up a tithe for the Master's use,—do you think that his meager offering would have been made the groundwork of that miracle?"

It has been well said that when we refuse justly to proportion our alms to our income, there is very good reason to expect that God will proportion our income to our alms. "There is that withholdeth more that is meet, yet it tendeth to poverty."

THE OLDEST OF SOLDIERS' MONUMENTS.

[For the LIFE AND LIGHT.]

MILLIONS of American people, from the Atlantic to the Pacific, a month ago remembered, most appropriately and touchingly, the many heroes who fell in battle to preserve this great republic.

The two towers on the following pages are the oldest of soldiers' monuments, telling of great suffering and persecution for the cause of Christianity, and for which we all should feel deeply a debt of gratitude. These towers are found in the city of Edessa, of Mesopotamia, the ancient Ur of the Chaldees, where the patriarch Abraham was born, and tradition calls the Erech founded by Nimrod (Gen x. 10, 11), many ancient landmarks bearing the names of both.

In Christ's time Edessa was a central and great heathen city,—one of "the ends of the earth" to which he told his beloved disciples to go and preach the gospel in that last and parting message. Christianity was early introduced in Edessa; and Armenian history tells us of the Armenian king, Abgar Ucomo, who corresponded with Christ, inviting him to his beautiful city, and that Thaddeus, one of the seventy, made this the seat of his apostolic labors. An unchallenged record, however, is found on the coins of Abgar, in 170 A. D.: the cross of Christ is placed instead of the previous symbols of idol worship. There was a Christian church in Edessa as early as 202 A. D. A hundred years later, through the teachings of Gregory, the Illuminator, the Armenian king, Tiridates, became a Christian, and was baptized; and then a "national conversion" followed, and Christianity gained a strong foothold. This was several years before Constantine had established the Church in the Roman Empire, and thus the Armenian nation was the first of all kingdoms in which Christianity became the religion of the state. Very decidedly did the Edesseans at one time refuse to join in the



TOWER OF EDESSA.

then festivities of the Roman emperor and nobles who visited Haran (a mentioned in Gen. xi. 31, near Ur), though it caused great enmity.

lany great and eminent bishops lived in Edessa, some of whom were sent at that great and important council at Nice, and fifty-five churches e founded within the city walls.

dessa became famous, also, for its intellectual activity, and many schools earning were formed. The large tower represented before us marks the of the great theological seminary, to which the youth from other councame for an education; and its students were sent out as missionaries, e as far as China. Stones have recently been found in China bearing ent inscriptions of the life and labors of these Edessean missionaries.

• theological seminary was broken up by Zeno, in 489 A. D.

tany heathen countries contended for this territory, and it was successively by the Byzantine emperors, the Mongols, the Persians, and lastly by tarks. Sometimes the Christians were massacred, sometimes sold as One conquerer was so struck with the beauty and grandeur of the he kept his men from sacking it.

wirdice was looked upon by the Christians as affecting the salvation of culs; and bravely they endured the tortures of the rack, sometimes thing to their persecutors that all sides of their body were not honored the pains they inflicted.

Rdessa are to be found many tombs or catacombs where the Christitives sought shelter; upon many of the walls are cut in deep letters traces, which still illumine the barren and damp places with Christian faith. There is a church, also, cut out of the solid rock in a high trace, where the Christians, unable to worship in their churches eity, assembled undisturbed to pray.

Turks at the present day have converted many of the churches and string landmarks into places of Mohammedan worship. Five times a from this great tower is given the call to prayers in Mohammed's name, the Turks gather in the large common, or court, abundantly supplied water for their religious ablutions. This tower, built of hard limete, is about one hundred feet in circumference, and is supposed to have none hundred feet high. An earthquake some years ago destroyed the of the tower, which has been replaced by the little headpiece seen in the tre, which at present is crowned by a stork's nest. Remains of large ble pillars with beautifully wrought capitals are lying about the grounds, ving the splendor of those early days. The Turks pay thousands of ars to the mosque for the privilege of being buried in this pleasant and active spot. Their headstones are slender and very erect. No Armenian



ST EPHRAIM SCHOOL.

is allowed to be buried in the consecrated places of the Turks, and the stones at the graves of the Armenians and other classes of people must lie flat; suggestive of their subjection to this ruling race of the land.

The other tower of Edessa belongs to the school of Ephraim the Syrian, who was a delegate to the famous Council at Nice. He gathered many pupils about him, and was a great power for good in the early Christian Church. One time when away from home, certain heresies found their way among this people. He dispelled these heresies upon his return by composing various gospel hymns, which he set to music, and taught the young maidens to sing them, accompanied by the guitar. Thousands flocked to hear them, and the songs became very popular and familiar even to the small children. The tall cypress tree standing beside the tower, shows how that part of the ground has been unmolested for many centuries, though the mosque in the foreground has been built recently. A beautiful pool of water stands near by, fabled to have been sent from heaven to extinguish the flames that were to burn the patriarch Abraham, because he would not worship idols. It is tenanted by myriads of fish, that are considered holy and carefully tended, and the emerald-green pool of clear and cool spring water is beddered by overhanging branches of the cypress and pomegranate.

Dear Christian friends, are not these two towers an appeal to your hearts stronger than words can be for the sorrowful condition of that land and people of to-day?

A thousand years before Columbus ever discovered America the Armenian people were a Christian nation, and during the many and great persecutions of the intervening ages have held in highest reverence the Bible, so beautifully translated into the Armenian language in the fifth century, and which has been the means of keeping them a virtuous and industrious people. And now from many of those terrible prisons and dungeons in Turkey are coming the cries of hundreds of these Armenians, still subject to persecution, for your prayers and sympathy.

Are you praying for those wronged and ill-treated Armenians? Are you praying for the other nations which are interfering, that justice and religious freedom may reign in that land? Are you also giving to support and strengthen that mission work there which has done such a noble work, and is yet to reach "all people"?

In Edessa of to-day, geographically known as Oorfa, or Urfa, we have two lady missionaries, Miss Shattuck and Miss Mellinger, who are four days' journey from any other American missionary, and who are doing a blessed work among the children and girls in the schools and among the people of the city. There is a Protestant church there of three hundred members, and a well-educated native pastor.

A year ago last Christmas the Woman's Board granted money to buy a lot and native house, to be used for the girls' high school. More money is now needed to build on top of those ground rooms, large and commodious schoolrooms for this new and growing work. Miss Shattuck will also need at once fifty dollars for the kindergarten work, which is going to be such a great help in the mission.

O Christian friends, let me ask of you to decorate these ancient towers of Edessa with generous hearts; illumine them with the gospel light. Do you not hear the voice of those early Christian martyrs saying to you, in this your glad Columbian year, "Freely ye have received, freely give"? Your lives are passing away, how swiftly! Don't be found empty-handed in heaven; but now, as you have opportunity, lay up your treasures for eternity.

I believe one of the great joys of heaven will be in meeting those who come to us saying: "You were the one who told me of Christ. You were the one who made that sacrificial, consecrated gift that opened and supported the mission school in our place that taught me the way to heaven."

Yours for the advancement of His kingdom,

MRS. H. WEST ASADOORIAN.

CHINA. NOBLE LIVES.

THE Third Decenninal Missionary Conference which met in Bombay, not long since, has issued a most earnest call for more laborers for mission work throughout India. The need amounts to a crisis in the effort to spread the gospel throughout that great empire. In addition to preachers and teachers men are needed to work among the thoughtful Hindus, medical missionaries superintendents for industrial schools, and "the women of India appeal for relief to the Christian women of the world. They say, 'face to face with 284, 000,000 in this land for whom you, as well as we, are responsible, we ask, will you not speedily double the number of laborers?'"

What is true in India, is true in China, in Turkey, in Africa. Who is responsible that these earnest calls meet with so meager a response? Is alone upon the officers of missionary societies that the burden rests? We believe it rests also on the young men and women in Christian lands to whom has been given so much of culture, of talent, of Christian training, that they may be fitted for their high calling. If any young woman doubts whether the missionary work presents a high calling, let her read the article "Missionary Heroines" in the Missionary Review for February, by Rev. J. T. Gracey. We cannot forbear making an extract from the article for the benefit of those who do not see the magazine regularly.

"By faith" Miss Adele Field went to China, and has accomplished work which has made her name known in many lands. She has traveled among he country villages, trained numerous Bible women, translated books, indexed Williams's "Dictionary of the Chinese Language," and among other doings has made a "Dictionary of the Swatow Dialect."

But it was not for all this that we reserved reference to her to this point in our article. It was, the rather, that we might let her tell "in her own way and well" the secret of power, the hidings of God, the "unknown quantity," without which no solution of the heroism of these devoted women can be got. Four years after Miss Field had opened her evangelistic work at Swatow, she wrote a letter to a friend from a distant Chinese village where she vas laboring, in which, after describing "the floorless, windowless, and orn fortless houses" of the natives, she said of her life: "It is a solitary sort f one; but while I am obeying Christ's behest, 'Go, teach,' he fulfills to most wondrously his promise, 'Lo, I am with you alway.' In no other exampation could I be so sure of such good company. The promise is xplicit. It is not limited to the fitness of him who goes, nor to the success f his teaching. Just as I am I go, just as I am I teach; and in all His glory, ll his sweetness, all his power to bless and comfort, he is with me.' There s nothing in me to make Jesus wish to stay with me. The filth and horror of the place must be far greater in his sight than in mine, but the mission nsures his presence with the ambassador. I have the Royal Guest, who alls me no more servant, but friend, and whose tender love will not leave ne one moment lonely. His greatness never seems so great as when he educes it to the need of my littleness. He never seemed so much a King to ne as since I see how regally he can dwell in this small, drear house, and vhat a palace he makes it to me. He makes me realize that a Saviour is for he commonest and most practical needs, as well as the most spiritual. I thow of no human friend whom I should be willing to bring with me to uch an uncheery place. But Jesus of Nazareth gives me no anxious houghts for his entertainment. I can sit on Mary's footstool, unreproached y any Martha; and my social joy is greater than if I had the company of 'isible angels without him."

We have no space for the other part of this Divine philosophy of content nd toil—that of witnessing the development of souls who have never had he light, when they receive its Divine rays. In some cases the eagerness to earn of the truth is an inspiration

"One holds my hands and another my feet," says one of these workers, as I begin to tell them of Jesus." An old woman was standing on the outskirts of a crowd at a bathing place on the banks of the Ganges River near

Cawnpore, where Nana Sahib massacred four hundred Christians. A foreign lady evangelist was talking to two hundred heathen women and singing to them of Christ. "Your singing is drawing my heart this way," said the little old woman on the outer edge of the company. "I have been standing here a long time, and cannot go away. Every night as I go to sleep I hear you singing,

' Yisu Masih mero prana bachaiya,' (Jesus Christ has saved my soul,)

and I sing it, too, all day long in my heart as I do my work."

"We are still birds in a cage," said another, "but you have taught us to sing." One old Brahman woman hearing for the first time the blessed words in St. John's Gospel iii. 16, said with much earnestness, "Put my finger on that and read it again, and read it slowly." Then added: "Oh, bring me a book like that, and teach me how to read it! 'God so loved!' Oh, I will say it all the time till you come again!" Others say: "Why haven't we been told of Jesus before? You must tell us more about Him before we can worship Him."

A dying Hindu girl in a zenana, where no ordained minister could enter, gave up her babe, asked for water, and when it was brought crowned herself, laying her open Bible across her head, baptized herself and died.

Multitudes uncounted and often unknown are thus longing for light. The secret of the apostle is the secret of these heroines, who "count all things lost" that they may make known this gospel to these,—doing often the work appointed for the stronger arm and rougher nature of man; reading ritual at the grave's mouth or in the church, because no minister is present or procurable for months or years; "expected to know how to treat a sick horse, to decide the accurate amount of grain bullocks ought to eat in a month, to judge the length of time and number of men required to whitewash a given number of rooms, or to check the almost fabulous amount of salt which the khansamon strives to make one believe is necessary for the food of the girls."

These women are doing all without disturbing our sense of the delicacy of woman, lessening the aroma of the loving names by which we address her, or dissolving the spell of her personal charms. The results are beyond computation. They are lifting the heathen world off its hinges by lifting the world's girlhood, and womanhood, and wifehood, its motherhood and widowhood, up to the realization of God's ideal woman, clothed with the sunlight of sanctity, pure with the utmost approach to purity, sweet with unselfish attributes, and strong for the quickstep of an onward progress which must sometimes recognize nearness, but is certain to know neither permanent arrest or decline.

These women are threading intricate lanes in Oriental cities, wandering by

the banks of the Yangtse and the silver La Platte, sitting under the sunny skies of Italy and on the fertile plains of Mexico, scaling the Balkans, sailing the seas of the mikado's empire, and entering the gates of "the hermit nation"—fulfilling the prophecy that "the women that publish the tidings are a great host."

These women have gone from homes of culture, halls of learning, and the enchantments of Christian society,—gone to isolation, and to the dreariness and monotony of heathen misery: gone into public melas, private hovels, and lofty mansions in India and China; camped among wild Koords; crept on hands and knees amid smoke and vermin in a Zulu's kraal; sung Christian hymns to cannibal crowds; slept quietly on the Infinite arm in the habitations of cruelty and the abodes of lust; "scribbled" the seas with the "centric and eccentric" of their journeyings; risked health in ways named and unknown; bound up offensive wounds; sympathized with the fallen; trained children; given to mothers a loftier ideal of motherhood; addressed themselves to national reforms in the interests of their sex; and been "living epistles" of the everlasting gospel. And all this they have done, not under the impulse of mere temporary sentiment, but with patience that could plod, with ingenuity that could create, and with a practical wisdom that could conserve.

Into the magnificent companionship of these heroines we are sending other women who will not always be equal to these, nor always equal to themselves, perhaps, for all find times of exhaustion and disenchantment. The dew will be on Hermon and the enveloping cloud on Tabor while they go to Carmel or to Calvary. But to all who shall enter these lists of the enduring ones, we have to say, you shall be girt with the same grace, guided by the same pillar, and your work may glow with the oriole of the same saint-liness. "By faith" the eleventh chapter of Hebrews will be an amending book to the end of time.— The Missionary Review.

MICRONESIA.

JOURNAL OF MRS. SARAH SMITH GARLAND.

We regret that our space allows only the briefest extracts from this most interesting journal of a trip on the Morning Star among the Marshall and Gilbert Islands. Mrs. Garland received the most cordial welcome in many places from her former pupils in the school at Kusaie, who are now in Christian homes of their own, doing what they can for the people about them.

A MISSIONARY SERVICE.

FRIDAY, September 9th.

Yesterday afternoon I went ashore with the missionary party,—a large boatload, counting all the scholars. Just a few steps brought us to the house which Andrew has been occupying. The church is nearly new, and is well built and nicely matted, with a small platform at one end, and a table covered with a turkey-red cloth. Mrs. Pease played a few hymns on the baby organ to draw in the people, who were somewhat slow in gathering after the conch shell sounded, and soon there was a good congregation. Part of the time we white folks sat on the matted floor, and I varied my position by a seat on the edge of the platform. Dr. Pease, after opening the meeting, read part of the resurrection chapter in Corinthians, then spoke on that subject, suggested by Emily's death. He was followed by Jeremiah and Lanien, and the meeting closed, after prayer by Matthew, with Dr. Pease's commendation to the people of Matthew, who is to take Andrew's place this year.

Jeremiah speaks differently from any native whom I have seen. I think his force and strength lie in the quiet assurance and confidence with which he presents truth,—a something which seems to place his statements beyond the reach of dispute or argument. You feel that what he says is so because he says it. He is simple and childlike, straight to the point, and practical, and we ask ourselves who will take his place when we miss his help. Lanien is more vivacious and vehement in manner and speech, but I miss that impression of quiet reserve force always left by Jeremiah.

After meeting we looked around the room for suitable candidates for the girls' school, but were struck with the lack of girls, only one of a suitable age, unmarried, being visible, and she proved ineligible.

I wish you could see one of these native gatherings, the men gathered,—sitting either Turk-fashion or with legs straight out in front of them—on one side of the church and women and children on the other, the babies toddling or trotting about, cuffed by exasperated mothers, until carried off on the hip of some small maiden just out of babyhood herself, to exercise the lungs under the cocoanut trees. Some little folks sleep, stretched out on a small mat, while the mothers fan them with a breadfruit leaf. At the end of the service the people rise to their feet for the benediction with a rustle through the church from the mats like the noise of autumn wind sweeping through piles of dead leaves on an avenue, and then every movement of the missionaries, as they go away toward the boats, is remarked and watched with interest. Only once a year! What a day it must be for them.

A MICRONESIAN CHURCH.

In the mid-afternoon Captain Garland took us all ashore, and we were all interested in seeing the pretty new church which was finished in January, but has been waiting the coming of the Star for its dedication. The building is small but exceedingly neat, every timber and post being square, and

smoothed in a manner unusual here, the posts all being covered with fancifully woven leaf like the borders of the fans and mats, and the walls covered with mats in all kinds of pretty patterns. The large, coarsely woven mats for the floor were even and flat, and over the platform at the front was spread a finer mat, whose wide, fancy border fell to the floor on the sides and front, while the pulpit cover was of turkey red and white. Two or three of the windows were provided with solid wooden shutters on hinges. Bil and the people who had followed us in seemed pleased at our appreciative exclamations, and laughed among themselves, repeating our remarks. The mission yard was neat as possible, and Bil's house, too, was made very homey in appearance by the presence of a cat and her small family in the corner.

Kwojlein, Wednesday, October 12th.

This is another new island for the Star; but in spite of the fact that the lagoon is larger than any in Micronesia except that of Ruk, the population is very small, being marked on the chart as two hundred, and that is probably generous. Most of the small islands on the reef are uninhabited; the vegetation is poorer than on any of the group which we have seen,—arrow-

vegetation is poorer than on any of the group which we have seen,—arrowroot and pandamus, but very few cocoanuts; consequently, as there is no
cobra, trading vessels do not come here. A boat was sent ahead to sound
until we were over the reef, after which the lagoon was quite clear and free,

and we anchored about nightfall.

You will be interested to know how it happens that the people here want a teacher. About three years ago a Kwojlein woman went up to Ailinlaplap, and while there became converted, and joined the church. Her faith was of the live kind, for when she returned to her own home she began immediately to teach the people what she had learned. It must have been very meager, but to the best of her ability she has been using it. The people are giving up some of their old heathen practices; the woman has taught them the negative side of Sabbath-keeping,—that is, to prepare the food for the Sabbath on Saturday, and to do no fishing or work on that day. Now they need something to take the place of what they have given up. The chief built a tiny church, where the people gather to worship; that is, Limotinwa (the woman) holds meetings, with Bible reading, prayer, and singing. She has also taught a good many people to read, but her resources are very small, and the people have been begging for a teacher. They said last year when the Star did not go to them, that if the ship ever should come in they meant to go on board, seize one of Dr. P.'s scholars and tie him up, so as to be sure of a teacher; but that was not necessary, for the Doctor had promised some one. Deacon Lakarin came from Jeremiah's church for this place. Limotinwa was overjoyed to see us. She sat on deck with her arm about Mrs.

Pease, saying, "I am so glad." She said she had done much work here, but the people were hungry and thirsty for a teacher. This morning a meeting was held on shore, and first this faithful woman was married to her husband, a man who seems considerable older than she, and not a Christian.

Close beside the little church—so close that its leaves brush the thatch stands the sacred tree, the nin tree—sacred to the spirits. It is a tree of moderate dimensions, with large, ovate leaves, and a peculiar fruit with many eves, about the size of a small potato, and looking like one. The islanders do not eat the fruit; I suppose they would not dare pick it, and at best it cannot be palatable. There are signs that some of the inhabitants still follow the old practices, for upon the tree hung a large pointed shell, partly filled with water, and a cocoanut with a small twist of tobacco placed always on it, -this last, of course, a touch of modern refinement. These were meant as food for the spirit,—a female, who is supposed to haunt the tree. About the tree was a cleared space, where lilies are planted. Here the people bring their sick, and pour upon their heads the water in the cocoanut shell and bathe their eyes with it. The scholars were afraid at first to touch the lilies or the tree; but Alice broke some of the leaves from the tree to bring out to me, and at last some others ventured to pick some of the lilies. But those who saw it said among themselves that the spirits would bring some evil upon them for this.

As to the work on Anawaro, the German interference is beginning to tell, and bids fair to put an end at no far distant day to our mission there. There were, you will remember, three teachers-Tabwia, Biribo, and Urnakarawa -stationed on different parts of the island. Nearly a year ago Urnakarawa fell into sin with the wife of a chief, and the chief appealed to the German Commissioner to punish the man. The Commissioner shipped him to Kusaie on a trading schooner, to report himself to Mr. Channon, with wor that he was never to be allowed to return. Urnakarawa's wife, betwee whom and her husband was a division,—the woman having been as much fault as he,—was left at Anawaro. Shortly after, Tabwia went on a ship t-Kusaie, to see about his small son who was in school there; and while he wa away the governor made a law that none of the teachers should exchange with each other or preach in each other's churches, under penalty. Where Tabwia returned, he went on a Sabbath to the village where Urnakaraws had been stationed, to preach in his church. Biribo, who had been a littlejealous of Tabwia, reported his action to the governor, and Tabwia was purin prison for his offense, and kept there some weeks. Now the governous tells Mr. Channon that he wants no more teachers on the island; that it i= only "by courtesy" that the two now there are permitted to remain, and that when they leave no one will be allowed to come to fill their places.

Both Tabwia and Biribo want to see their friends in the Gilberts, for one has been here five, the other four years. They ought to have a change, but if they go, even for a month, they cannot return. A law has been made, too, that the teachers' wives shall do no teaching, and this keeps the people from allowing their girls and women to go to the schools. Don't you see how the Germans are just crushing out the work, steadily and surely?

The "Morning Star" is not allowed to visit Anawaro without first going to Jaliut, while we find that the trading vessels from Australia, etc., have standing permission to call here when they like. Time after time the Star has asked permission, but it has been refused; and we would be liable to a heavy fine if we should break the rule. It is very trying and disheartening.

JAPAN.

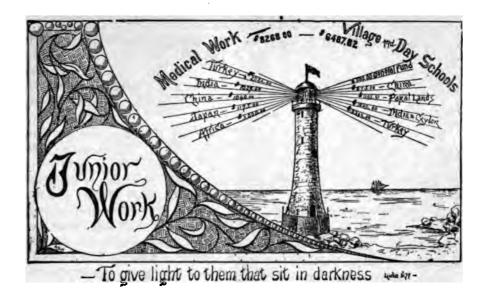
PICTURES OF MISSIONARY LIFE—KOBE GIRLS' SCHOOL.

BY MRS. F. E. CLARK. sensations of a weary pilg

Can you imagine the sensations of a weary pilgrim who has been traveling armong strangers for four or five months, a wanderer upon the face of the earth, when she finds herself at last among the missionaries of our own Board in Japan? What a homelike feeling comes over her as she sees the familar faces and hears the familar names! And how delightful it is to see them right here in the midst of their work! It is very interesting to see them in America, and to hear them tell something of their work in the short hour or half hour that we give them in our meetings, but how much more real it seems when we can see it for ourselves. It would be very pleasant to take you all over Japan and to show you all the missionary homes there, but the Life and Light could not contain all that might be written. Perhaps one or two pictures will serve as samples, and will help to make the work of our missionaries seem a little more real. Possibly a little peep at the Kobe Girls' School would be interesting, as showing something of what is being done for the girls of Japan.

It is Sunday evening. The girls have all gathered in the large parlor for their weekly prayer meeting. The room has very little furniture, only the Piano and three or four chairs, and one or two little tables in the corners, and yet it is well filled, for here are more than a hundred girls waiting for us. They are all sitting on the floor, and the few chairs are for their visitors. They are all dressed in Japanese costume, of course, but many of them have Preferred to give up their own elaborate fashion of dressing their hair, and their wavy, black tresses neatly coiled in the back are very becoming. They have all left their shoes at the door, and their queer Japanese stockings, with

a separate compartment for the big toe, have an odd look to unaccustomed Their costumes are very pretty and suitable; they all wear quiet colors,-perhaps a dark blue or gray with a fine stripe of black. The outer garment is crossed in front, being open a little in the neck, just enough to show the soft silk handkerchief of light blue or pink, and the large sleeves, and the beautifully tied obi, or sash, adds color and grace to the costume. There is one little girl among them, about eleven or twelve years old, "the baby" of the school, but most of them are seventeen or eighteen, or perhaps older. The few chairs are occupied by the teachers and visitors, and one of the teachers takes her seat at the piano. They sing a gospel hymn and a prayer is offered in the Japanese language, and then one of the visitors is requested to speak to the girls. It is interesting to watch their faces as they listen. Unfortunately their visitor is not familiar with the Japanese language, and the whole address must be in English; and yet it is evident from the expression of their faces that most of them understand what is being said. Surely these girls must have been well taught, and must have studied faithfully, or they would not show such intelligent appreciation of an address in a foreign language. Their visitor, seeing that they appear to be listening with interest, ventures to tell a little story which she thinks may illustrate her point, and the quick, responsive smile shows that they not only understand the story, but appreciate the point she is trying to make. Before the meeting closes we are impressed not only with their knowledge of English, but also with their earnest Christian spirit, as they listen with sympathetic interest to an account of their sisters across the water, and of their efforts to show their love for Christ by working for Him. But the time has come to close the meeting, and after a beautiful song by another visitor, they close with a short prayer. As the girls go slowly out of the room a few of them linger to talk a little. They want to ask a few questions, and to hear something more of Christian work in other lands; and as we sit down on the floor together for a little chat, we realized as we never had before what sweet, womanly girls these are. As Miss Stone and Miss Searle tell us of the Sunday-school work and of the evangelistic work that these girls are doing, we begin to see how much their religion means to them, and we wish that the girls at home could see something of the work of their sisters over here. It is very pleasant, too, to see how these girls love and respect their teachers, and how much their teachers love them. As we go away we feel that the Kobe Girls' School must be a great power for good, and we are glad to remember that there are many such schools in Japan, and many more sweet, Christian girls like these. Shall we not all work and pray, not only for this school, but for all the girls' schools in Japan, and for our missionaries, who are doing so much to help their Japanese sisters.



MICRONESIA.

THE KUSAIE BOARDING SCHOOL.

BY MISS ALICE LITTLE.

Miss Alice C. Little writes from Kusaie, Micronesia, Jan. 16, 1893:-

IF I had had time to stop and think last year, I think I should have remembered that a letter should go to Boston about the school here; but I made my list of letters to be written from the letters received, and then forgot some others which were of more importance than some of those written. First, let me thank the ladies for supplying our need in the form of a carpenter. The house is now in a much better condition, and has some added comforts or conveniences. It has leaked since the hurricane, until now that it is braced and boxed, and the windows fixed, and the roof mended. We have also had a railing put round the veranda, which adds to the looks of the house, as well as safety of girls and babies. We had it put on at first only on the front and along the side as far as the steps; beyond there the veranda is not as high from the ground. But Thanksgiving Day, while we were at the dinner table, one of the little girls came to where she could attract my attention, and asked me some questions; and after my answering her, instead of walking away properly, she tried to swing around the post she had been hugging, and in so doing went off the veranda. I went out expecting to find her on her back there on the ground, and was just in time to see her going off under the house on hands and feet as fast as she could go. The next Saturday, however, when Ruth fell off in nearly the same place, she was lamed so that it was a number of days before she was able to be about at all; so I concluded a fence was the only safe thing, even if we did not have enough lumber on hand to make it like the front part. Imagine how I felt the day after the fence was done, to look out from the dining room through the schoolroom, and see a girl standing on top of it.

We have a family of thirty-nine just now: one Hawaiian, one Kusaien. eighteen Marshall Island, and nineteen Gilbert Island. There are no halfwhites in the school now. The Hawaiian girl, Rote, is to go with me to Honolulu, to her sister, and will go to school there. Her father is one of the teachers in the Gilbert Islands. Thirteen of the Marshall girls are new this year, eight of them from one island. Would you like to know their names? Lilonin, Likanols (cousins), Neimar, Neiber, Neibaj, Neibenni, Ruth, and Lijabobenai. We already had two from there, Liberik and Likilun, who are step sisters. Neiber and Lilonin have their father and mother in the training school. Ruth is cousin to one of the girls who came to the school just after I came here. Her grandmother was very sure at first that she could not let Ruth come, but was talked over by Lijabkomaer. Lijabokwai's father was in the training school at one time; and Liberali's and Likilun's parents were here last year, and are teaching now. So you see, seven out of the ten are relatives or children of sometime pupils in the schools. And it is so with those from other islands, six of the other eight girls are sisters or daughters of old pupils.

Neiko is the largest of the Marshall Island girls, and came with me from the very last island visited, and is the first pupil from the island. On Friday her mother said she might come to school, but the next morning when we went ashore to hold the meeting, and then gather up the members of our company who had spent the night with the teachers, one of the first things we heard was that Neiko was to be married at the meeting. That would transfer her to the other school if she came at all, you see, and that was pretty full already. I suggested that if they were willing, how would it do for the wedding to wait awhile, and he could come to our school and she to the other, and be married at the end of the year. But it proved that she did not plan to come to school, and so she would have to stay at home, you see. Then we asked how it would be if she came to school, would he wait for her? No. She seemed to be thinking pretty seriously about it; and as we could not help her any, left her. When in the church the couples were being arranged for marrying, I saw her led up and given a seat; then a little talk followed, and at last her head shook quite emphatically, and I saw her say, "If uwe" (I am going). As the match was cooked up by her friends over

night, I did not care much because it was broken, but I was delighted that one girl had an idea of her own, and preferred school. She was taken into the church that day, as was also the other girl we hope to bring from there whose brother would not come at the last minute.

We occasionally get some very queer bits of knowledge, if it may be so called, in school. In answer to my question one day about who lived in Sodom at the time it was destroyed, was told "Pilate." Another girl says, "Six days thou shalt not labor or do any work." Many of the girls show in their lives that they are trying to serve our King as true daughters; others find it not very hard to say they wish to follow him, but seem to forget many times that the actions speak louder than words. Pray for our household, also for the girls who have left us.

DEAR Young Ladies: Among your varied interests connected with our loved foreign missionary cause, and your efforts to support your medical and village school work, your Bible readers and teachers, we are wondering if you are mindful of that special appeal for your help which came from the Zulu Mission last year, and is renewed this year. You remember that we asked you for two thousand dollars in 1892 to build a sanitarium at Pietea, Maritzburg, and you are probably aware that this sum was found insufficient for the purpose, and that a house and land were bought much more advantageously than a new building could have been erected, at a cost of \$3,000. That first \$2,000 is not as yet half raised, and now we need another \$1,000 to complete this work and enable the mission to discharge their obligations.

Our junior auxiliaries are not in the habit of failing us, and we are confident they will not do so now. They only need to understand fully what is asked of them. We do not wish that this should interfere with your regular work, but your hearts are large and your generosity great, and we only wish that the overflow be turned into this channel for the present. We know your Purpose is to be "always abounding in the work of the Lord."

Yours in loving fellowship,

Committee on Junior Work.

FOR CHILDREN'S MEETINGS.—SCHOOLS AND SCHOOL—CHILDREN IN CENTRAL AND EASTERN TURKEY.

BY LOUISE ORDWAY TEAD.

THE Scripture lesson may be Acts xi. 19-26, which describes something which took place in a city not so very far from one of our mission stations, for we are on ground made familiar by Bible study.

Continuing the journey imagined in our last meeting, we go on to Central and Eastern Turkey. Have the map hanging in place before the children. Prepare slips of paper each containing the name of a mission station: Marash, Aintab, Harpoot, Van, Bitlis, Mardin, Oorfa, Erzroom. Let several children come forward, and each draw a slip and then read the name, and point out the place on the map.

Traveling in Turkey is quite unlike going about in America. It is described in a very interesting way in the *Mission Dayspring*, March, 1886, also in April, 1880.

Before visiting the schools we may get some idea of the street scenes. See *Mission Dayspring*, August, 1888.

Beginning at Aintab, we visit the girls' school described in the Dayspring, March, 1889.

Harpoot is our next stopping place. "The city, with its narrow, crooked streets and dreary-looking, flat-roofed houses, is built on the bare, bleak mountain side, with the fertile Harpoot plain, covered with villages and grain fields, spread out at its foot. Here is Euphrates College, besides flourishing schools at Bitlis, Mardin and Erzroom, and other places." A walk on a roof at Harpoot is described in the *Mission Dayspring*, August, 1883. There are many village schools in this vicinity. Miss Wheeler describes one in Life and Light, September, 1890, page 392. Another is told of in *Mission Dayspring*, February, 1886.

An interesting story for boys, called The Young Cross Bearers, is in the Dayspring, November, 1882. It shows the good done by Christian teaching.

We come now to Van, a beautiful city by a lake of the same name. Set Life and Light, June, 1891, page 262.

Our Mork at yome.

ONE OF THE GLORIOUS THINGS.

BY MRS. MERRILL E. GATES.

"Woman, thou art loosed from thy infirmity" (Luke xiii. 10-17).

Blessed word to the demon-bound woman of long ago! Blessed words to any woman bound by any infirmity, for they are spoken by One able to break the binding chain even while he speaks the delivering word. The help out

Lord always extended to women is especially interesting to us as women, and it is possible, while his kind help was primarily for the sufferer, and given with a view to her immediate relief, that each instance of his delivering aid may be typical of some great, specific relief for womanhood in her great, specific, spiritual needs.

This poor bowed woman, the sport and prey of Satan for so many years, seems to be the prototype of all womanhood in the heathen world. Bound like her, womanhood in pagan and unchristian lands can in no wise lift up herself. The corroding chain that holds her helpless neck low down to earth has bitten its way deep into the flesh, and worn its remorseless iron into her very soul, through the long centuries. But the delivering word has been spoken, and she on whom the heaviest weight and the deadliest bonds of heathenism have rested, is beginning to stand upright at the word of the Master.

If we had been in the synagogue upon that Sabbath day, and had seen this sister of ours—though separated from us by the centuries—dragging her pitiable form to Jesus, in obedience to his call, how anxious we should have been lest any delay or obstacle prevent the good work of the Deliverer! How gladly we should have supported her uncertain steps! How intensely we should have listened for the emancipating, uplifting word! How surely we should have known that word would be spoken!

To-day, with the same love and mercy, Jesus sees woman in her desperate need and in her demonic degradation in every heathen land. He is calling her to himself, and we can almost hear him say, "Woman, thou art loosed from thy infirmity." But He is saying it through the women of Christian lands, and the power with which he can say it depends upon our faith. Are we as willing to help our sister to-day as we should have been in the long ago? The Lord's work can only be done by means of believers. Most of the work for women must be done by women. There will never be a full Christianity for women until every woman is working for some other woman, and when some women are working for many others. Jesus' mighty word of deliverance must reach heathen women through us, or they will never hear it. Are we transmitting the joyful sound? Is our faith able to hear it for them, and can we believe with a sublime and abounding faith that the Mighty Rescuer has appeared upon the scene, and is loosing them from their infirmity?

Now, at the end of these eighteen centuries,—not eighteen years,—the long bondage is to be broken. There are signs that womanhood is about to rise, to be made straight, to glorify God. And should there be those who, not from malice but from want of true and spiritually enlightened insight, say,

as does Sir Edwin Arnold and others (who, as it seems to us, look at heathenism with most superficial glance), that it is a pity to disturb the fixed order,—to make less agreeable, and less graceful, and less decorative, the women of such a land as Japan, may we not ask of them the Lord's own question, Ought not this woman whom Satan hath bound, lo, these eighteen centuries, to be loosed from this bond on this the new day of the Lord? Perhaps, also, Jesus' divine indignation would show itself in these days, were he here, toward any who would still bind the heavy burdens of ignorance and narrow-mindedness, superstition and pollution, upon women for the sake of their own selfish gratification. There are two sides to the lives of many of the women of heathendom, and no one needs to be a deep student of sociology to picture the reverse of the gay picture often presented to foreigners on pagan shores.

The Lord called the woman with the spirit of infirmity, not only, but he laid his hand upon her, and his divine power of spiritual renovation streamed through her like an elixir of life, passing through the deeps of her soul, and restoring soul and body to their normal attitude, making both erect and free with that marvelous freedom in which she could look upward with her glad spirit and glorify God. There never was a time when clear-seeing Christian women were more needed than in this day, when, if women can be made to see possibilities for good, they are allowed as never before in the world's history to make such possibilities realities. That the new day of womanhood at large is coming no one can doubt. Can any one doubt that the most glorious thing a Christianized womanhood can do is to impart as rapidly and as thoroughly as possible, by means of a true consecration of her abilities to the project, her own gospel-given freedom and ennoblement to those who have been bound, lo, these eighteen centuries since a Saviour died for them, but who may be loosed from their bitter bondage by women empowered with the spirit of the Master?

This is "one of the glorious things" that we most long to see! AMHERST, MASS.

SEMI-ANNUAL MEETING, JUNE 1, 1893.

EVERY year is proving more and more the advantage of going to other places than Boston for our annual meeting, and for the past two years it has become an evidently good thing to move our semi-annual feast to the smaller cities or large towns not too far away. This season it was Lowell, the city of spindles, to which our feet and faces turned; and at the Kirk Street Church we were met with a cordial greeting and warm handclasp from Miss

100

'ay, formerly President of the Board of the Pacific, but now a hearty and alued laborer on our own Board.

In opening the exercises of the morning, the President, Mrs. Judson mith, read from the Old Testament, and then from Paul's conversion and is readiness to obey the heavenly vision,—giving first the prophecy of the fficiency of the Church, and then showing how this must depend upon the fforts of the individual members.

After the opening prayer, offered by Mrs. M. K. Abell, of Boston, Miss ay, in graceful words, extended a welcome to the Board,—referring to the romise of fruitage in nature, evident in the flowers that gladden the eye at is season, as a parallel to the promise of harvest in our work.

The topic intended to run through the meeting was the evangelistic work nong the women on our mission fields, and to enforce the subject there ere present representative missionaries from Africa, Turkey, China, and apan; while to illustrate the work, there came before us graduates from aree mission schools, earnest Christian women, joyfully engaging themselves missionary, medical, and evangelistic departments.

The first speaker from the foreign field was Mrs. C. W. Holbrook, from outh Africa, who found it hard to tell of the work in Zululand, since the awfullest word in the English language, 'Retrenchment,'" was sounding in er ears. The missionaries and their work want progress, but this awful ord is sent to them. The new mission to Gazaland, with some of the loicest of the mission force, must go out limited in means, with the least possible expenditures for their outfit. New medical work needs to be established; cottages are needed at outstations, where missionaries may have a mporary abiding place when on their tours; a native agency should be nployed; and new missionaries are called for to re-enforce those who are rowing overweary, and take the places of veterans who must ere long linquish their task. The progressive spirit is on every side in America; it wanted everywhere, yet "retrench" is the word sent out.

Can we not turn that word "retrenchment" into "go forward," and so ot only gladden the hearts of our missionaries, but wonderfully energize ad enlarge our whole work?

Mrs. Etta D. Marden, from Marash, Turkey, showed how the various rms of evangelistic work are as closely interwoven in Turkey as in America. here must be preaching, schools and Sunday schools, and there must be also the house-to-house visiting. The children must be gathered into the schools, at their fathers and mothers must also be reached.

Mrs. Marden described the difficulties and discomforts of touring: the hard des over mountains, rough roads, and rapid streams; the sojourn in the

rude and sometimes filthy homes; but all these must be experienced, for the evangelistic work must precede the schools. She gave interesting illustrations of the Christianizing influence of the missionaries upon a community, where peace had followed strife, and where one little, energetic, converted woman had proved herself a leavening power to bring many to Christ.

In returning to Turkey, Mrs. Marden will find part of her work in establishing a training school for Bible women, where for six months or a year they can receive instruction to fit them for efficient labor. She pleaded for evangelistic work as the root of all missionary efforts.

Following Mrs. Marden came Mrs. Calliope Vaitse, a graduate of our Brousa school, who has been for a few years past in this country. By her personal experience she showed what is the immediate influence of our schools upon the native communities, the conversion of four generations in her family being more or less directly traceable to the instruction her little sister received in the Brousa school.

A bountiful collation served in the vestries below and delightful intercourse one with another, during the noon hours, refreshed both body and soul, and a larger audience than in the morning occupied the auditorium when the afternoon session was opened. After the opening hymn, Rev. Dr. M. McG. Dana, pastor of the church, read as a selection of Scripture from Paul's salutations to the Christian women in Rome, fellow-helpers and laborers with the men, and one of whom, St. Chrysostom thinks, was herself an accredited apostle; and prayer was offered by Rev. Mr. Paradis, another Lowell pastor. Dr. Dana then gave a telling address to the ladies, reminding them of the two hundred and fifty million of heathen women whose enlightenment depends upon their Christian sisters. Women, Dr. Dana said, feel he imperativeness of the foreign work as men do not. This is pre-eminently woman's century, and something of this appears in the executive ability, economy in management, and contagious faith shown by the Woman's Boards.

In continuing the thought of the meeting, Mrs. Ufford, of Dorchester, formerly Miss Bliss of the Japanese Mission, spoke of the school in Kobe for Bible women, some of whom are advanced in years. The women of the churches from which they come contribute half of their support, and are eager for the instruction which will be brought through them. She gave incidents of the touring work undertaken by some of our lady missionaries, showing the hardships they are ready to endure, as well as the joy with which they are received by the natives in their homes.

Miss Miyagawa, a graduate from Kobe, who is just now finishing the course at Mt. Holyoke, gave her first impressions on reaching this country.

What impressed her greatly was the dignity of labor, the libraries free of access in cities, towns, and villages, and the beautiful homes of so large a proportion of the American people. Miss Miyagawa returns this fall to Japan, to teach in the Kobe school.

It is always a season of deep feeling when young ladies under appointment for the foreign fields are introduced to an audience. Of the half dozen names of new missionaries given in the programme, three were present, each going to a different part of the world,—Miss Ella Sampson to Madura, Miss Sarah H. Harlow to Smyrna, and Miss Helen J. Melville to West Central Africa. Each in turn told of the leadings and motives that brought them into the work; and after Mrs. Smith had given them as a parting message the one hundred and twenty-first Psalm, prayer was offered by Miss Agnes M. Lord, of Smyrna.

Mrs. Gurubai Karmarkar, of Bombay, a graduate of the Woman's Medical College of Philadelphia, and about to return to India to engage in medical and evangelistic work, spoke impressively of the origin, the evils, and the sad results of child marriage in India, of the sufferings of the child widows, of the blessing which medical missionaries can carry with them, and the necessity of work among the women and in the homes. would have been a Christian country by this time if it had not been for its women. Educate and convert these, and you will Christianize India.

Dr. Karmarkar, who during her sojourn in this land has retained her native dress, Mrs. Vaitse, and Miss Miyagawa all appeared in the costume of their respective countries,—thus forming a picturesque addition to the exercises.

The last speaker of the day was Mrs. Harlan P. Beach, of North China, who described the difficulties of getting into work among the Chinese women. Servants in the house form a point of connection; but in that land, as in others, the most effective way is through the hospitals and dispensaries, where healing for the sin-sick soul may go hand in hand with the cure for the stricken body.

After joining once more in song, and passing a vote of thanks for the cordial reception and hospitality tendered to the Board, the meeting was closed with the benediction, pronounced by Dr. Dana. M. T. C.

TOPICS FOR AUXILIARY MEETINGS.

July .- Schools of the Board in Central Turkey. (See LIFE AND LIGHT for June.)

August.—Incidents of Mission Work, and lessons to be drawn from them. September.—Schools of the Board in India and Ceylon.

October .- The Medical Work of the Board.

November.—Thank-offering Meetings.

December.—Christmas Observances on Mission Ground.

INCIDENTS OF MISSION WORK, AND LESSONS TO BE DRAWN FROM THEM.

TOPIC POR AUGUST.

THE incidents of mission work, and the lessons to be drawn from them, are innumerable, and only a very few can be used in an hour's meeting. We suggest the following: 1. Tragic Nuptials, see LIFE AND LIGHT for February 1888; lesson, Gratitude for Woman's Position in a Christian Land. 2. A Home in Heaven, LIFE AND LIGHT for April and May, 1886; lesson, The Tenderness and Sympathy of our Lord. 3. A Trip Among the Karens, Life and Light for November 1888; lesson, The Power of Prayer. 4. Sister Vartari, LIFE AND LIGHT, February, 1891; lesson, Sustaining Power of the Gospel in a Long Life. 5. Self-offering, LIFE AND LIGHT, September 1891; lesson, The Beauty of Self-sacrifice. 6. Giving in Turkey, LIFE AND LIGHT, September 1891; Lesson in Giving. 7. Special Providence in Missionary Work, LIFE AND LIGHT, July 1891; lesson, The Blessing of God on Small Efforts. As not more than three or four of these incidents can be profitably used, a selection will need to be made. Numbers of LIFE AND LIGHT may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston. Price, five cents each.

WOMAN'S BOARD OF MISSIONS.

Receipts from April 18 to May 18, 1893.

MISS ELLEN CARRUTS, Treasurer.

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Total. NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. Mc-Intire, Treas. Atkinson, Master's Mes-sengers, 20.50; Brookline, Aux., 13; Can-dia, Candia Helpers, 5; Exeter, First Ch., Jun. C. E. Soc'y, 5; Hampton, Ruds of Promise, 5; Hinsdale, Aux., prev. contrl. I. M. Mrs. E. N. Blanchard, 11; East Jaffrey, Aux., 37.68; Kensington, Wayside Workers, 5; West Lebanon, Aux., L. M., Mrs. C. H. Dana, 25; Man-

chester, First Cong. Ch., Wallace Circle, 3; Meredith, Aux.. 18; Nashua, Aux., 30; Pittsfield, Aux. 5.60; Portsmouth, Cong. Ch., Infant Cl., 5; Rindge, Y. P. S. C. E., 5.35; Webster, Alfred Little Gleaners, 9; West Concord, Granite M. B., 10,

Total,

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VERMONT.

VERMONT.

Fermont Branch.—Mrs. T. M. Howard,
Treas. Albany, 1; Barre, Aux., 6.60;
Bennington, North, 2; West Brattleboro,
5; Cambridge, Aux., 5; Colchester, Aux.,
5,27; Danville, Aux., 30, Mission Club,
1.40; Essex Junction, 1; Granby, 1.67;
Hinesburg, 1; Jericho Centre, Y. P. S.
C. E., 5; Kirby, 1; Lyndon, 2; Londonderry, 1; Manchester, Y. P. S. C. E., 5;
Marshfield, 1; McIndoes, Mrs. Gleason,
5; West Milton, 2; Montpelier, Y. P. S.

6; West Milton, 2; Montpelier, Y. P. S. Marshfield, 1; McIndoes, Mrs. Gleason, 5; West Milton, 2; Montpelier, Y. P. 8. C. E., 10. Infant Cl., Bethany S. S., 5; Morrisville, 5; New Haven, Munger Band, 5.42; Northfield, 5; North Pownal, 1; Peru, 2; Proctor, Swedish Ch., 2; Royalton, 2.57; Rupert. 2; Rutland Centre, 1; Sheldon, 1; Shoreham, 2; Springfield, 10; St. Albans, Aux., 10; St. Johnsbury, North Ch., Aux., 54; Sudbury, North Thetford, 1.26; Warren, 1.30; Westfield, 1; Waybridge, 2; Williston, 2; Woodford, Union Ch., 1. Ex., 7.70. Williston, 201 34

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MASSACHUSETTS.

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r and Woburn Branch.—Mrs. C. E., Treas. Lowell, High St. Ch.,		
ng Hands, 5; Andover, Abbot smy, 20; Ballardvale, Aux., 11.50; ng, Aux., 35; Melrose, Hlds., Jun.		
my, 20; Ballardvale, Aux., 11.50;		
POC'V. D. AUX., MTR. CAUS I.		
i, 1,	77	50
WAS DIVINGA MISS A. DIOW. ITEMS		
outh, S. S. children, 12; Sandwich, 20.50, Add'l Thank Off., 1.25; Fal-		
	43	75
Adams, Aux., 89.65; Curtisville,		
Mrs. G. E. Dresser, const. self L.		
E.; 5; Pittsfield, First Ch., 11.75.		
y Off., 10, two Friends, in Berk-		40
re Branch.—Miss C. E. West, Adams, Aux., 39.65; Curtisville, Mrs. G. B. Dresser, const. self L.; Housatonic, Aux., 16.09; Lee, Y. E.; 5; Pittsfield, First Ch., 11.75, y Off., 10, two Friends, in Berk-225, Orf., 10, two Friends, in Berk-225, The Branch.—Mrs. W. L. Kim-18. Georgetown, First Ch., 25; Ipswich, First Parish, Aux., 18; Groveland, Aux., 30; Bradford, 25; Ipswich, First Parish, Aux., terriet lsh L. M. Miss Leslie Crawford, 25; Ipswich, First Parish, Aux., 18 Ebxford, Aux., 29, Y. P. S. C. lon Ch., 5; Rowley, Aux., 23; West Iry, Second Ch., 14.10, Helen Noyes So. Byfield, 5, Bradford Academy, 5; West Haverhill, Aux., 41.63, 20th Miss S. W. Clark, Beverly, Dane St. Ch., Ivy., 80; Lynnfield Centre, Aux., 20; First Ch., M. B., 5, South Ch., y Cl., 2, London, Miss L. A. Sparfreas. Buckland, Aux., 20; Greenux., 647; South Deerfield, Aux., Northfield, Aux., 16.64; Orange, 37.94; Shelburne, Aux., 20; Shelfalls, Aux., 46.70, Jun. Aux., 25, y Dept., S. S., 2; Sunderland, 850; Whateley, Aux., 29, 5, Cra-1, 26 cts.; East Charlemont, Jun. 1841 (S. Granby, Aux., 22; field, Aux., 16; Granby, Aux., 26; field, Aux., 16; Granby, Aux., 20; field, Aux., 16; Granby	871	•
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nuth Branch Miss S. W. Clark,		_
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'y Cl., 2, 1 I Co. Branch.—Miss I., A. Spar-	07 €)0
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Northfield Aux 1664: Orange		
37.94; Shelburne, Aux., 20; Shel-		
Falls, Aux., 46.70, Jun. Aux., 25,		
8.50; Whateley, Aux., 29.25, Cra-		
1, 25 cts.; East Charlemont, Jun.		
ire Co. Branch.—Miss H.J. Knee-	72 6	O
reas. South Amherst, Aux., 25;		
ire Co. Branch.—Miss H. J. Knee- reas. South Amherst, Aux., 25; rfield, Aux., 15; Granby, Aux., dley, Aux., 10; North Hadley, 2; South Hadley, Faithful Work- ; Hadley, M. B., 7.50; Hatfield, šl.05; Haydenville, Aux., 41.15; mpton, Aux., First Ch. div., Edwards Ch. div., 73.40, Jun. 28; Norwich, 1,		
2; South Hadley, Faithful Work-		
; Hadley, M. B., 7.50; Hatfield,		
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Edwards Ch. div., 73.40, Jun. 26; Norwich, 1, 6	A1 A	
x Branch Mrs. E. H. Bigelow.	01 6	1
Milford, Aux., 32; Marlborough,		_
1. ind Pilgrim Branch.—Mrs. Wilson Jr., Treas. Weymouth and ee, Aux., 21; Holbrook, Torch 1, 31.86, Aux., L. M., Mrs. F. G. 44; Brockton, First Ch., Aux., 80; ith, Ch. of the Pilgrimage, S. S., lton, Aux., 5; Manomet, Aux., irockton, Porter Ch., Jun. C. E. 20.46.	63 O	•
Jr., Treas. Weymouth and		
5. 31.86. Aux., L. M., Mrs. F. G.		
44; Brockton, First Ch., Aux., 60;		
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rockton, Porter Ch., Jun. C. E.		
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by Branch. —Miss F. J. Runnels.	<i>1</i> 0 U	ַ
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Thompson, 10,	15 QI	
Id Reamsh Miss II T Brokins		
reas. Monson, Aux., 19.50; Lud- lls, Golden Threads, 5; Spring- irst Ch., Aux., 42, Jun. Aux., 70,		
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North Brookfield.—Legacy of Mrs. Sarah
B. Reed, Worcester Co. Br.,
Boston.—Legacy of Mrs. Charlotte A.
Spaulding,
Marlboro.—Legacy of Mrs. Sarah E. Miles, 100 00

RHODE ISLAND.

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Bristol, Aux., 47.33; Providence, Plymouth Ch., Aux., 22, Academy Ave., Aux., 11.25, Beneficent Ch., Mrs. Sarah Frances Wilbur, const. self L. M., 25; Pilgrim Ch., Woman's Foreign and Home Miss'y Union, 50,

155 57 Total,

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CONNECTIOUT.

CONNECTIOUT.

Griswold.—First Cong. Ch.,

Bast. Conn. Branch.—Miss M. I. Lockwood, Treas. Goshen, Y. P. S. C. E., 10;
Colchester, Aux., of wh. 40 Thank Off.,
120; Norwich, First Ch., Lathrop Meinorial Soc'y, const. L. M's Mrs. Mary D.
Avery, Mrs. N. Beach, Miss M. E. Wattles, 90.44, Park Ch., Aux., 50; Putnam,
Aux., 90,

Hartford Branch.—Mrs. M. B. Boott,
Treas. Bristol, Aux., 25, Junior S. C. E., 300 64

12; Glastonbury, Aux., 36; Hartford, Pearl St. Ch., Aux., 1, a Friend, 15, S. S., 25.70; New Britain, First Ch., Foreign Miss'y Soc'y, 42.32; Plainville, Aux., of Wh. 25, by Mrs. L. P. Buell, L. M. Mrs. C. H. Color, 102; South Coventry, Aux., 270 02

Miss'y Socty, 42.32; Plainville, Aux., of wh. 25, by Mrs. L. P. Buell, L. M. Mrs. C. H. Color, 102; South Coventry, Aux., 11, New Haven Branch.—Miss J. Twining, Treas. Ansonia, Aux., L. M. Mrs. W. F. Markwick, 59; Bethlehem, Aux., 35; Birmingham, Aux., 10; Brookfield Centre, Aux., 15:465; Centrebrook and Ivoryton, 90.40; Cheshire, Aux., 3; Chester, Aux., 51; Clinton, Aux., 50 cts.; Cobalt, Aux., 10; Cornwall, Aux., 18; Danbury, Second Ch., Aux., 35; Darien, Aux., 12; Derby, Aux., 86; Durham, Aux., 25; Easthampton, Aux., 39.18; Easton, Aux., 19; Elisworth, Aux., 10; Grenwich, Aux., 16; Guilford, Third Ch., Aux., 18; Haddam, Aux., 12; Higganum, Aux., 12; Higganum, Aux., 12, Middlebury, Aux., 25; Middleboury, Aux., 25; Middleboury, Aux., 25; Middleboury, Aux., 25; Middleboury, Aux., 26; Midford, First Ch., Aux., 17.50; Mifford, First Ch., Aux., 17.50; Mifford, First Ch., Aux., 19, Plymouth Ch., Aux., 25; Milton, Aux., 16; Mt. Carmel, Aux., 63,40; New Canaan, Aux., 38; New Haven, College St. Ch., Aux., 2, Ch. of the Redeemer, Aux., 14,20; Davenport Ch., Aux., 115.70, Dwight Place Ch., Aux., 125.02; Fairhaven, Second Ch., Aux., 56,50, Humphrey St. Ch., Aux., 50; New Milford, Aux., 11, Norwalk, Aux., 30; Orange, Aux., 31; Rodding, Aux., 27; Ridgebury, Aux., 7; Sharon, Aux., 95,33; Southbury, Aux., 14; South Norwalk, Aux., 30; Orange, Aux., 31; Rodding, Aux., 27; Trumbull, Aux., 37; Waterbury, Second Ch., Aux., 16; Mesthester, Aux., 475. Societies of Christian Endeavor: Ansonia, 23; Branford, Aux., 40; Wilton, Aux., 46; Woodbury, North Ch., Aux., 47; Societies of Christian Endeavor: Ansonia, 23; Branford, Jr., 1; Stratford, 16,52; Torringtond, Aux., 31; Rodding, Aux., 40; Wilton, Aux., 47; Societies of Christian Endeavor: Ansonia, 23; Branford, 15; Chester, 5.50; Cromwell, 1.25; Danbury, First Ch., 10; Deep River, 29; Essex, 15; Guilford, Third Ch., 25; Hadlyme, 2; Higganum, 39; Ivoryton, 25,83; Middlefield, 18; Middlef 3,264 23

New York City.—Miss H. L. Todd, 4.40, "W. C.," 8.25, New York State Branch.-Miss C. A. Holmes, Treas. Albany, Y. P. S. C. E., 10; Brooklyn, Tompkins Ave., King's Daughters, 100, Cradle Roll, Puritan M. B., 5.13, Plymouth, C. Y. W. Guild, 10, Lewis Ave., Aux., 52; Berkshire, Aux., 47.25; Buffalo, Pilgrim Ch., Cheerful Givers, I, Jun. C. E. S., 30 cts., First Ch., S. S., 15, Reformed Episcopal S. S., 140; Binghamton, Aux., 16; Cambridge, Aux., 12, Ocean Pearls, 5; Clayton, Woman's Homeland, Aux., 717; Crown Point, Aux., 20; Cortland, Aux., 25; Copenhagen, Aux., 21; E. Bloomfield, Aux., 10.35; E. Smithfield, Pa., Aux., 10, Light Bearers, 5.31; Elton Silvan, Welsh Ch., Aux., 18.50; Flushing, 30.11; Fairport, Aux., 20, Pine Needles, M. B., 10, Sen. Pine Needles, 7.70; Gasport, Y. P. S. C. E., 15; Gloversville, Aux., 60; Honeoye, Happy Workers, 5, Little M. B., 10, Aux., prev. contri. L. M. Mrs. John Reed, 31.50, Y. L. M. S., 10; Le Raysville, Pa., 20; Lockport, First Ch., Aux., 27; Lysander, Aux., 12.40; Hamilton, Aux., 26.59; Brooklyn, Lewis Ave. Ch., Evangel Circle of K. D., 10; Middletown, Crane Mission, 20; Norwich, Aux., 10; No. Walton, Aux., 23; New Haven, Aux. 10; Neath, Pa., Aux., 11; Poughkeepsie, Aux., of wh. 25, to const. L. M. Mrs. Burton Gilbert, 45; Patchogue, 22; Rochester, Mt. Horr Miss'y Friends, 30; Monroe Hill, M. B., 31; Randolph, Aux., 22.40; Sandy Creek, Aux., 87; Scranton, Pa., Plymouth Ch., Aux., 20; Suspension Bridge, Aux., 21; Spencerport, Aux., 30; Warsaw, Aux., 10; Walton, Aux., 5; West Bloomfield, Aux., 22. Ex., 17.63, 1, 1,032 74

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. N. J., Newark,
Belleville Ave., Y. P. S.C. E., 10; Orange
Valley, Aux., 15; Vineland, Pilgrim Ch.,
Mrs. E. K. Gray, 5; Westfield, Y. L., 50,
Infant Cl., 6.75; Pa., Phila., Aux., 114, Y. L., 110, 310 57 PLORIDA Sanford .- Mrs. Moses Lyman, 5 40 Total. Canada Cong. W. B. M., 418 58 418 58 Total. Foochow.-Pupils in Girls' School, 1 38 Total. 1.38 Harpoot. - Euphrates College Soc'y of Ruth, 10; Woman's Board of Armenia, 41 00 41 00 Total.

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1,200 00

\$12,125 67 Total, MISS HARRIET W. MAY, Ass't Treas.

General Funds,

Legacies,

Variety Account,

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CHRISTIAN ENDEAVOR SOCIETIES IN RELATION TO FOREIGN MISSIONS.

BY REV. C. R. HAGER, MISSIONARY IN HONG KONG, NOW IN CALIFORNIA.

In every well-organized Christian Endeavor Society there is a Missionary This implies that the organization does not recognize itself complete without this greatest of all adjuncts, the "foreign missionary enterprise." Again, some of the prayer-meeting topics are missionary in their character; hence it would seem that all such societies ought to take a keen and lively interest in foreign missions. The greatest work of the Church is to evangelize the masses, whether at home or abroad, and if the Christian Endeavor Society is the "handmaid" of the Church, then it ought to reach out its hands to the benighted of every land. The very name "Endeavor" of the society would signify that, and certainly no such organization ought to stop with their work at home. These united societies ought ever to inscribe Carey's wonderful missionary text on their loyal hearts: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." motto of the society ought to be, "Enlarge" and "Strengthen." Enlarge constantly the sphere of its activity and strengthen every new enterprise. Christian character is to be built up in Christ, and the avenues of usefulness are constantly to be widened and extended. That is the mission of this great and unparalleled movement in the Christian Church. cannot afford but to give a large place to missions, because missions are the outposts of the Christian Church, and missionaries are her picket line of soldiers. Within these Young People's Societies the love for souls abroad, as well as at home, ought to burn at a white heat. It is not enough, when we have won to the cause of right, all the young people in our neighborhood; there are young men and young women in God's great human family in the heathen world that ought to be reached by the gospel; and who shall reach

them but the young men and young women, strong in faith and strong in hope? These societies ought to be the great nurseries of Christian missions.

The new recruits for our foreign fields ought to come chiefly from these societies. They ought to furnish the missionaries, and, in part, help the Church to support them. Every member should be willing to go at the call of the Master, and if not called, he should be willing to support those who have been set apart, and consecrated by prayer, to the service of the Lord of missions. The time should soon come when these same societies should choose one or more of their number to represent them on the foreign field. One missionary from each Christian Endeavor Society of the land! Is that one of the impossibilities? Not if our faith and our self-denial are coequal with those of Christ.

We ought to expect large things for the kingdom of Christ, for God will always bless the abounding hope and the enlarged faith. What we need to do is to commence to move forward more in this great enterprise. Let us commence with the little, if we are not equal to the great, tasks. The pledge which has been adopted by some societies of giving two cents a week for foreign missions, ought to receive general indorsement by all the societies. Is this too much to expect from those who have pledged themselves to undertake everything for Christ's sake?

One dollar a year from each Endeavorer of our land! Impossible? No, not impossible, but probable, if we deny ourselves as we should. Would not this pledge of consecration from all our societies solve many of the perplexities which young ladies' missionary societies do not know how to meet? Let this two-cent pledge be universally adopted, and the coffers of many a Branch Missionary Society will be filled. Why not let the Y. P. S. C. E. take the place of some of these other societies, and devote one evening every two months to the cause of foreign missions, and pledge themselves one dollar per annum for every member. Is this too much? Ah, no; the Lord of life gave his all to us, and we ought to give him our all; and, surely, we can give to the cause of the dying heathen one dollar per year. Let us move forward in this great enterprise until the goal is reached, and then, in the kingdom above, many heathen will bless us for having sent them the Word of life.

MISS GUNNISON TO THE YOUNG LADIES' BRANCH.

I CANNOT be too thankful for the experiences I have passed through in connection with our school here, and perhaps those experiences are not yet at an end. As far as numbers are concerned, our prayers have been

answered beyond our expectations; for our pupils now number about forty. As about twelve of these, however, take sewing only, they are not so great a help to the school financially as if they took the regular course of study also; hence the school, financially, is looking down rather than up. About twenty-two girls are regular attendants at church, and two weeks ago we had thirty-five at our weekly prayer meeting. Last week thirty were present. Nearly all attend the daily opening exercises, consisting of prayer, singing, reading of the Bible, and a talk on some moral or religious subject. Our boarding department now numbers about eighteen, including the two teachers. This increase of numbers would have been an impossibility in the old building; thus God is using our new building as a means of blessing the school. Its nearness to our own home is a very important thing, too; for Miss Judson is obliged during the winter months, even when not laid up with a sprained ankle, as at present, to have her classes come to her room. When we compare our present conveniences with our former condition, we wonder how we ever got along without them. . . . Miss Judson has under her charge a night school for poor children, which is doing a splendid work, and will certainly bear much fruit in years to come. The head teacher is a young man of undoubted ability, besides having a large and unselfish heart. Since my last writing I have made two trips into the interior, both being very enjoyable. The first was to a mountain town about twelve miles south of Matsuyama, where my companion spent six days last summer. There is but one Christian in the town, a young man in the post office there, who is a member of our Matsuyama church..

In September, the evangelist from this place went up there for a few days, and in November the same gentleman, with a lady evangelist, accompanied me to the same place. We held two preaching services, which were quite well attended, and made a number of calls. The young gentleman at the post office has been awakened to active effort by our example, and has formed a Bible class among those whose interest has been awakened.

In December, our pastor, a lady member of this church and myself started out in another direction. We began with a four hours' steamer ride from here to Imabari, where we spent the night, taking jinrikishas the next day for Komatsu, a town about an equal distance from Matsuyama, where we arrived about four in the afternoon.

Since beginning this letter I have made another visit there, taking a road over the mountains and going alone. During two days we had three meetings for children, and two for women, and made several calls. Your

missionary spoke twice to the children and once to the women, in Japanese, and twice with an interpreter. The effort was feeble, but God can use the weakest vessels for his purposes, and he will use us if we are only willing to be used as his wisdom sees best.

I will close the letter with an answer to a question recently asked me, "What does 'Kago' mean?" Now, if I had spelled it "Kongo," no doubt the inquirer would have known at once that I meant a kind of basket conveyance, suspended from the shoulders of two men, which is so common in the East. With the love of a sister to you, one and all, yours in Christ,

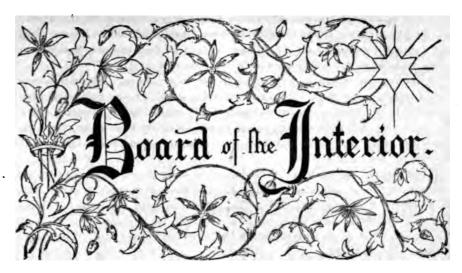
EFFIE B. GUNNISON.

MATSUYAMA, JAPAN.

"ALL ALONG O' LOSIN' THEM THREE YEARS." BY ALICE G. HOWARD.

In Kate Douglas Wiggin's beautiful "Story of Patsy," we have a touching recital of the sorrows of a child who "lost three years," and became dwarfed, through a fall. Our tears readily flow for him. Then, why not for the dwarfed and suffering souls around us? Why not, for those who are behind their age in experience? "All along o' losin' them three years" many a soul needs tender expanding. When Patsy was asked, " How could you lose three years?" he replied: "I lost 'em on the back stairs, don't ver know. My father, he got fightin' mad when he was drunk, and pitched me down two flights of 'em, and my back was most clean broke in two, so I couldn't git out o' bed forever till just now." Some are thrown down stairs. some fall down stairs, some are hindered from mounting the stairs, and "them three years" are lost. It is easier to see the hump on a neighbor's back than to try to remedy it. It is easier to see the hump on a neighbor's back than on one's own. "All along o' them three years" we all need compassionate judgment. "Blessed are the merciful, for they shall obtain mercy." Many a backward soul stays hungry, while we "have enough and to spare"; and many times we look on, unmoved, at those who strive in vain to "fill themselves with husks." If they choose to "feed with swine," why should we trouble ourselves with their lost years? Alas for us if God did not consider ours! "All along o' them three years" the prodigal needs our love, the feeble our help, the ignorant our patient instruction. "All along o' them three years" we all need to walk humbly with our God, seeking that "allowance" for ourselves and others which Patsy was so sure could be had for the asking.

BERKELEY, CAL.



THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty hides unseen:
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand; Let not the music that is in us die! Great Sculptor, hew and polish us; nor let, Hidden and lost, thy form within us lie!

Spare not the stroke! do with us as thou wilt!

Let there be naught unfinished, broken, marred;

Complete thy purpose, that we may become

Thy perfect image, thou our God and Lord!

-Horatius Bonar.

AFRICA.

INANDA SEMINARY, NATAL.

BY MISS MATTIE LINDLEY.

AFTER an absence of seventeen years I have returned to visit the dear old home of my childhood, and I know you will rejoice to hear that God has blessed the work dear Mrs. Edwards began, and still continues to do. Since I left "wings" have been added and a new building put up, and many trees planted, of three sorts, fruit, useful, and ornamental; then the large gardens

of maize and sweet potatoes show how well the girls have worked. I must not forget to tell you that a laundry has been established, which is now proving a great success. Last year they washed 28,094 pieces; though the profit was only about £60, because the Europeans want it done "dirt cheap." The Coolies and Arabs in this colony make labor cheap. Since this year began twenty heathen girls have run away from their kraals, and asked Mrs. Edwards to let them come to learn, and that they wished to be Christians. Mrs. E. has a true, Christlike heart, so she could not drive them away. In talking with them I find God's Spirit has indeed begun a good work, and he will finish it for his name's sake.

It has pleased me much to visit the homes of some of our old pupils who are now sending their daughters to Mrs. E., and some even wish to make Mrs. E. a present of a daughter, feeling that she would train her better. When Mrs. E. celebrates her twenty-fifth anniversary of missionary work next November, we shall all sing the 150th Psalm as loud as we can. You might come to help us sing!

I must tell you about one girl from the kraal who ran away to come here to learn more about the Word of God. Her home was a double-dyed heathenish one, for her mother was a witch doctor, with long locks of hair hanging down like a deep fringe, and almost in a dripping state with oil and red clay. This girl went home in the holidays; while at home her sister died, and when they went to bury her, this young Christian said to her father, "It is not right to bury her without a prayer." He assented, and told the bearers to put the body down, and asked his daughter to pray. Her mother died soon after, and now she feels it her duty to stay at home to care for her father. We hope her story is not yet finished, but that many may be brought to the Lord through her life for Christ.

My work this year is to be at Umvoti, Natal. Do ask the Christians to pray for us, that the time may now come "when a nation shall be born in a day."

I hope, if it is the Lord's will, that my work may be entirely as an evangelist. It is owing to the Misses Stokes' great generosity that I am able to come here now.

The first Sunday I spent at Umvoti, 15th of January, two weeks ago, five young people rose and knelt for prayer. They gave their hearts to the Lord, and now we must see their new love in doing the will of God. "If ye love me, keep my commandments," seems to be the only true test. May our Lord's last prayer be answered now, that we may all be one. Till we meet in the heavenly city may we be united in His love and service.

CHINA. 889

CHINA.

PEKING, March 25, 1893.

MY DEAR MRS. BLATCHFORD: Thank you so much for the Mizpah Calendar. What a comfort it is, and how have we lived without it all these years? It brings us so near to each other, and, what is far better, nearer to our Saviour. Last night I wished as I never have before that China was nearer America. Was I homesick? do I hear you ask; no, not that. I will tell you why. The head Bible woman, our dear Mrs. Ah, came in with face all aglow; and for what? Because she had been into five new homes and preached Jesus, the sinner's friend. Five new homes! I could hardly believe my ears. To be sure I have been praying all the time for doors to open, but my faith could not take in five in an afternoon. Did we not rejoice? Then it was that I longed that you, dear sisters, might know and rejoice with us. After she went home I could not but follow her, and again talk over the wonderful answer to prayer. I will tell you how she came to go there. About a year ago a woman, Mrs. Chang, united with the church. She is tall, and a fine-looking woman. They are very comfortably situated, and she is nearly fifty. Before she became a Christian she gambled from morning till night, and these five families where she yesterday took Mrs. Ah, were the ones she gambled with. They were very much delighted with what they heard, and have asked her to visit them again. After Mrs. Chang became a Christian she took all the family gods and burnt them; had a bonfire in the court. Mrs. Ah, went there at all times of the day to see if she had given up gambling, as she said she had. She always found her reading the Bible. She has made wonderful progress. We hope she will make a Bible woman. She is going out every day with the other two, and every one likes her. I must tell you what a nice thing she did one day this week. I took her with me when I went to make some visits. At one place a man, dressed in silks and satins, can in. He was what we would call in America "a dude." He sat down not far from me on the kang, and simply stared at me in a most annoying way. I did not know what to do, as I knew if I said anything to him that it would take the attention of the women away, and they were all listening very intently. I could not change my seat, and so I had to suffer the insult. When it was getting where I could not endure it, a woman with a baby came in, and this dear Mrs. Chang got up and said to her, "You take my seat," while she came over and sat down in front of me in such a way as to completely hide me from him, for she is a very large He sat a while longer, and several times leaned back to look around her, but he was well met by her; so at last he got up and went out.

When we got out I asked her if she did not suffer from the heat, for she was next to the stove. She said yes, she was warm, but she was going to give that man a chance to look at her for a while. You can imagine how sincerely I appreciated her kindness and thoughtfulness. All this did not disturb the meeting, and I felt that if the Evil One thought he was going to interrupt us, he was defeated.

In about ten days I am going down into the country for a three weeks' trip. I hardly see how I can go, for it leaves the city house-visiting undone, and yet the country work is so very promising and necessary. We do so need another lady to help in the day-school work and woman's work, as both, with the country work, are growing beyond the care of one. There are now some fifty-five places where the Bible women visit, and I have been with them to thirty-four of them. There are some that as yet the Bible women have not asked if they would receive me, as they wanted to first strengthen their own hold. Then there are other places where I cannot go because of the neighbors. We have two day schools, and hope to start another next week. It will be, we hope, the beginning of the "Emily Ament Memorial School." We have already heard of the sad affliction that has come to Mr. and Mrs. Ament and all of us. Dear little Emily had been all winter every Sunday to the North Chapel, and though only eight and a-half years old, had started a little Sunday-school class of four or five little street girls. These came every Sunday, and were much devoted to their teacher, who taught them to sing, and told them over and over again the wonderful story of love. One very cold Sunday as we were coming back from there, she said to me, "Oh Miss Russell, if we only knew just how to say it so that people would believe us when we told them Jesus loved them!"

We have long been trying to find a place near there for a school, so that the little girls might be taught to read. She was very much interested in it, and now we are anxious to get a small place if we can, and have a permanent memorial school. Her work made an opening in two homes for the Bible women. Eternity alone will reveal the full results of the little girl's influence.

There has been a great deal of sickness among the foreigners this spring. A young man in the Presbyterian Mission, who has only been out a little over a year, died about a month ago of smallpox. We know He doeth all things well, and so we have to trust that what we know not now, we shall some day. That God may richly bless all these providences unto us is our earnest prayer. Please remember me to all the ladies at the rooms.

Sincerely yours,

NELLIE N. RUSSELL.

LETTER FROM MISS ADA HAVEN.

PEKING, March 11, 1893.

MY DEAR SECRETARY: I received a letter from you so long ago that I lare not look at the date of it; only I know it did not reach me before the ummer vacation ended, or I should have answered it then. Whatever does not reach me before September is very likely to be obliged to wait until Chinese new year. We have a fortnight's holiday then, and usually some hope of doing something—the year's examinations are just past, the days are geting longer, orders for girls knitting are usually filled out by that time, and all such miscellaneous work as fills most of the time from September until hen is usually nearly out of the way. But this Chinese new year saw very ittle outside work like writing letters accomplished. Two deaths occurred n the missionary community, one of them right here in our own compound,—that of little Emily Ament.

The vortex of hurry seems to center about Christmas. Miss Chapin and always say to ourselves as we pause to take breath at bedtime, that we are glad Christmas comes only once a year. But this time it came three times a rear, three days in succession. We thought at first that this would make ess work of it; but as a matter of fact we found enough to put into those hree days, only without the terrible drive, and rush, and weariness of giving our foreign Christmas, then the schoolgirls' Christmas, then the church serrice, then the Christmas for the servants in the compound, then for the neighboring compounds of Chinese Christians, and all along the worry for ear lest some one should be left out; and after all is over then cleaning up ifter the scrimmage, for it makes our houses a perfect cyclone of wrapping paper, and strings, and rubbish. This time, as I say, Christmas came three imes a year. First, there was Saturday. That day we could have our forign Christmas, and get that well out of the way before the rest came on. And then Sunday was for the religious part of Christmas, of course, leaving Monday free for Chinese presents. And then, I suppose just because we are n the habit of being up to the eyes in work at Christmas time, we had to fill out these three days to a full measure.

On Saturday we trimmed up the church with all the flowers we could nuster—mostly leaves, it must be confessed, but green, nevertheless, and nottoes and a gilt star. We let the girls share this with us, outlining great Chinese characters on white muslin, and then filling up the space by sewing on sprays of arbor vitæ. This was for two mottoes for the side of the room over the windows, "Glory to God in the highest," and "On earth peace and good will." The children were much rejoiced because all who wished were

allowed to have a hand in this. The littlest washed the arbor vitæ. The second division broke off the sprays. The third picked out the large perfect ones for the motto. The fourth wove the broken ones into six large wreaths. Only the largest, of course, could work the motto. And then, when all was used that could be used either for mottoes or wreaths, some girls who had not been in any of the other classifications, took the small, broken bits that were left and wove them into festoons. It gave my room quite a Christmas air to have all this evergreen about, and so many happy girls working over it.

On the morrow a number of them were to keep Christmas in the very best way, by joining the church, nine of them in all, as well as some others to join on probation. One of them looked up from her work and said, "I wish we could each have a bit of this evergreen." "Why," I asked. "So that we could wear it to-morrow to church," she said, "as a sign we wish to receive the King." I did not tell them they were mixing up Palm Sunday and Christmas, but let them have it to carry out their own symbolism. It is the first time they had ever seen evergreens used in decorations, though they had heard of the children of Jerusalem using branches of trees to welcome their King. We are going to keep Palm Sunday this year, with an idea, too, of preparing and holding ourselves in readiness for the coming King. But to return to our Christmas: I was glad that all the preparations did not drive out of their heads the occasion before them.

One said, "I am going to be praying in my heart all the time that I feel the water of baptism on my head, that the Lord would wash my heart." The services of Sunday were an occasion they will not readily forget. Sunday morning, too, we had the anniversary of our little Home Missionary Society, when the girls who have been working so hard to supply destitute girls with clothes, so that they could come to school, brought their gifts and gave them to the Lord for a Christmas present, and asked his blessing on the girls who, by this means, were allowed to come to school. Then the next day the girls had their presents, and in the afternoon there was a general tea-drinking and magic lantern exhibition in the chapel, and in the evening games; and so the measure of the day was filled up. The next sensation in the school was the annual examination, and then the Chinese New-Year vacation. They are back from that now, and all is running as usual.

We do need another lady to help in the work. I am afraid one of us will be obliged to leave our work to go on a country trip with Miss Russell. We are too short-handed. Who can we get to come to us?

MICRONESIA.

EXTRACTS FROM MISS JESSIE R. HOPPIN'S JOURNAL LETTER.

May 6th, Kusaie.—Went around to the Barnaba settlement and stayed all night. Mr. Channon lent me Taramarawa and his little canoe. I started about seven in the morning and took no food with me, because I wanted to see if I could live like a native. When I reached there the women all came out to welcome me. I think they had an idea that I was going to visit them, everything was so neat and clean. The walks had clean white sand and coral stones put down upon them.

I was taken directly to Manibure's house, which was the best of all the 10uses. It was large, and clean, and airy, having a veranda made by its projecting roof all around it. Here the women from all around gathered together and talked, while some braided mats. And what did I eat? I had xeen established among the women but a few minutes when the cries of a wine rent the air. Then I knew what was coming for dinner. Along about our o'clock the dinner was brought in on some large white plates. There was some breadfruit, and taro, and a quarter of the above-mentioned swine; and a small being he was. This was my dinner, set before me on the floor. I supposed the women intended to eat with me, but soon found that they were preparing to eat just outside the door, some roasted bananas forming the main article of diet. I lifted up my voice and objected: "What!" said [, "have I come all this way, and now I must eat alone?" With a laugh they all started up, and soon we were seated in a very social way in a circle around our dinner, on the mat. Then there was a general stir, for if they were to eat off the plates which held my food where was my plate? I saw their trouble, and assured them that for once I wanted to eat like a Barnaba. At this they expressed great delight, and exclaimed, "She is a real Gilbert Islander, and there is no hiding anything from her!" After dinner came young cocoanuts, and later a cocoanut shell full of freshly gathered toddy.

Oh! I forgot to tell you about the "finger bowl,"—a large granite-iron dishpan half full of water, which was passed to me to wash after dinner. It will seem funny to you, but the pan was clean and bright and the water clear and cool, and I did enjoy putting into it both hands and face. In the time between dinner and darkness I went to see where the church had stood before our hurricane. There were four huge posts left standing, and the stone floor also remained to tell that once there was a church there. In the evening all the men, women, and children gathered in Manibure's house, and we had evening worship all together. Then we talked about the church and about church service on Sunday. They wanted to have a meeting next morning. So it was agreed that they should meet in same room next morning.

Taramarawa read some Scripture verses, and talked to them about forsaking their sins and building again their house of God. He talked well, and after several prayers the men said they thought they could build the church again, and that in the meantime they would meet to sing and pray each Sunday, asking one of their number whom they all agreed in calling a good man to lead them. The women, too, are going to try and keep up a weekly prayer meeting. Nei Riano was willing to lead them. No one found any fault in her, and when I suggested that they take turns in leading, they said, "No; we are all weak, but she is strong." The fact was that nearly all of them had sinned, but she has stood through it all. She and Nei Kabuoro both show their inner Christian life in their faces. It was Saturday afternoon when I came home.

July 22d.—Aboard the Morning Star while making her trip to the west: In the afternoon of Friday we lay off Ngatik, and a boat was sent in to take Miss Foss ashore. Captain Garland let me go, too, and here I had my first experience of going ashore over the breakers. Do you remember when you used to swing, how you felt when the swing went up through the air to a great height? Well, that is how I felt when our hoat poised upon a big wave, shot ahead, and landed right side up with care upon the reef. It was late in the afternoon before we went ashore, and so our stay was short. A great many little children were on the shore to meet us. I was more impressed with the number of the children, and with their bright, expressive faces than with anything else. Solomon went ashore with Miss Foss, and held a short service in the church. In the meantime a squall had come up, and in addition night had come on. The Star put out a little farther, and to my inexperienced eyes the prospect of getting to the ship again looked pretty black. After a time the rain let up a little, and the mate came to say that it was a good time to go. A crowd of natives were waiting on the shore to help us out to the boat, as the tide was still low. Two men carried Miss Foss, and two more carried me, while others walked along beside us, jabbering and looking up into our faces. One man carried a torch so powerful that we could see clearly enough the faces of those about us. At length, after a seemingly long season of riding in the above-mentioned manner, and of being jolted and threatened with falling headlong into the water, we came to the boat. It was quite near to the breakers, so that the noise of them on the reef drowned all other sounds. Miss Foss and I were put into the boat, and then the men who manned, assisted by the natives, surrounded the boat and began to push it out into the breakers. I wish I could picture the whole thing to you just as it was. Imagine two lone, lorn women sitting in a boat; around it a complete circle of faces and an inner circle of hands; a little to our right a native, his long, black hair falling over his bare shoulders, his only garment a short, red shirt. In his hand is the torch, which lights up the water for a great distance around us, and gives a weird look to the faces around the boat. They wait for a wave to come, then with a shout shove us ahead about a boat's length; then wait again in like manner, until at length we reach the point where the great white breakers loom up ahead of us, and we know we are to go through them. The natives keep their hold on the boat until we have reached the outside edge of the reef; then our men jump into the boat; the natives give us a tremendous push ahead, and then rush back to a more secure place on the reef. Our men are too slow about getting their oars into place, and the boat is once more carried back upon the reef. Once more it is pointed seaward. The men stay in the boat, fix their oars in place, and the natives once more push us off. This time we meet the breakers face to face. It seemed as if each one that struck the boat would be too much for it; but it came through all right, and in a little while we were again at home on board the Star.

TURKEY.

STORY OF LUCIA.

BY MISS IDA MELLINGER.

In one of the meetings a Gregorian, seeming much interested, asked me to go and see a friend of hers and read the Word. I consented, and she accompanied me to the house. The one room, used as kitchen, dining room, bedroom, and reception room, was especially clean. The pale, sweet face and wistful, soft, black eyes of the suffering woman won my heart at once; and, with a prayer for guidance, I sat beside her and listened as she told of the past two years of pain. Her husband had taken her untraneek (the first born), and gone to a distant city for work. She mourned much over the separation, and at last her delicate frame succumbed to disease. Leaving home here means so much, because few know how to write or read, and the home friends may not hear for months or years.

The visit seemed to comfort her, and she asked many times if we would come again. Some time elapsed before we could go; and she received us with a very sad face, and said at once, "I have longed for your coming, but I have no money to pay for your reading." She supposed we also received a fee for such visits as the priests do, and attributed our seeming neglect of her to the fact that she had not paid us. I then gave her the verse, "The blood of Christ Jesus cleanses us from all sin." The verse seemed just what she needed, and she contentedly rested her head on the cushion, and repeated it with closed eyes.

Last week as I visited her I could see the end was not far distant, and talked to her a little of heaven and Christ; and she said she wanted to go, and, closing her eyes, she prayed, "My Christ Jesus, let thy blood cleanse all my sins." This time I saw her bright-faced boy of twelve, who spends his days in the market, being an apprentice, yet always kept the little home so clean for his mother.

Yesterday I sought the home again. The hush in the yard before I reached the door told me she had gone. I felt I had lost a dear loved one as I glanced toward the corner where she had so long lain and found it empty. The mother was in the room, and quickly welcomed me, saying: "You must be the one Lucia so often spoke of. I want to tell you something. Through all her illness she wept and mourned much, till about a month since I came and found her happy and quiet. I asked her why she was not weeping, and she said, 'Christ's blood has cleansed me from all sin.' Since then she has never cried and never complained. She spoke of you often, and said you told her how Christ could forgive sins. When death was near she said: 'Only one thing I want, and I want it, oh, so much! I desire to see my untraneek before I die.' For a few moments she was quiet; then looking up suddenly, she exclaimed, 'Oh, it does not matter at all!' and immediately she was gone. We often found her praying before the end came, and she always mentioned the blood of Christ which had cleansed her sin."

The neighbors came in when they saw me there, and each one repeated the verse, saying that Lucia had taught it to all who came to her room.

This poor woman never heard the Word read, before our visit to her, except in a language she did not understand. Thus is illustrated the power of the gospel to save all who hear and obey.

OORFA, TURKEY, Feb. 25, 1893.

For the Coral Morkers.

AFRICA.

LETTER FROM MISS NANCY JONES.

Your missionary, Miss Jones, made a little visit to Natal, to which she alludes in this letter. It was written after her return:—

Kambini, Inhambane, East Coast Africa, March 17, 1893.

I HAVE been quite busy since coming home. There was so much that I wanted to teach the children, and my own needed clothes. They told me

hat they had to mend their dresses every night. I found them very good nousekeepers, as everything was neat and clean.

I began school on the 9th of January. The children seem so anxious to study that they have not asked when I was going to have a vacation. Usually hey count the moons, and when they see the third one they begin whispering around, "Ask when she is going to give us a vacation." I give a class essons in English every evening, and if my head aches very hard, as it sometimes does, there are sorrowful faces when I say, "I am not able to each you this evening." They are a bright set of boys, and often I bear the pain in my head rather than disappoint them.

One of my pupils has recently given his heart to the Saviour, and is rejoicing in the new hope. He came in last Saturday evening and said he wanted to talk with me, asking if I remembered how he disobeyed me when I first came here, nearly five years ago. I said, "Yes." He said: "I have not forgotten how sinful that was all this time, and I ask your pardon. I am a new boy now; I have the love of Christ in my heart, and I wish to do right. I love you, for you are my friend, and you have taught me the right way, and I want to help others to do right." We had a quiet talk and a season of prayer together, and the Holy Spirit was in our hearts, and we were both happy. I cannot help thanking the Lord for every one that takes a stand for Christ, for I believe after awhile the whole lump will be leavened. This boy was only about seven or eight years old when I came here, and I was so glad he came to me to make it all right. He has had a good influence in the school the whole time, and has watched over his little sister, and kept er at school even when all her playmates refused to come with her. There tre others in the school whom I hope will soon decide to take a stand for Christ.

I had a delightful visit in Natal with the friends there, and I am feeling luite well and strong again. It has been very hot here since October. This was been an exceedingly warm season. Mr. and Mrs. Ousley expect to eturn to America soon. If so, and the Gazaland Mission is started, I expect o go to Natal and join them when they go. I shall go in company with Mr. and Mrs. Bates.

I went to the kraal a few days ago to see a woman and her daughter who have the leprosy. They are a pitiable sight. The girl has lost nearly all her Des, yet they both work, and the girl has a child to support. She has been narried, but her husband did not finish paying for her, and her father rought her home. I enjoy my work here. My heart grows more warmly tached to it as the years roll by.

Yome Department.

STUDIES IN MISSIONS.

THE BIBLE IN MISSIONS.

Its Diffusion. Note into how many languages it is now translated. How many of them in India? Give facts respecting the Bible in China. What steps are being taken to secure a new translation? How many agents are employed solely for its distribution in foreign lands by the American Bible Society? Give something of the work of the British and Foreign Bible Society. See reports of the Bible Societies, 1891-92.

What Share have Missionaries in this Work? Note first the work of translation, then the work of distribution. See the "Ely Volume," page 228; also "Report of the London Conference," Volume I, page 295; also "Reports of the Missions." "Ten Years on the Euphrates," has some interesting glimpses of the work of the colporters and village Bible societies.

The Work of the Bible Woman: See Mission Studies, October, 1892; also "Bible Women of Madura," June, 1893.

How it Meets the Needs of the Human Heart: Read "The Bible in India," in the Missionary Review, April, 1888, and "The London Conference," Volume I., page 198. Missionary literature abounds in illustrations of this point.

The Eagerness with which it is Sought: See "The London Conference," Volume II., page 306; also "Life of Dr. Paton," Part I., pages 126-127.

The Mission Studies for July contains information on all these points that will be helpful in the preparation of talks or papers.

CHRISTIAN GIVING.

BY MRS. L. M. LINCOLN.

What is Christian giving? What shall be the law to us as Christians concerning this duty?—a duty which is pressing upon us more and more as the kingdom of God draws nigher, and the evangelization of the world is laid on our hearts as something to labor and pray for. To my mind the question narrows itself down to this: What proportion of income shall we give or pay toward Christian and benevolent objects? God in the Bible answers this question, and he should know. Lev. xxvii. 30, "The tithe of the land is the Lord's." Not shall be, but is; and it was twenty years after this that God directed that the Levites should be supported from it.

To go back to examples of the performance of this duty. Abraham gave tithes to Melchizedek more than four hundred years before the giving of this law by Moses. Jacob, a poor homeless, fugitive wanderer, vowed the tenth, and in twenty years returned with flocks, and herds, and camels, men servants, and maid servants; for the man had increased exceedingly in spite of the covetousness of Laban. The Levites, who were supported by the tithe of their brethren, were in turn commanded to give their tenth to the Lord, "even of all the best thereof."

Perhaps some one says, "This was under the old dispensation." What says the New Testament? In Matt. xxiii. 23, Jesus says, "These ought ye to have done, and not to leave the other undone." These are His words to the Scribes and Pharisees: "Ye do well to pay tithes. It is your duty; but ye ought also to do judgment, mercy, and faith." So also Luke xi. 42, to the same intent; thus directly sanctioning the same proportion.

But says one, "Is this all we owe? Do we not owe everything to Him?" Certainly, inasmuch as everything really belongs to him. There is only so much money, so much property in the world. What we call ours belonged to some one else before. It will belong to another when we leave it; but while in our possession we are accountable for its use. God does not ask us to give or pay it back, or transfer it to others. Whether we accept the fact or not, we are His stewards for the entire amount; and we, not another, must render the account of our stewardship in all he lends us. Tithing our income is a tangible recognition of God's real ownership of our substance, and his blessing naturally follows such recognition. It is God who promises, "He that honoreth me, I will honor." "Honor the Lord with thy substance; so shalt thy barns be filled with plenty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

That these promises of the Bible for the payment of the tenth of income back to God do not refer solely to spiritual blessings, may be seen from the whole of this third chapter of Malachi, which is perhaps the plainest in the Bible on this subject.

One says, "Would not these arguments lead me to pay the tenth from selfish motives?" I answer, they are God's promises, and it is right to keep in mind the reward that follows doing right. In short, it pays in the highest and best sense, and also in the lower sense of the word. It pays in spiritual

blessings; it pays in peace of mind in having a question of duty settled. It takes away from us the responsibility of how much we shall give, and transfers it to God, and permits him to decide whether it shall be little or much, as he shall prosper us. It permits us to have the blessed sense, the honor, of being in partnership with Him.

Let us look now at what would result if all the membership of all denominations should follow this plan of tithing their income. Government officials estimate the annual income of the entire population of the United States to be a little over seven billions of dollars. This gives to every man, woman, and child, an annual income of a little more than \$175, or 55 cents a day. No one will claim that church members are below the average in wealth and material prosperity. Take, for example, our own denomination, the Congregational; estimating the number of active members at 350,000, and children and adherents at as many more, or a total of 700,000, and multiplying this by 55 cents, the daily income of each, and then by 365, and tithing it, we have in round numbers over \$14,000,000, as the tenth of the annual income which Congregationalists should pay yearly for charitable, benevolent, and Christian And suppose all Christians of all denominations should do this, not as a duty, merely, but finding in its performance a pure and sure delight; how long would it be before the gospel would be preached to every man, woman, and child on this globe? How long before the millennium would dawn?

This word of cheer came from distant Nebraska. "Children crave something new to spur them up, and the miteboxes prove a grand incentive to work for missions. Country children have so few pleasures that they welcome any new excitement. Some of the boys are earning pennies catching gophers, dealing in poultry, saving rags for the ragman, selling bottles of horse-radish, and some of them will have missionary gardens. Quite a number of the children have pennies given them by their Sunday-school teachers to invest."

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 18 TO MAY 18, 1893.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Chicago, First Ch., 53, M. J. D., 1, Lake View Ch., 5, Lincoln Park Ch., 11, New Eng. Ch., 16, South Cong. Ch., 91; Decatur, 5; Evanston, 25.56; Hinsdale, 110; La Grange, Mrs. G. M.

Vial, 2.50; Oak Park, 142.83; Ontario, 10; Springfield, First Ch., 15.75; Wilmette, 8, 47 8-JUNIOR: Chicago, Millard Ave. Ch., 39, Lake View, Ch. of the Redeemer, 15; Ontario, Willing Workers, 10, 55 00 JUVENILE: Chicago, Forestville Ch., F. J. H., a child's bank, 43 cts.; Moline, Mission Helpers, 15,

RECEIPTS.

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ver, 5; Granville, 10; Ravens-	KANSAS.
OHOOL: Somonauk, UND: Abingdon, Jr. C. E., 14.17; ham, Miss S. Poilock, 25; Chica- E. B. Skeele, 25, First Ch., 25, g. Ch., Sedgwick St., Br. Jr. C. is. Jr. Rally, 34.32, South Cong. Evanston, 15; Hinsdale, 3; La 44.30; Oak Park, 19.38; Prince-	Branch.—Mrs. W. A. Coats, of Topeka, Treas. Argentine, 10; Manhattan, 12; Topeka, First Ch., 10; Mrs. M. H. Jacquith, 5, Central Ch., 6.40; Wakefield, Mrs. E. M. W., 5, Mrs. Southwick, 1.50; Wellsville, 8.00; Great Bend, Gen'l Asso., Silver Coll., 20.31, JUNIOR: Kansas City, 78 21
0; Griggsville, Mrs. Mary Ken- const. L. M. Mrs. B. K. Harvey, 288 87	JUVENILE: Topeka, Central Ch., Willing Hearts, 5 25 C. E.: Sabetha, 5 00
Total, 901 96	BUNDAY SCHOOL: Topeka, First Ch., Prim. S. S. Cl., 4 31
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June number.	
AL: Beecher, Mrs. L. B. N., 1; C. E., 3.70; Chicago, Mrs. J. M. enwood, Ev. Ch., 154.38, Same,	Total, 98 77 MARCH REPORT. Blue Rapids, 10; Dover, 5.25; Ford, Silver, 1; Ottawa, 15.80; Wellington, 3.11, 35 16
rer Fund, 100, Sedgwick St. 21.12; Galesburg, First Ch., 42, or Silver Fund, 58; Elgin, 20;	ver, 1; Ottawa, 15.80; Wellington, 8.11, 35 16 JUVENILE: Maple Hill, 4; Kansas City, 2.64, 6 64
; Ridgeland, 24, 449 20	C. E.: Ottawa, 7.50; Plevna, 6.55, 14 05
INDIANA.	Less expenses, 55 85 18 27
-Miss S. M. Gilbert, of Terre !reas. Elkhart, 11.92; Liber, 7.30, 19 22 indianapolis, Mayflower Ch., Y. Soc., 6.45: Indianapolis People's	Total, 37.58 The March total, 37.58, was included in June number.
E., 10; Terre Haute, First Ch.,	MICHIGAN.
Soc., 6.45; Indianapolis People's E., 10; Terre Haute, First Ch., mity Club, 5, 21 45 : Coal Bluff, Sunshine Band, 2; Mission Band, 1.70, Sunday	BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 8.50; Alpena, given by Miss Julia Farwell, 10; Covert, b: Greenville, 18: Kalamagoo, 16,49; Lake
7.63, 11 33 ELL MEMORIAL: Amboy, Mrs. 26 Bond, 4 00	Linden, 20; Ludington, 11.97; Olivet, 15;
UND: Amboy, Mrs. Charlotte; Brightwood, Aux., 3, C. E., 3, 700	Portland, 4.25, JUNIOB: Constantine, C. E., 15; Flint, Y. P. M. S., 3; Traverse City, Bridge Build-
Total, 63 00	ers, 45, 63 00 SUNDAY SCHOOL: Greenville, from Miss
IOWA.	Conover's Cl. of little girls, 5 65 KOBE COLLEGE BUILDING FUND: Ann Arbor. 92
-Mrs. C. E. Rew, of Grinnell, Ames, 7.50; Belle Plain, 10; Bluffs, 14.35; Creston, 12; Dav- 3, German Ch., 1; Des Moines, th, 17.73; Earlville, 10; Fairfield, rragut, 10; Ft. Dodge, 12; Genoa	SILVER FUND: Ann Arbor, 1; Detroit, First Ch., from Mrs. Philo Parsons, 25; Grand Rapids, South Ch., 14; Hancock, contributed by nine ladies, and to const. L. M. Mrs. J. G. Johnston, 25; Lansing, Plymouth Ch., 5; Lake Linden, 4; Port-
1.92; Glenwood, 7.25; Grinnell, arlan, 2.21; Iowa City, 9; Kel-	land, 2; Richmond, from Mrs. Seth Lathrop, 2.40, 78 40
arlan, 2.21; Iowa City, 9; Kel- 5; Logan, 14; Lyons, 9.44; Mag-	
tchellville, 3; Monticello, 5.75;	Total, 257 18 COBRECTION.—In April LIFE AND LIGHT,
Mason City, 4.80, Mrs. C. E. Kelly, itchellville, 3; Monticello, 5.75; techellville, 3; Monticello, 5.75; d, 5.40; Sheldon, 12.50; Stacy-Strawberry Point, 4.50, 238 96	Michigan's total should be 538.24, not 638.24, and New York's 24, not 20.
llay, 7.30; Genoa Bluffs, King's	MINNESOTA.
ers, 1.08, 8 38 : Grinnell, Busy Bees, E. Br.,	BRANCH,-Mrs. J. F. Jackson, 139 Univer-
: Grinnell, Busy Bees, E. Br., Br., 25, W. Br., 40.35, dison Co., First, 3; Toledo, 1, UND: Big Rock, 1; Clay, Jun., nport, 15.15; Des Moines, Plym-	sity Ave. E., St. Paul, Treas. Cottage Grove, 2.50; Lake Benton, 5; Madison, 2.50; Minneapolis, Miss Lora Hollister, 5; Silver Lake, Ch., 14; St. Paul, Beth-
Glenwood, Juv. Soc., 1.60; Grin- Lyons, 4; Magnolia, Mrs. Hillis, tour, 5; New York, Mrs. H. L.	any Ch., 10, Plymouth Ch., 21.85; Wino-
25; Red Oak, 1, 93 75	C. E.: St. Paul, Plymouth Ch., MISSION BANDS: Minneapolis, Bethany
McGregor, A. P. D., for earth- ufferers near Harpoot, 10 00	Ch., SUNDAY SCHOOL: Minneapolis, Silver
Total. 441 23	Lake Ch., 2 52 Jun. C. E.: Minneapolis, Park Ave Ch. 5 00

SILVER FUND: Coll. at Annual Meeting			WISCONSIN.		
SILVER FUND: Coll. at Annual Meeting Minn. Br., 12; Minneapolis, Pilgrim Ch., M. B., 5.54; St. Paul. Plymouth Ch., to			BRANCHMrs. R. Coburn, of Whitewater,	9	
const. Miss Alice E. Andrews L. M., 25,	42	54	Treas. Appleton, 32; Boscobel, 3; Dela- van, 16; Endeavor, 6.50; Elkhorn, 4.74;		
Reserved for evneness	249	51 00	Madison, 25; Mukwonago, 6.50; Osh- kosh, 20; Prairie du Chien, 4.26; Platte-		
Reserved for expenses,	_		ville, 25; Spring Green, 1.25; Tomali,		
Total, Connection: In April Life and Light, 4 credited Minneapolis, Vine Ch., M. B., should be credited Y. L.	239	51	Madison, 25; Mukwonago, 6.50; Osakosh, 20; Prairie du Chien, 4.26; Platteville, 25; Spring Green, 1.25; Tomah, 3.65; Wanwatosa, 13.50; Wisconsin, 3, SPECIAL: Washington, D. C., Mrs. Sarah Thacher Smith. SILVER FUND: Appleton, Anx., 13; Brodbead, Mrs. J. T. Sherman and Daughter,	20 00	
MISSOURI.			5; Clinton, 6.50; Endeavor, Miss Carrie	5	
Branch.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Kansas City, First Ch., 125; Kidder, 6; Neosha, 10;			Burnell, 1; Elkhorn, Aux., 45,26; Platte- ville, 2; Rosendale, 7, Ladies, 7; Wau- kesha,5; Wauwatosa, Miss Donita Crock- ett, 1,	Cir.	
St. Joseph, 7.70,	148	70	JUNIOR Beloit, Second, King's Daugh.		
Less expenses,	148	70 95	ters, 4.99; Janesville, Laoni Band, 25; Milwankee, Gr. Ave., Y. L. M. C., 28.75; Wyoming, C. E., 4; Whitewater, C. E.,		
Total,	141	75	3.62,	.64 (8)	
MONTANA.			Juvenile: Berlin, Junior C. E., 3.29; Janesville, Junior C. E., 5.72; Milwau-	2	
BRANCH: Mrs. Herbert E. Jones, of Livingston, Treas. Chinook,		00	kee, Gr. Ave. M. B., 21; Platteville, Pearl Gatherers, 14.84; Viroqua, Coral Work- ers, 1; Wauwatosa, M. B., 18.65,	64.50	
Total.	2	00		404 (2	
OHIO.			Less expenses,	17 88	
Branch.—Mrs. Geo. H. Ely, of Elyria, Treas. Alexis, Mitebox Soc., 4.25; At- water, 7; Berlin Heights, 16; Burton, 10; Cleveland, Plymouth Ch., 45; Cortland,			LIFE MEMBERS; Janesville, Laoni Band, Miss Jeonie Spoon; Platteville, Mrs. C. A. Wright.	36 16	
5.45; Cnyahoga Falls, 1.85; Hampden, 7; Jefferson, 6; Kelloggsville, 4.75; Kent			ALABAMA.	- 1	
12.38; Lyme, 22.50; Mesopotamia, 5; Mt. Vernon, 15; Oberlin, 142, Mrs. Dorsett, 5; Paddy's Run, 12.50; Parkman, 10; Rootstown, 6.84; Sandusky, 10; Toledo, First Ch., 110, Washington St. Ch., 6.50;			Jenifer.—Emily M. Smith and sister, "Silver,"	2.00	
Rootstown, 6.84; Sandusky, 10; Toledo,			Total,	2 (0	
Vermillion, 3.88; Windham, 3.95,	002		GEORGIA.		
Vermillion, 3.88; Windham, 3.95, JUNIOR: Oberlin, Miss Andrews, C. E.: Oberlin, First Ch., 30.91; N. Ridge-		00	AtlantaCentral Ch.,	12 50	
ville, 3.05,	33	96	Total,	12 50	
Juvenile: Berea M. B., 5; Cortland, Lau-	7	00	MICRONESIA.	<i>~</i>	
rel B., 2, SILVER FUND: Burton, Mrs. E. A. H., 10, Mrs. A. S. H., 1; Cincinnati, Columbia Ch., 7; Clarksfield, 12.50; Mesopotamia, 1; No. Monroeville, 5; Oberlin, 14; Pad- dr's Pun, 750; Toledo Washington St		, v	Kusaie.—Miss Jessie R. Hoppin, 5; Gilbert Island girls and Baneba women, for Mrs Stoyer's work in Africa, 5, Ruk.—Girls, for Erzroom School,		
dy's Run, 7.50; Toledo, Washington St. Ch., 28.25; Wellington, Crocus Circle, 1; Weymouth, King's Daughters, 1.80;			Total,	16.10	
Windham, 2,	91	05	TEXAS.		
THANK OFFERING: Windham,	1	75	Dallas.—Per Mrs. J. H. Gray, Sherman.—A Friend,	35 00 8 25	
Total,	631	61	Part of the second seco	-	
SOUTH DAKOTA.			Total,	43 5	
BRANCHMrs. C. S. Kingsbury, Sjoux			WASHINGTON.	1 08	
Falls, Treas. Athol, 3; Beresford, 5; Deadwood, 6.40; Huron, 5.55; Redfield, 13.17; Rapid City, 8,		12	Tacoma.—Mrs. D. S. Johnston, "Silver," Total,	100	
JUVENILE: Iroquois, Young Helpers and Prairie Chickens, 3; Huron, Willing			MISCELLANEOUS.		
Prairie Chickens, 3; Huron, Willing Workers, 6,	9	00	Sale of leaflets, 19.15; envelopes, 1.35		
SILVER FUND: Alcester, 3.70: Howard, 7:	:		Thank Off. boxes, 3.98,	24 48	
Huron, 13.25; Ipswich Aid Soc., 2.25; Watertown, 5; Sloux Falls, Lamplighters, 2.50; Webster, 2; Watertown, Mrs.			Receipts for month, Previously acknowledged,	3,355 30 1,156 65	
Spencer, 1. JUVENILE: Huron, Willing Workers,		70	Total since October, \$3	4,511 35	
Total,	_	82	MISS JESSIE C. FITCH, ASS't Tr		
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OL. XXIII.

AUGUST, 1893.

No. 8.

Expect Great Things from God. Attempt Great Things for God.

THE SAVIOUR CALLS FOR SERVICE.

O woman hearts that keep the days of old In living memory, can you stand back When Christ calls? Shall the heavenly Master lack The serving love which is your life's fine gold?

Do you forget the hand which placed the crown Of happy freedom on the woman's head, And took her from the dying and the dead, Lifting the wounded soul long trodden down?

Do you forget who made the morning break, And snapped the fetters of the iron years? The Saviour calls for service; from your fears Rise, girt with faith, and work for his dear sake.

And He will touch the trembling lips with fire:
O let us hasten, lest we come too late!
And all shall work; if some "must stand and wait,"
Be theirs that wrestling prayer that will not tire!

–The Presbyterian.

Every hour twelve hundred souls pass from India into eternity. What we are to do must be done quickly.

A HINDU widow through all her life, even if she lives to be ninety years ld, can never eat but one meal of rice in twenty-four hours. At fast seasons he must fast for two or three consecutive days. "If a dying widow asks or water on a fast day, a few drops are dropped into her ear."

We would like to call special attention to the topic on our Calendar & August fifteenth. Prayer for "Wisdom in Planning How to Raise Money As the members of our auxiliaries return to their homes after the summerst, let us ask for special guidance for the winter's work, and particularly that the treasuries of Auxiliary, and Branch, and Board may so be filled as a meet the constantly increasing demands from the field. The receipts of the first half of the year are: in contributions, \$49,487.14, against \$50,036.9 during the same time in 1892. The legacies for the six months have bee \$18,448.89, against \$13,070.37 for last year. As has been often said, the dependence of the Board is upon the gifts of the living. The legacies of the last six months in 1892 amounted to \$22,083.22, and it will readily be see that those for this year may easily drop below this sum. We trust our friends will take up the work in the autumn with new earnestness and zea and that the treasury may show good results of their efforts.

The power of Christianity in the one matter of self-control is brought out in t1 following description of the lack of it in heathen countries. A missionary from Chi writes:—

I was talking with a group of women in the dispensary, when I sudden noticed a large swelling on the neck of one of them. She had been comim for a long time with a little boy, and I was somewhat surprised that I ha not noticed it before. She said she had had it for years; probably her winter garments had concealed it. A woman beside her added, "You got mas didn't you? and then the swelling came." Mrs. Liu admitted the diagnos to be correct, and when I said, as gravely as I could,—for number two's gue at the cause struck me as very funny,—"Why do you women let you tempers run away with you?" "We haven't your doctrine," said Mrs. Lit "it makes all the difference between our tempers. I am trying now to co trol mine, and I never wanted to do so before." The Chinese temper is sorx thing really dreadful. Last summer I heard two terrible quarrels in t courts on the south side of my corner of the compound. I heard afterwa one woman was reviling her god because he had let it rain too long and sp the roads. Another woman was quarreling with her daughter-in-law as what garment the latter should put on. A physician told me it was uncommon thing for their passion to paralyze the yocal cords, and otlas even die of rage.

The extreme care exercised by our missionaries as to finances, is exemplified letter recently received from one in charge of a girls' boarding school in India. asking for an extra appropriation, she says:—

You will begin to class me with the four things that are never satisfiec1.

that sav not, "It is enough." But how can we say it is enough where

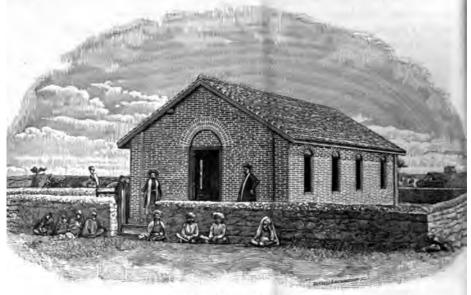
many things are wanting? How can we be satisfied when our arrangements are so unsatisfactory in so many particulars. I think if I should tell you just how our girls live, you would be surprised. We give them a coarse blanket once in a year and a half, but cannot give a bit of matting to lay down between the blanket and the ground. They sleep in the same clothes that they wear by day, because we can give them no changes. Two girls eat out of one dish and four or five use the same drinking vessel, because we cannot give one apiece. They can bathe only once a week, and it is necessary to bathe much oftener here than at home, because we can give only enough fuel to heat so much water; then they must wipe themselves with any old worn out garment they may happen to have, because we cannot give them towels. We can give only two pieces of soap during a term of four and a half months, and they do all their own washing. There is a great deal said about letting the girls live in their own simple style; but those who say it do not know just what it implies. If it is best for them to live in the way described, well and good. I have stopped worrying over it, because I cannot help it; but I wish I could help it!

Mrs. Andrew and Dr. Kate Bushnell, as missionaries of the World's Women's Christian Temperance Union, have recently completed a tour of The main purpose of this journey was to the world as far as London. strengthen the cause of temperance and purity in non-Christian lands. Through the instigation of Mrs. Josephine Butler, they made endlessly thorough investigations in India, to discover the truth as to the alleged continued official recognition of vice in the Indian army. The English government has this year appointed a Departmental Committee of Inquiry, and these ladies have given their detailed evidence. They found that the law had been a dead letter. Lord Roberts, the commander-in-chief of the Indian Army, who has just landed in England, asserts, on the contrary, that every attention and respect has been paid in India to the resolution of the House These ladies were told in India that there were no lock of Commons. hospitals and no official countenance of vice. Nevertheless, they visited many lock hospitals, talked with the inmates, and visited nearly all the official quarters where the legalized fallen women are housed. Woman they purchased her registration ticket, which specified the set days for medical examination, and bore the name of the cantonment magistrate and the initials of the European examining doctor. As Dr. Bushnell says, "Lord Roberts is either culpably ignorant, or very blind as to what is going on with regard to the regulation of vice in the Indian Military Cantonments." The time is past when any skeleton in any remotest closet of the world can

be kept hid from the gaze of all the world. The day has dawned when Christian women will not allow any wrong done to the weakest of their sex without a vigorous protest, and that protest will be continued until the wrong is righted.

VILLAGE SCHOOLS IN INDIA.

VILLAGE schools are one of the most fruitful forms of missionary work in India. Even if there are no Christians in a friendly village, it is desirable to open a school there, in the full expectation that good work will result in

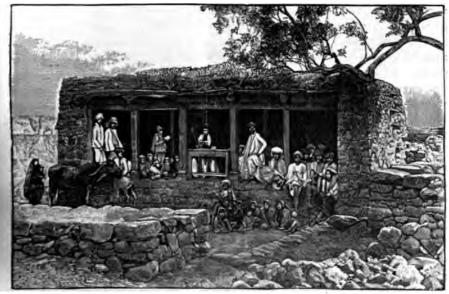


A MISSION SCHOOLHOUSE.

people becoming Christians, and, later, in the organization of a church. If Christians are living there, it is important to keep up a mission school to give a primary education to all Christian children, and to prepare the most promising for a higher education. A young mission agent can do more of even evangelistic work as the teacher of a village school than if employed solely as a preacher; because, for many hours in the middle of the day, he could find almost no men and few women at leisure to hear him, and he could not well work among such women as might be at home when the men were away at work. Also for his own good he needs to have some regular

work in the middle of the day. Moreover, as the young are the most hopeful class, and as a teacher influences these regularly, and through them reaches their parents and friends also, village schools are among the most important missionary agencies.

In most large towns the Indian Government carries on a primary school, to which caste and custom allow only the children of the upper castes to go. Therefore, even in such towns mission schools are needed for the lower castes. In smaller towns where government has no schools some children from the upper castes also attend mission schools. At first most mission village-



A CHOWDIE.

schools are carried on in buildings which are called *chowdies*, or resthouses. In each town there is at least one such resthouse for the upper castes, and one for each of the lower castes. A picture of such a building is here given. But as it is the place where everyone of that caste in town or from out of town can come to sit and sleep, and sometimes to cook, and where people gather to talk the news and to make plans, and in which even cattle are tied at night in rainy weather, if the school seems likely to be permanent, another building has to be secured. Government so values these mission schools that, when they become permanent, it is glad to have them registered and examined by an inspector yearly, and a grant is made, varying from fifteen to eighty

rupees, according to the attendance, attainments, and condition of the school in secular subjects. No objection is made to plenty of Christian teaching. Also government is ordinarily willing to give a site for a village schoolhouse and half the cost of its erection. A picture is given on page 356 of a schoolhouse built partly by government and partly by the gifts of friends in America. Such a building is of great service to the school proper, and also to religious work. It is used as the place for religious meetings of all kinds. The missionary can occupy it over night when at the village, and the pastor and itinerating preacher use it for their work. Adjoining some of these schoolhouses, rooms are built for the teacher and his family to live in. From seventy-five to two hundred dollars of mission money, supplemented by the government grant, will put up a substantial building for a village school.

A mission village school has sessions morning and afternoon, and sometimes in the evening. People are ready to send little children to school, but when a boy is seven years old and upward there is a great temptation to take him from school, and to set him to tending cattle, or farming, or some other work in order to help the family to live. There are no fences to protect the growing crops, and if any animal grazes in another's field, it is liable to be taken to the village pound, and released only after the payment of a fine-Therefore hundreds of thousands of boys, and many thousands of girls also, are kept out of school tending cattle. One goat to care for is enough to keep a child out of school. It is difficult to get Hindu girls from seven years old and upward into these schools, because in those years a marriage ceremony is gone through for them; after which they have to spend a part of their time with their mothers-in-law, usually in a town away from home, learning housework and bringing water. One principal work of a mission village school-teacher is to restrain parents from removing children from school. One inducement offered is the hope that if the boys and girls do well, and reach certain standards, they may be promoted to boarding schools in large stations. The night schools are for boys and young men who have to work all day. The only hope of hundreds of thousands of boys and girls in the villages of India getting any knowledge of how Christ helps, or of getting even a primary education, lies in there being in those villages a good Christian teacher and his wife in connection with a mission school. Alas! most of those children can have no such hope unless mission work is pushed by more men and money than now.

In mission village schools reading, writing, arithmetic, a little geography, singing, and a good deal of Christian truth are taught. As important as anything are regularity of attendance, tidiness, obedience, and regard for others. In addition to teaching school, a good Christian teacher is expected

odo much Christian work for grown people. He helps the sick by giving redicines and suggestions; reads and writes letters and papers for those who annot read or write; tries to prevent or settle disputes; gives religious in-



ruction to people in his house and in theirs; helps people to meet their recial temptations and difficulties; gets them to go to church on Sundays to be nearest village where there is a church; strengthens inquirers; helps the astor of the nearest church, and when his school is closed on account of

festivals, funerals, or marriages, he visits neighboring villages to preach and to stimulate people there to ask for a school.

In the Marathi Mission almost all of the thirty village churches, most of the pupils in the large Normal School of the Christian Literature Society, most of the boarders in the Ahmednagar Girls' Boarding School, many of the Christian boys in the Ahmednagar Mission High School, and most of the pastors, preachers, teachers, and Bible women, have come originally from village schools. There are in the present service of the mission twenty agents who come from the village school of Shiugave-Tukai, which was for some time supported by the Eastern Avenue Church in Springfield, Mass., and sixteen agents from the Dedgaw Church. Of the thirteen young men who graduated last October from the Ahmednagar Theological Seminary, nine began study and came under Christian influence in village schools.

On the preceding page is a picture of seven specimen boys studying in Ahmednagar, all having gone from village schools. Four are in the high school, one is in the Normal school, the lame boy is preparing for the Normal school, and one recently left the Normal school. He was baptized and received into church membership by Dr. F. E. Clark, and was the only person baptized in India by the President of the Christian Endeavor Society in his recent visit there. Three of the boys are supported by the Sunday school of the First Church, West Springfield, Mass., one by the Sunday school in Galva, Ill., one by a gentleman in that town, one by a Sunday-school class in the United Church, New Haven, Conn., and one by ladies in the Church of the Redeemer, Atlanta, Ga.

One of the last village schools which I visited before leaving India, in April, was that in Dahitne, thirteen miles west of Ahmednagar, and suppported by the Hartford Branch. It is a specimen school. The people are poor, and want to keep their children at work all day. The teacher has hard work to keep up a day school, and at night teaches those who will come. Yet on my recent visit I baptized one woman, the mother of a pupil, and the next Sunday the nearest pastor baptized a lad and his wife, both pupils in the school. In one week three from that one school were received into the Church. Three boys and three girls are now studying in Ahmednagar. The Sunday school of the United Church, New Haven, Conn., gave the \$100 which secured the building of a good schoolhouse and teachers' house at Dahitne.

A village school can be supported in the Marathi Mission at from \$35 to \$60 a year. Several such schools have been closed this year, because grants to the mission have been reduced, and more will have to be closed unless the receipts of the American Board increase.

R. A. HUME.

INDIA.

GIRLS' BOARDING SCHOOLS IN THE MARATHI MISSION.

[Extracts from the Annual Report of the Mission.]

As the topic for auxiliary meetings in September is "The Schools of the Board in India and Ceylon," we give full extracts from the last Report of the Missions on our three most important schools in India,—the boarding schools in Bombay, Ahmednagar, and Madura. We regret that the report from the Ceylon Mission has not yet reached us.

SCHOOL AT BOMBAY.

Miss Abbott writes :-

ī

Anorher year of anxiety has closed. Our anxiety has been not so much for want of money, as for the keeping up of the tone and standard of the school. The first part of the year I gave it some personal supervision, but since August it has been largely left in the hands of the teachers. A high school which aims at Matriculation, must have European instruction and supervision to reach the standard required. With the burdens upon me I have found it impossible to do the school justice. The teachers, however, have done faithful work, and with a good will; with the result that the numbers were increased, and that the Inspector reported improvement and a satisfaction in the working of the school.

We have to recall with sadness the death of two of our most promising pupils,—the children of our beloved pastor. Tara Tukaramji was, at the beginning of the year, the flower of the matriculation class, and her brother, Jayawant, a faithful student in the VI. Standard. Why our Heavenly Father took them from scenes where they promised to act an important and useful part, we cannot know. This we do know: that it is well with these dear young friends, for they loved the Saviour who has taken them to himself. Tara left us in April last; and in six weeks Jayawant followed her, broken-hearted, to the grave. All connected with the school have mourned their loss.

Our school is primarily for native Christian children, although we welcome a few Hindus, Mahomedans, and Beni-Israelites. It has been our aim to carry out the idea of its founders, which was, that the native Christians should have as good educational privileges as those of any other class. We believe that India must be saved through the means of its own people; therefore the Christian young men and women must be prepared to be leaders and examples of Christian communities. Christians must be a power not only through the force of bettered, purer lives, but by the power of an intelligent, educated manhood and womanhood.

Miss Millard writes as follows of the work at Bowker Hall:-

Another year has gone by,—a year full of experiences, of encouragemer and disappointment, of joy and sadness. Several of the older girls upo whom I have leaned, and who have been a special help to me since I too charge of the boarding department, have for various reasons left us during the year. Two are to be married to prominent young men in our church one of whom is a student in our Theological Seminary; the other is working in one of the government offices in the city. Another girl, who is to be married next year, has gone to her own home for a few months of practical training and rest, after some years of study; and still another has been admitted to the hospital to study nursing under the Lady Dufferin Fund. Thus our students go out into the world to be lights to those about them, and an influence for good to those with whom they come in contact. As they live in tenement houses with people of all nationalities and religions, they have abundant opportunity to do good and to let their light shine.

Seven new girls were admitted during the year. One of them was sent by some missionary friends who had become very much interested in her, and who had succeeded in getting her away from her heathen friends. As she was of age they felt justified in secluding her from the persecutions and constant efforts of her friends to win her back to heathenism. Her mother made a thorough search for her in the city where she lived, and being unsuccessful came to Bombay in the hope of finding her. She began a round of the boarding schools of the city, with the pretence that she desired to place a child in school, and therefore wished to see them all and choose the She found her daughter with us, and used every persuasion,—offering her jewels or anything she might ask if she would but return. The girl however, was firm, and her mother finally went away. She had been bap tized, and that fact led the mother to feel that her case was hopeless. seems very happy in the surroundings, which are all so new and strange to her, and has most certainly experienced a change of heart. Her surprisand delight at things she finds in the Bible, the new ideas which are con stantly being presented to her in her contact with our Christians, and the apparent joy she takes in knowing of it, are most pleasing to us. Being young widow of high caste, she has, of course, suffered much from h€ friends, and therefore appreciates all the more the kindness which she no receives.

The "Lend a Hand" Society, among the boarding-school girls, has gon on much the same as in former years. They have seen and heard a number of strangers, some of whom were missionaries passing through, who kindly gave them reports of work in other lands, or distant parts of their own land.

They have been largely helped by donations from these friends, and have ecided to take upon themselves the entire support of a small Hindu girls' chool, in which they have recently become much interested. The youngerirls have also a little society by themselves. This they call "Opportunity eekers," and they have done quite a little to earn funds, which they contibute to some benevolent cause. They have hemmed towels and carried in rood, and in various other ways shown the desire of living up to their name.

SCHOOL AT AHMEDNAGAR.

This school has been in charge of Miss Bissell and Miss Bruce; in October Mississell assumed the entire charge, and the following report was prepared by her:—

IF an enlargement of the dimension of one's work be a matter for rejoicing. nen, indeed, have we abundant cause for gratitude; for from one hundred nd fifty on the rolls on January 1st, we have grown in numbers, until Deember 31st counts two hundred. Twenty-seven of these were sent in from Vadale, in consequence of the breaking up of Mrs. Fairbank's branch school here; six came from Rahuri, five from Sholapur, and others from district chools. It was a question whether so many had better be taken at oncerom Wadale, involving, as it did, the crowding of the dormitories somewhat; but when the alternative was presented of sending twenty of thempack to their poor homes, to remain there a year and a half, amid surroundings all unfavorable and lowering, until Mrs. Fairbank could return; to be commented on by ignorant relatives as too old to remain unmarried; to be a butt for their neighbors,—when this alternative was presented, the only course left was to welcome them to such accommodation as we had. And meeting their bright, happy faces as we go the rounds of the dormitories, we have not once regretted doing so.

Of the two hundred in school, one hundred and ten are boarders under our immediate supervision, and eighteen are day scholars supported by school funds,—boarders practically, but each in her own home, for whom we feel a trifle less responsible than for those in our dormitories. Our matrons number ten, and are a more efficient company than formerly, three new ones having been brought in during the year. Two of these latter are "mothers in Israel,"—women known and honored by the Christian community, to whose care parents are glad to intrust their daughters. They have been especially kind to their girls during the two seasons of illness, in February and in July. Gratifying improvement has been visible in the conduct of many girls in their care, evidencing real, faithful effort in their behalf.

As with the dormitories, so with the schoolrooms. Five classes are solarge as to need to be divided, and four additional teachers have been employed. Both divisions of one class have been banished from the school to the chapel, in the same yard, to make room for the other subdivisions old desks, which have done service so many years, have been replied thirty new desks, made in the Industrial School at Sirur, which add to the appearance of the large hall. It is very desirable now that floor be put in, either of tiles, asphalt, or teakwood. The presen floor is beginning to be badly cut up by the inevitable moving and litthe desks.

We had a new government Inspector again this year,—Mr. San examined the scholars, teachers, premises, and arrangements for regattendance and ages more rigorously than had previously fallen to a Mr. Sane was kind enough to commend the school, and to remark unusual proficiency of the pupils in Marathi prose, poetry, and gra also to say that when he should return to Ahmednagar he would bring some native ladies with him to see the school. The gove grant for the Vernacular classes, based on the results of the examinati been raised from Rs. 539 to Rs. 744; that for the Anglo-Vernacular from Rs. 312 to Rs. 796.

Two of our pupils competed for the government High School S ship, and two for the Middle School Scholarship; the two latte successful. Their success over several boys from other schools, als peting, created quite a sensation in the city, and helped on the beli girls, too, have brains! Eight or ten girls have been received in church during the year, and have proved themselves to have been inquirers. The Christian Banner Society has kept up its weekly me led by one of the younger teachers. The fancywork done by the brought in Rs. 23, besides paying for materials; and by tithing thei the boarders gave Rs. 15 toward the pastor's salary.

We have this year quite a number of little wives among our bo whose husbands are students in the boys' schools here or in Wada several cases the husband had already been studying a few years, an and begged that his little wife be allowed to attend the girls' school are glad the boys are coming to appreciate the desirability of educated

THE GIRLS' NORMAL SCHOOL IN MADURA.

[Extracts from the Annual Report of the Mission.]

Miss B. B. Noyes reports as follows:-

THE Madura Girls' Normal School is the highest educational ins for girls in the Madura district, and the only school training wo teachers. To this school selected candidates are sent from the be

schools in the various mission stations, and after several years of study in the middle and high school classes they are trained as teachers, and sent out to teach in our mission schools. The importance and responsibility of training these girls, who themselves are to train others, cannot be overestimated. Every girl sent out should herself become a missionary,—a light shining in a dark place, to bring comfort and hope to her uneducated Hindu sisters. She must teach them how to live clean, pure lives, and how to make their homes abodes of joy and love, and she must lead others to Christ by living herself a devoted Christian life. To fit these girls for such Christian work in life is the purpose of this school.

In order to train girls to teach, a large practicing school is necessary, and for this purpose we receive a large number of little children as day scholars in the primary department. There are, therefore, two main departments in the school: the normal department, which includes also the high-school class, and the practicing department, including the middle and primary schools. The school has been more than usually crowded this year. The average number on the rolls has been one hundred and seventy-eight, not including the kindergarten class of about fifteen little children. In the boarding department there have been one hundred girls, while many have been turned away for lack of room and money. Our work in every department has been sadly hindered by want of sufficient accommodations. For our thirteen classes we have but four class rooms, so that the remaining nine must be held in the dormitory, on the verandas, and under the trees. Even the sick room has been utilized as a class room. Our dining room is far too crowded. There are no rooms for teachers, no library, and no office. The time has come when we must enlarge our quarters. As there is a growing desire that girls should be educated, like their brothers, in English, it is becoming more and more necessary that we should be able to send out girls as teachers who can themselves teach English. To this end we have given every encouragement to the study of English, and have now a class of four girls, who will next year form an English prematriculation class. As the higher examination for women is now to be abolished, it will hereafter be necessary to send girls to the matriculation examination, that the school may hold its place as an upper secondary normal school, and that some time we may fill the places now occupied by masters in girls' schools with well-qualified mistresses, at least in the middle school department. The teachers of the school are all Well educated, normally trained, and well qualified by experience for their work. Best of all, they are earnest Christian men and women. They are lengaged in some form of active Christian work. The masters are earnest church work, in street preaching, in Sunday schools, and in the Y. M. C. A. They conduct prayer meetings with their pupils, and try in many ways to influence them for good. The mistresses have classes in the Sunday school, and they conduct many devotional services in the school, and are the leading spirits of the girls' Christian Endeavor Society. Their most valuable service is the personal religious work which they do among the girls.

We have this year had one class of four uneducated older girls, consisting of two who are to marry Christian young men; one a convert from Hinduism, a young man now studying in Pasumalai. This young man has suffered much persecution, and for two years was not allowed to take his young bride from her parents. It was only a few months ago that he could induce her to leave them and come to him. At first she refused to go to school, or learn to read; but after becoming acquainted with one of the schoolgirls, she said that she would come to the school with her, and is now quite happy, and readily adapting herself to Christian ways. It is touching to see these large girls humbly sitting on the veranda with the little children, spelling out the words in the primer and joining with interest in the Bible lessons. Ther have had special instruction in the Bible, and all show marked improvement, beginning already to look and act very differently from the ignorant village girls they were. There has been an unusual amount of sickness in the school this year; due in part to the unhealthy conditions caused by lack of rain, and in part, perhaps, to the crowded condition of the school. been only one very serious case of illness, and we have had no deaths in the school, but two of the pupils died of cholera when away for their vacation. One of these was a bright, merry girl from a Hindu family in Ceylon. She had heard from her brother, who had been studying in Pasumalai, of the girls' school in Madura, like the large school for boys which he attended, and she set her heart on going there. The parents consented, and the two children came to Pasumalai together, traveling alone all the way from Ceylon. But the sister was not happy in the little school for girls there, and she was sent here about four years ago. She listened eagerly to the story of the dear Lord who came to save her, and became a very simple, trustful, and brave little Christian. She had relatives living in a village near by, and would often ask to go to see them and tell them about Jesus. As she grew older and became somewhat educated, she became a very attractive girl, and when she was thirteen her father came here to take her back to Cevion where he wished to give her in marriage to a Hindu. She utterly refused to go, and her father, finding persuasions and threats alike useless, went away in a great rage, but soon sent her favorite brother to fetch her. Knowing that it would be all but impossible for her to lead a good life on a Ceylon plantation, and hoping to save her from a sad fate, we sent her for the low

mmer vacation to the Battalagundu School. After three happy weeks ere she was suddenly attacked by cholera, and died in less than twelve urs. She went very joyfully, saying with a smile: "Jesus calls me. It is ne for me to go; call the girls to pray with me, for I am going to Jesus now. In very happy, and not at all afraid."

Hers was the only case of cholera in the place. It seemed as though the ord had stretched out his hand to save her from the sore temptations which ust assail her. Seven of the schoolgirls have united with the church this ar, and several others are, I hope, soon to be received. One of those reived this year was formerly one of the most troublesome girls in the school, it shows an entirely changed life. Besides the Bible readings held with the rls they hold many meetings by themselves, which are well attended very noon the older girls gather to pray for the Holy Spirit, and the church tembers pray daily for all who are not yet professing Christians.

in memoriam.

MISS MINNEHAHA A. CLARKE.

DIED in Chisamba, West Africa, March 18th, Miss Minnehaha A. Clarke. It is with the deepest sorrow that we thus record the death of one of our young missionaries.

Miss Clarke, the daughter of a Congregational minister in Guelph, Canada, was appointed a missionary of our Board in 1890, and sailed in June of that year. The reason which she gave for offering herself to the Board, "the feeling that God wants me to go, and the need of the people," gave also the keynote of her life,—a sweet obedience to the will of her Heavenly Father, and a whole-souled devotion to the people for whom she labored. Her last letter to the Board, written during convalescence from an attack of the African fever, breathes the same spirit. She says: "God has laid his hand upon me recently, and has said, 'Work no more, but look on and see that you can be dispensed with if I so will it.' The fever has left me very weak and with impaired sight, but how thankful I am for life! How eager I am to take up once more the work I love in Chisamba, and which I had almost left forever, I leave you to judge. God has been very good to me, and I mean that my spared life shall be more completely his in the coming years."

A second attack of the same fever proved fatal after an illness of less than three days. After her first attack the members of the mission advised her to leave Chisamba for a more healthy place; but she felt that they were unduly anxious, and that she could not leave her work there. One of her associates,

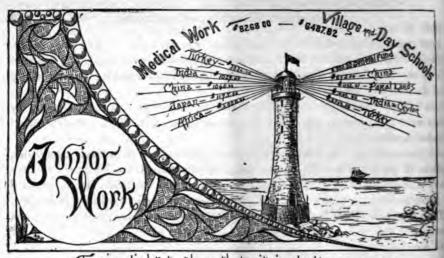
Mr. Lee, who was with her during her illness, writes: "We feel her loss kenly. She loved and was loved by these people, who paid every mark of respect, and showed deep sympathy during the funeral services. She actually laid down her life for them."

We close this brief notice with a pathetic little note sent to Mr. Stover by a lad in her school, one of her favorite pupils. Mr. Stover sends a literal translation.

"Nana Stover, Ondona Clark is dead. She died on Saturday. She began to be ill on the fifth day. As for me, I have not slept for three nights. My heart aches so because the Ondona is dead. Jesus has taken her to his own home indeed, but since we can never see her again my heart is broken. The Ondona Clark is dead. If we accept Jesus we shall meet the Ondona gain."

ROMANIZING THE CHINESE LANGUAGE.

It has been a great pleasure to me since I have been in America to reeive frequent letters from my medical students and other native Christians. a corresponding with me they use the Romanized colloquial, which is quite ssy for me to read, and I am able to reply by means of the same system. 'hat the spoken language can be so easily Romanized is a great advantage 1 many ways in working with the Chinese. The missionaries do not, as a ule, learn to write the character, as it is a great saving of time and strength 1 translating, preparing text-books, etc., to dictate for a native teacher to rrite. We find it very pleasant, however, to correspond with our Chinese tiends without the intervention of a third person. The language is made up f a system of fifteen initials and thirty-three finals. Each word has three lements—an initial sound, a final sound, and a tone. The system of initials, inals, and tones, constitute the alphabet of the language. My sister has een teaching the Romanized colloquial in the woman's school for several 'ears, and with very few exceptions the pupils have all learned to read and write. The young women learn it without difficulty. As in Foochow we wave the Bible in colloquial character, the missionaries at first thought that would meet the need of the laboring class. But experience has proved that nany cannot afford to go to school long enough to gain sufficient knowledge even of the colloquial character to enable them to read easily, since they must have a teacher to tell them the name of each character. The Romanized can be learned with much less effort, and we hope it may be a means of bringing a knowledge of the Bible to thousands who would not learn to read it any other way. KATE C. WOODHULL.



To give light to them that sit in darkness TURKEY.

EXTRACTS FROM THE DIARY OF GAIUS, THE CORINTHIAN.

The following ingenious composition was sent us as a specimen of those written by the girls in our Smyrna Boarding School:—

The Apostle Paul, of whom I had heard so much, especially as having great success in spreading in all cities a new religion, and who was lately in Athens, at last arrived in Corinth. Here, also, he exerted his utmost efforts, finding Jews of his own nation, many in number at this time having been expelled from Rome at the command of the Emperor Claudius. He lived with some Jews who had the same trade; with them he lived, and worked at night, so as to preach by day. When Crispus, the chief ruler of the synagogue, believed in God through the influence of that man, I, being his intimate friend, was astonished to see how he was changed,—he and all his family together. It affected me so much that I, also, accepted the new religion, and from that day devoted myself to the Lord.

As the Christians had not any special place to meet, I greatly desired to have the meetings in my own house, which was very suitable for that purpose. This desire of mine was granted to me, accepted with great pleasure. At the beginning just a few were coming to the meetings; but they were very earnest and active in evangelizing the whole city, and were very successful. Day by day new converts were added to our number, and after a short time we had quite a large congregation.

Paul, after being with us for one year and three months, left us for Ephesus, Paul before having appointed me to be the leader of the church

ote in my journal whatever happened in connection with the church, from day Paul left until his second visit. For a time we had the same regulty as when he was with us, but after that things changed from that peace-condition to the other extreme. The Christians were getting careless in ir living. While once their holy lives were a cause of astonishment, now y were ridiculed by all. Different parties sprung up; some called their der Apollos, some Cephas, some Paul. They had too great intercourse h the heathen, being present at the heathen feasts, and even eating meats ared to idols. One of the men married his stepmother while his father alive. This was also another great step in wickedness.

further on the meetings were conducted in a most disorderly manner. The that had the gift of prophecy spoke all the time, and sometimes two three at the same time. There was also another party, who denied wholly doctrine of the resurrection, whose motto was, "Let us eat and drink, to-morrow we die."

The women had lost all their modesty. They did not care any more to rer their heads, but came to church unveiled. Instead of parting from th other with a fraternal kiss, there were quarrels, and these were taken the heathen courts.

Still worse than these, the sacredness of the Holy Communion, which we erved once in a week, was disregarded. The rich members took there a at plenty of wine and bread, which they ate with great appetite, not ing a particle for the poor. This sad condition of the church was in at need of one person, who could rectify everything; so it was to be amunicated to him for relief.

April 2, 59.—The household of Chloe went to Ephesus; so we found a dopportunity to send Paul some news about the Corinthian church; , some of the members of our church proposed some questions in regard marrying unbelievers, going to heathen feasts, and other matters like se.

April 6th.—This disorderly condition of our church soon came to an I when the leader heard of its state. He in great anxiety instantly sent a letter, which was a great comfort and treasure for all believers. This a remarkable letter, containing counsel for Christian living, about havfirst of all love, and proving the truth of the resurrection. It was read all in the meeting, and affected the majority greatly. Some, full of sorv, at the close of the meeting confessed in public how wrong they had macting. We decided that day to celebrate the Lord's Supper on the ning Sunday in the way which was instituted by our Saviour. We had

still another duty to accomplish. It was the excommunication of the man who married his stepmother, at the command of Paul, "Ye shall cast the evil one from the midst of you."

April 8th.—We had a very earnest meeting at the house of Justus, where many prayed, and especially of how to be useful in that great city, where God had put them to be lights in the dark world around them. There was only one thing which disturbed the peace of the meetings. That party who opposed Paul kept talking about him always, and said that he was not an apostle from God, but cared and worked only for his own interest and from selfish motive; and that he always said he would, but never did.

April 11th.—Paul, still more anxious about us, sent Titus, whom we received very gladly. Titus had expected to find everything in the most confused state, but to his surprise he saw everything altered, arranged. He himself also tried very hard to be useful, and encouraged all in their work.

April 13th.—To-day my heart is full of joy to see all Christian families coming to church on the Lord's day for the observance of the Lord's Supper. How happy we all feel once again to have communion with God, the sweetness of which we had not felt for a long time,—having, also, five more members added to our church. How fortunate we are to have Titus with us, to remind us of our consecration to Christ, and that we belong to him. What a joyful Sunday it was for us that day! We parted from each other with a fraternal kiss, and went to our homes in peace.

April 18th.—Titus left us to go to Philippi, in order to meet Paul, of whom we lately had heard by some travelers how cruelly he was treated, and what disturbances had occurred in Ephesus, that he was obliged to leave the city at once. This was dreadful news for us and for Titus, who hurred to go to Paul; for he knew that Paul was longing to feel the touch of a friendly hand, and see the face of a friend once again in his sorrowful hours.

April 26th.—At last our long-expected friends arrived, but to our sorrow we did not find Paul with Titus; he had gone to another city, but he sends us his letter, which expresses his joy at our repentance. While it was real in our meeting by Titus, we thought it was the very appearance of Paul standing and speaking to us: but not yet; a few more days, then these imagnations will change into reality. There was something else to be done that day; that was, to admit our beloved brother back to our church, as Paul had written to us, "Confirm your love toward him and forgive him." How happy the man was; he himself said that his life had been very wretched since the day he was put out of the church.

April 27th.—To-day we tried to show our sympathy for the Christians in Jerusalem by our contribution. Some men were appointed from our church

to collect the money from all Christian families, as they had promised to give it willingly and cheerfully.

April 30th.— This is one of the happiest days for me; my heart overlows with joy to have again Paul as a visitor in my house, besides two more itends, Timothy and Aristarchus, who, though unknown to me, yet still bey are very dear, and it is a pleasure to entertain them with Paul. It is refectly astonishing to see how much his old friends, Crispus, Stephanas ad others love him, and how anxious they are to see him. Poor Paul! He tems quite changed from the time he left us. His persecutions and the care fall the churches have worn upon him much.

May 3d.— A Sunday service was held in our house, having many strangers id all the Christians. It was a great chance for us to hear once more the eccous words of Paul; his face was shining, seeing all the room filled with tople, and the new converts we had since his absence from the city. What contrast with the few gathered together in the same room! Another great enfort to him was the good condition of our church. He had received the swer of his prayers, because for a long time in remembering our state he id felt himself very unhappy. After the service was over some of the ethren desired to hear about the Christian work in other places; so Paul id them about his journeys in different places, but especially he referred to be Christians in Philippi: he praised them for their liberality, and told us to women they were interested to hear the good news from Corinth.

May 4th.—Paul wrote a letter to the Galatians, hearing that they had fallen prey to the Judaizers, and that they were very successful in making the pristians receive the religion of form and not of the heart.

May 5th.—Phœbe, the Deaconess of the Church at Cenchrea, hearing fPaul's arrival at Corinth, came to see him. They had quite a long talk ith each other. She inquired of him many things about his work, and told im that she would soon leave Corinth for Rome, and expected to see the hristians there. Paul intended to write a letter to Rome telling them about is seeing them very soon, and this letter was to be sent with Phœbe.

May 7th.— This is a very sad day for me to hear that some of the Jews are hout ready to kill our dear friend, so we all gathered around him trying to take him leave the city immediately. We all accompanied him quite a long stance, and we longed to go with him, if possible, all through his life. But mally we arrived at the place where we had to be separated from him,—the ardest thing. He again tried to use his last few moments for Him whom he oved so dearly, saying, "Dear brethren, work for Christ." He gave his last farewell, hoping to see us all in heaven before the Lamb, if not on earth my more.

Armenian, Class of '92, American School, Smyrna, Turkey, June 13, 1892.

FOR MISSION CIRCLE MEETINGS.

BY LOUISE ORDWAY TEAD.

Subject.—"Missionary Ships."

The Morning Star is, of course, the missionary ship with which our children are most familiar; but there are many others belonging to other societies, and it is to bring this fleet of white-winged messengers before the children and youth that this subject is suggested.

We must certainly have a blackboard illustration. The Morning Star should be drawn quite large, forming the center of the more than thirty ships sailing on similar errands in different parts of the world. The others may be shown quite small and numbered, to indicate more quickly to the eye how many there are. The object is not to underrate the other ships; but the Morning Star is ours, and we have more information about it than about the others.

The most helpful exercise in preparing for the meeting is one published by Children's Work for Children, 1334 Chestnut Street, Philadelphia, Penn., price 2 cents. In it will be found Scripture selections appropriate, recitations, which may be read or spoken by the children, hymns, and a great deal of information about the mission ships of all societies.

The Story of the Morning Star gives a full account of the ship dear to children of our mission circles. This may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston, as may the rest of the leaflets mentioned. Call attention to the places visited by these ships mostly the islands. The following leaflets will give an account of some of these islands and the work there: "The Island World," Concert Exercise No 7; "Micronesian Mission," Condensed Sketch; "A Day in Kusaie."

The lakes, rivers, and coast of Africa have also need of ships, and ther are thirteen to supply this need. Another interesting feature of the work countries, their books, the printing press, which brings the gospel to the people and whatever may be necessary for the work. In the Mission Dayspring for August, 1886, is an appropriate story of a "Seafaring Bible."

DR. PHILLIPS BROOKS has well said: "Let me plead for the foreign mis sionary idea as the necessary complement of the Christian life. It is the ape to which all the lines of the pyramid lead up. The Christian life without is a mangled and imperfect thing." When he said this he was not more i earnest than when he remarked, "There are heathen enough in America: It is convert them before we go to China.' That plea we all know, and I thin it sounds more cheap and more shameful every year."—Woman's Mission ary Advocate.

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Our Work at Yome.

HOW WE TRY TO INTEREST PEOPLE IN MISSIONS.

BY MRS. MINNIE S. BUDLONG.

SHALL we print a yearly programme?" This was the question which ated the Literary Committee of our auxiliary to the Woman's Foreign sionary Society in Fairhaven. The question came up at a luncheon on the Programme Committee, with a few choice spirits for counsel.

The argument, after a square look at it, seemed all one way. "It will ainly serve to advertise our society," said one. "Yes, and give character the meetings in the eyes of those who have hitherto given them little ught," said another. "Then how much easier to get ladies to write ers and lead conversations when they have a long time in which to pree," urged a third. "And what a comfortable feeling it will give us to e the whole year's work planned and off our minds," said still another. and how pleasant to use them in inviting non-attendants."

O, yes; we must distribute them bountifully, I am sure," said Mrs. S.; ile practical Mrs. T. added, "With a proviso that each lady hang her promme by a little ribbon to her dressing case, as a constant reminder of the etings, and of what the programme expects from her." And so, the stion being decided, we settled down to a pleasant afternoon's work. For inspiring prelude we put this verse:—

"Look backward, how much has been won; Look round, how much is yet to win; The watches of the night are done. The watches of the day begin."

Let us commence by outlining a course of Bible readings for the year," 1 Mrs. T., thoughtfully. "You know the Bible is our missionary textick, and it needs study—downright study—to bring out its messages to us." this the hostess, reaching to the upper shelf of her leaflet case, took out a kage of suggestive Bible readings, subjects, commentaries on missionary ipture, etc.

After making out a list of twelve of their best and wisest women for conting these readings they fitted the subjects to the names, and adjourned, ling quite pleased over the afternoon's labor. Possibly some of the topics y bear repeating. "God's Thoughts about the Nations," covered a wide ge; "The Darkness, the Dawn, the Day, the Glory," showed the cumuve progress of missionary work; "Called into Partnership" taught us we the church stands between Christ and the world, like a chosen cup-

bearer, receiving from the one, imparting to the other; "Jonah as a Foreign Missionary" contrasted the infinite love of Heaven with the selfish coldness of man; the "I wills" of the Bible rang out like a trumpet; while "Bible Examples of Woman's Work," as given by twenty ladies, threw new light on precedent and privilege.

At the next meeting of the committee Mrs. L. brought out her pet plan of a series of conversations, taking for their subjects the "Uniform Readings" of the year. It was a vital point to select the right leaders for these, and anxiously did the ladies go over their list of members for those best adapted, sometimes going outside auxiliary lines, even outside the church, to get the very one who would best illustrate the subject, and call to her assistance the best-fitted colaborers; however, with this thought uppermost, not so much the literary finish of the programme, as the hope that through this participation a true interest may grow. It is an open secret that thereby we gained more than one new member.

These leaders select a half dozen who are to assist, give them subtopics, with running commentaries of their own, inviting impromptu and general discussion as well. We have already had three of these, and are jubilant over their aid in fast making us a talking instead of a writing and reading auxiliary—a consummation devoutly to be wished.

When July with its subject, Korea, came before us, sprightly Mrs. J. said, "Why not have a journey for this month instead?" She suggested that the trip be reported by five tourists. Although this was a pen and ink trip, yet it was studiously true to the experience of Eastern travelers in its details, and through their graphic recitals we learned much of Korea and mission work there.

In December we are to have in the place of a conversation a "Missionary Budget," with two editors, and open for communications to all the members. This will take the form of a survey of the world's work of the year. Indeed, our effort this year has been mainly directed toward bringing into each month's meeting, in one way or another, as large a number of participants as possible. We have found this recipe insures a warm, bright, and interesting meeting.

A "Parliamentary Drill" has made some debated points clear to us. Last month, with our refreshments, we record a "Missionary Salad."

We cut green tissue paper in the shape of a leaf of lettuce, and passed it lightly through the fingers to give the slightly crumpled appearance. To the stem of each leaf we pasted a folded slip of paper on which had been written some stirring bit of missionary news, an anecdote, a fact, an argument, or a verse, and filled with them a large salad bowl. We passed the salad as if it

were the genuine article, and each at some time during the tea read aloud her slip, thus starting many suggestive topics of conversation. As a method of increasing our knowledge of the work of our branch we set up a "Watch-Tower," an idea which we borrowed from a very suggestive leaflet by Miss Belle Brain.

The places where our society has work we call "signal stations," and the ladies who adopt them we term "watchmen." These adopt the place they choose as their missionary home, and the missionaries stationed there as their real sisters. They pray for them, and report their wish to the society. In our little schedule there are forty-four stations in all.

As we have eighty members we appoint watchmen over other parts of the great harvest field. One of the ladies studies and reports the work of the Parent Society of our church; another, Bishop Taylor's work in Africa. Some of our brightest women keep us in touch with the splendid doings of the other denominations. The China Inland Mission has its special reporter, while the Jewish mission in Chicago has its "chiel takin' notes." These reports, which of necessity are condensed into items, are purely voluntary, and as they are the last thing on the programme the time is often not half long enough for the watchmen, who, many of them hitherto silent listeners, are becoming the eager bearers of tidings.

The evident advantages of our printed programme has decided the president of our district to encourage its coming into general use as much as possible in the following way: Two prizes are to be offered for the best yearly programme printed by any auxiliary—a committee outside the district deciding upon the comparative merits of the contesting societies. They will take into consideration their tendency to spirituality; their variety, unity, and originality; also the inspiring character of their exercises. For the first prize will be given that grand new "Encyclopedia of Missions."

Although the weaker auxiliaries seemed at first somewhat reluctant to enter the lists, they are becoming convinced that although but two receive the special prizes, all will be amply rewarded by the impetus given in carefully prepared programmes.

'As a rich arsenal whence to draw material for these programmes, we, in union with the eighteen woman's and young ladies' societies of our town, inaugurated a "Missionary Exchange." The courteous librarian of our Public Library secured a table for us in the reading room, and offered to list and file all publications for us.

Each auxiliary furnished one periodical. These become the property of the re to be kept on file year after year for reference. In this way it in All Lands, The Missionary Herald, The Church

at Home and Abroad, The Home Missionary, The Baptist Missionary, The American Missionary, LIFE AND LIGHT, Woman's Work for Women, The Missionary Link, The Helping Hand, Home Missions, The Message, The African News, The Baptist Home Missionary, The Heathen Woman's Friend, and all the children's papers, besides the reports of different missionary societies, and a collection of sample leaflets.

You can well believe that it is becoming a tempting corner. The table is so arranged that it is accessible from both the ladies' and gentlemen's departments, and our city pastors often linger there to get a bird's-eye view of the missionary world from all angles of vision. We find it quite invaluable for help in the preparation of papers, for material for programmes, and for the verifying of statistics.

Our librarian has also sent for the *Missionary Encyclopedia* for the library, and for the *Missionary Review*, that king of monthlies, for the reading room. In addition we are to select from the voluminous catalogue of our public library the titles of all books on missionary subjects, with others especially valuable for reference, and, if allowed, hang this list over our missionary table for the help of those desiring books on missionary subjects. We shall also furnish a copy to each of our city auxiliaries.

One lady from each denomination will also present to the librarian the names of three of the newest and most stirring books issued by her society, with the request that they be added to the library. Should this favor be granted we shall venture to ask similar news along this line. Do you not see into what fair proportions this little scheme may grow, and how much it may help to draw and concentrate attention to missionary themes in our fair and growing little city?—The Gospel in all Lands.

WHAT HAS THE BRANCH DONE FOR ME, AND WHAT HAVE I DONE FOR THE BRANCH?

[Read at a quarterly meeting of the Eastern Connecticut Branch.]

To the first question I can reply in Paul's words about the advantages of the Jew over the Gentile, "Much every way," for my personal indebtedness to our Branch is not small. It has given me many friends in these churches of New London and Windham Counties, drawing me into closer fellowship with them in their work for our blessed Master; it has opened the way for my acquaintance with Christian women in other Branches in this State and elsewhere; it has given me an opportunity to meet the officers of the Woman's Board, whom otherwise I might never have known; and it has afforded me the privilege of personal intercourse with several missionaries from far-away countries, so that they are no longer mere names, but real per-

sons, whom I have seen and heard and taken by the hand. Yes, I am a richer woman to-day for the friends gained through this Branch. It has also increased my knowledge of foreign missions, and stimulated my interest in them. The old time monthly concert is seldom observed in our church, but these Branch meetings, with the addresses of missionaries speaking from personal experience, with familiar conferences as to methods of work, with occasional bright papers, with precious seasons of earnest, tender prayer, have been an inspiration in my life; and our little auxiliary meetings have grown in helpfulness because of the influence of the Branch to which we belong. To our Branch, then, I am indebted for a deeper interest in the things of the kingdom. And, thirdly, this Branch has been a means of grace to me in helping me to see my personal duty in stirring me up to attempt work for missions which seemed impossible.

But the second question, "What have I done for the Branch?" is not so easily answered. The little that I have accomplished, or even attempted, seems so insignificant when I look at it, so far short of what might be done if I were filled with the Holy Spirit and strong in the power of his might, that I hesitate about setting it down on paper. It is a question to be considered in my own closet. Not what I might have done, not what I ought to have done, not what by the grace of God I hope to do in the days to come; for in working for this Branch, in seeking to form new societies, in trying to extend the circulation of LIFE AND LIGHT, and to enlist the co-operation of women hitherto indifferent, I shall be seeking the coming of the kingdom of Christ.

THE SEMIANNUAL MEETING OF THE HARTFORD BRANCH OF THE W. B. M.

The day for the Hartford Branch to hold its semiannual meeting in West Hartford was such a one as the poet loved when he said of June, "Then, if ever, come perfect days," albeit it was the 31st of May. We were warmly greeted by the ladies of West Hartford, and ushered into the church to find a large audience of one hundred and seventy-five ladies ready to hear the good news which we brought from our missionaries. After a short service of prayer and praise and the reading of letters, we listened to Miss Bush as she carried us in imagination to Turkey, and we went touring with her, listening as eagerly to her words as did the natives whom she was describing. Truly these missionaries do make our hearts burn within us. Miss Kyle, though a stranger to most of us, won our sympathy by her earnest, warmhearted address, in which she spoke of the great needs of the work. We are sure she is doing a good work among our young people in arousing their

interest in mission work, and we shall gladly listen to her again should she come to us at some future time. A class of young children recited pieces appropriate to China. Some little seed may have found lodgment in their hearts, which will bring forth fruit in after years, while they listened to Miss Bush's account of the homes and people of Turkey, and their crying need of education. A short season of prayer brought before us our own special missionaries, their needs and desires. Then we sang "Blest be the tie that binds," and lo, our meeting had ended. But was that the end? Shall not its influence go on like the widening circles made in the water by a stone, until the effect of those prayers shall reach the utmost parts of our earth, and reappear in lives made brighter and holier by our missionaries?

AURELIA A. WELLES.

HARTFORD, CONN.

TOPICS FOR AUXILIARY MEETINGS.

August.—Incidents of Mission Work and Lessons to be drawn from them. (See LIFE AND LIGHT for July.)

September.—Schools of the Board in India and Ceylon.

October.—The Medical Work of the Board.

November.—Thank-offering Meetings.

December.—Christmas Observances on Mission Ground.

1894.

January.—New Openings for Missionary Work among Women.

February.—Schools of the Board in China and Japan.

March.—Young Ladies' Work at Home and Abroad.

April.—Easter Service. The Resurrection of Christ a pledge of the salvation of the world.

May.—Schools of the Board in Micronesia and Papal Lands.

June.—Temperance Work in Mission Lands.

SCHOOLS OF THE BOARD IN INDIA AND CEYLON.

TOPIC FOR SEPTEMBER.

1. At Bombay. 2. At Ahmednagar. 3. At Madura. 4. At Udupitty,

Ceylon. 5. Other boarding schools. 6. Day schools.

The subject for the month is a large one, and it will be necessary to select a certain portion for the meeting. We suggest that three eight or ten minutes' talks be given on one boarding school that may be chosen, one giving (a) a short history of the school, with its daily routine; another on the (b) personnel of the pupils, the homes from which they come, and the effect of education on them; (c) a third on the religious influence of the school and the Christian work done by the pupils. A talk on the day schools might

also be given. Another method would be to give a general sketch of one of the large boarding schools, of the several smaller ones, and of the day schools.

As the subject pertains to the work of our own Board, the references are exclusively from Life and Light. For school in Bombay see Life and Light for October, 1886, October, 1889, and September, 1891. Ahmednagar, Life and Light for August, 1879, February, 1882, October, 1886, and a leaflet on the school, price 3 cents. Madura, Life and Light for May, 1880 (a), December, 1882 (a), February, 1886, February (a and c), April (c), 1887, July (c), 1889, July (b), 1890, December (b), 1879, February (b), 1880, May (b), 1880. Udupitty, July (b), 1879, September (b), 1881, July (a), 1880, June (a), 1887. See also monthly leaflet. Other Boarding Schools, Life and Light for August, 1881, December, 1882, August, 1884. Day Schools, Life and Light for February, 1880, February, 1887, January, 1888, August, 1888, November, 1890.

MEETING OF THE INTERNATIONAL MISSIONARY UNION. BY REV. E. S. HUME.

THE International Missionary Union held its tenth annual meeting at Clifton Springs, N. Y., June 14-21. Clifton Springs is under missionary influences the year around, but during the meetings of the International Union other matters are laid aside; the meetings absorb the time, and missionary topics the conversation on all sides. It was both an interesting and unusual sight to see, at many of the meetings, all the physicians, many of the attendants and nurses of the Sanitarium, as well as the guests, patients and others from near and far. At some of the larger gatherings the audiences must have numbered fully six hundred. The meetings were all held in the Tabernacle, a very comfortable and appropriate building erected by Dr. Foster expressly for such services. There were one hundred and eight missionaries present, representing sixteen societies, and laboring in many lands. Of these, twenty-seven are connected with our Board. Grouping them according to the countries where they have labored, twenty-nine came from India, twenty-six from China, thirteen from Japan, eight from Turkey, and smaller delegations from Africa, Mexico, Micronesia and other mission fields.

There were three sessions each day. The first hour in the morning was reserved for a devotional meeting, and was regarded by those who were able to attend it as the sweetest and best service of the day. The music was led in a most effective and beautiful way by a cornet played by a Mr. Birch. The instrument used was of solid gold, and was presented to Mr. Birch by the Christians of St. Louis when he decided to give his whole time to playing in connection with evangelistic meetings. As the hour for each service drew near, a few strains from this cornet, more beautifully than any bell could possibly have done, summoned all to the tabernacle.

The ladies had their meeting on Friday afternoon. Some of the addresses were of thrilling interest. Mrs. Gulick of Japan, Mrs. Locke of Bulgaria,

Miss Bush of Turkey, and Miss Crosby and Miss Cathcart of Micronesia, are names with which the readers of LIFE AND LIGHT are familiar.

work of which they told is our own.

On Sunday morning the Rev. George Douglas, D.D., President of the Wesleyan Theological College at Montreal, preached a powerful sermon. Dr. Douglas lost his health while a missionary in the West Indies, and is now totally blind and nearly helpless, but his mind is as clear and strong as ever. It seemed eminently appropriate that he should have chosen for his text, "And not only so, but we glory in tribulations also." Dr. Douglas also gave

the farewell address to the outgoing missionaries.

The experiences which were brought out by the topic, "The effect of missionary life on the piety of missionaries," were very touching and instructive. One could not but be impressed after listening to the remarks which were made by men and women, young and old, as they spoke out of the fullness of their hearts, that, although our lives are colored by our surroundings, we are not entirely the creatures of circumstances. Spiritually minded men and women will grow more so in Africa, India, Japan, or Micronesia, as well as here in Christian America. While those who have not learned to love spiritual things here, under favoring circumstances, are sure to find heathen surroundings most depressing.

With little exception, the meetings were harmonious, and were generally instructive and uplifting. The consensus of opinion was that no methods of work are to be despised, and that all are to be employed with a view to spiritual results. None of the one hundred and eight missionaries present showed any signs of discouragement. They know the difficulties which are to be overcome, as also the adequacy of the means at their disposal. Their confidence is well founded. They sing with the understanding as well as

with the heart.

"Jesus shall reign where'er the sun Does his successive journeys run."

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1893.

MISS ELLEN CARBUTH, Treasurer.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Portland, State St. Ch., The Gleaners, 50; Augusta, Aux... 50, Y. P. S. C. E., 7; Hallowell, Aux., 17.75, Y. P. S. C. E., 12.25; So. Freeport, Aux., 11; Skowhegan, Aux., 16; Brownville, Cong. Ch., Ladies, 4; Auburn, High St. Y. L. M. B. (of wh. 25 const. L. M. Mrs. C. S. Patton), 30, Sixth St. Ch., Miss'y Soc'y, 5; Castine, Miss'y Soc'y, 10.50; Deer Isle, Miss'y Soc'y, 2; Biddeford, Pavilion Ch., prev. contrl. const. L. M. Eliza F. Evans, 15; Wells, Second Cong. Ch., 31.50; Southwest Harbor, Miss'y Soc'y, 2.50; Waterwille, Aux., 22.23, M. C. Willing Workers, 12.50; Gardiner, Aux., 10; So. Gardiner, Aux., 11; So. Faris, 11.44, Y. P. S. C. E., 4; So. Norridgewock, Cong. Ch., Y. P. S. C. E., 3; Kennebunkport, So. Cong. MAINE

Ch., Aux., 8.50; Gray, Aux., 10; Eastport, Ladies of Cong. Ch., 5.50; Hampden, Aux., 45; Bridgeton, Aux., 22.45;
South Bridgeton, Aux., 10; Bethel, First
Ch., Aux., prev. contri. const. L. M. Miss
Mary E. Shirley, 12; Saco, Aux., const.
L. M. Mary S. Eastman, 25; Searsport,
Aux., 23; Bucksport, Elm St. Cong. Ch.,
S. S., 10; Bangor, Aux., 43, Y. L. M. B.,
40; Brunswick, Aux., 46.88; Monson,
Sunshine Band, 7; East Machias, Aux.,
6.75; Gorham, Aux. (of wh. 25 const. L.
M. Miss Frances Cousens Gage), 36;
Litchfield Corner, Aux., 17; Searboro,
Aux., 14, Willing Helpers, 5; Cumberland Mills, Warren Ch., Aux., 23; Lewiston, Pine St. Ch., Aux., 60; Harpswell
Centre, Aux., 21; Winthrop, Aux., 12;
West Falmouth, Second Cong. Ch., 10,
M. C., 3; Yarmouth, First Ch., Aux. (of

RECEIPTS.

ist. L. M. Mrs. Rebecca 8.

h, 31.80; Piscataquis Co. Conf.,
bay Harbor, Aux. (of wh. 26.

l. Lillian Reed), 40; Thomas10; North Edgecomb, Aux.,
land, Golden Sands, 10;
Ladies, 3; Warren, Aux.,
lasset, Aux., 10; Woodford's,
Aux., 32.34, Willing Sowers,
Aux., in memory of A. T.
ling Workers, 27; Portland,
last, High St. Ch. const. L.
Dorcas Banks, Mrs. Dora
l. P. H. Brown, Miss Hannah
lrs. Newel Lyon, Mrs. A. O.
Louisa Cutts, Miss Mary
112.255, Light Bearers, 111.88,
h. (of wh. 25, by a Friend,
M. Mrs. Helen M. Johnson),
nd Parish Ch., const. L. M's nd Parish Ch., const. L. M's Laughlin, Mrs. E. V. Spaul-Celia M. Patten, 75. Williston prev. contri. const.L. M's Mrs. . Snell, Mrs. Alice R. P. Davis,

1.874 25 1.874 25

Total, NEW HAMPSHIRE.
11/.—A Friend,
11/e Branch.—Miss A. E. Mc11/e Branch.—Miss A. E. Mc11/e Branch.—Miss A. E. Mc11/e Branch.—Miss A. E. Mc12/e Mrs. W. B.
12/e Charlestown, Friends, 1; East
12/e Lancaster, Y. P.
12/e Charlestown, 12/e Plaistown, 12/e Plaistown, 12/e Plaistown, 12/e Plaistown, 12/e Plaistown, 12/e Const. L. M. Miss Am12/e Mrs. Miss NEW HAMPSHIRE,

210 65

205 65

VERMONT.

vermon Total,

Total, 956 71

956 71

MASSACHUSETTS. I Woburn Branch.—Mrs. C. E. as. Billerica, Willing Work-nchester, Miss. Union, 50.25; Free Ch., Whatsoever Soc'y, d, United Workers, const. L. E. Laws, 25; Malden, Aux., tefield, Mission Workers, 5; rs. N. M. Murdock, 5, ranch.—Mrs. C. E. West, naan Four Corners, Aux., 40; Woburn Branch. 135 27

Dalton, Y. L., Aux., 50; Lee, Willing Workers, 35; Lenox, Aux., 12, Golden Rule M. C., 5; North Adams, Aux., 94.36; Pittsfield, First Ch., Aux., 23.35, Coral Workers, 57; Peru, Top Twig M. C., 10; Richmond, Aux., 16; South Egremont, 60; West Stockbridge, 9,

Essex North Branch.—Mrs. W. L. Kimball, Treas. South Byfield, Aux., 25; Georgetown, First Ch., a Friend, 15.

Essex South Branch.—Miss S. W. Clark, Treas. Beverly, Dane St. Ch., S. S., 45; Lynn, Central Ch., Aux., 18, Lower Lights, 60; Marblehead, Aux., 30; Salem, Crombie St. Ch., M. C., 15; Swampscott, M. C., 10.55,

M. C., 10.55, Franklin Co. Branch.—Miss L. A. Spar-hawk, Treas. Sheiburne, Aux., Hampshire Co. Branch.—Miss H.J. Kneeland, Treas. No. Amberst, Little Sun-beams, 6.65, Whatsoever Circle, 11.20: Covington, Aux., 2; Hadley, Aux., 27; Northampton, First Ch., M. B., 21.23; Gordon Hall, M. B., 14 36; South Hadley, Faithful Workers, 3.50; Mt. Holyoke Col-

Faithful Workers, 3.50; Mt. Holyoke College, 215,
Lovell.—A Friend,
Middlesex Branch.—Mrs. E. H. Bigelow,
Treas. Framingham, Aux., 181.15; South
Framingham, Aux., 111, Jun. Y. P. S. C.
E., Grace Ch., 5; Holliston, Y. P. S. C.
E., 15; Maynard, Mrs. Lorenzo Maynard,
11, In Memoriam Fannie, Mary, Hattle,
and Little Vickie, 10; Saxonville, June
Blossoms, 15; Wellesley, Dana Hall
Miss'y Soc'y, 66,
Northampton.—Regal Circle of Edwards
Ch.,

Ch., North Middlesex Branch.—Mrs. A. R. Wheeler, Treas. Littleton, Aux., Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, Memorial Ch., Lend-a-Hand Soc'y, 16, North Ch., Aux.,

Lend-a-Hand Soc'y, 15, North Ch., Aux., 25, Suffolk Branch. —Miss Myra B. Child, Treas. Allston, Coug. Ch., 30; Auburndale, Aux., 8.45, King's Daughters, 30; Boston, Thank Offering. a Friend, 6.80, Union Ch., Aux., 46.87, Y. L., Aux., 215, Park St. Ch., Aux. (of wh. 25, by Mrs. E. K. Alden, const. L. M. Mrs. I. J. Lansing; 50, by Mrs. G. W. Coburn, const. L. M's Miss Isabella A. Lockoby, Miss Ella C. Lockoby, 172, Mt. Vernon Ch., Aux. (of wh. 25, by Miss M. C. Woods, const. self L. M.), 51, Y. P. Miss'y Soc'y, 75, Berkeley Temple, Aux., 35; Brighton, Aux., 66; Cambridge, a Friend, 10, Prospect St. Ch., Aux., 60; Chelsea, Third Ch., Aux., 37; Everett, Self-denial, Mrs. Mary P. Allen, 4.40; Hyde Fark, Aux., 89.32; Jamaica Plain, Aux., 57.50, Jun. C. E. Soc'y, 15; Newton, Eliot Ch., Aux. (of wh. 50 const. L. M's Mrs. M. T. Vincent, Mrs. A. Aldrich), 71, Little Helpers, 10; Newton Centre, 139.36, Jun. S. C. E., 1. Mite Mission, 3; Roxbury, Eliot Ch., Ferguson Circle, 1.82, Thompson Circle, 33 cts., Eliot Star, 444, Mayflowers, 4.44, Immanuel Ch., Aux. (25 by Mrs. James Fisher, const. L. M. Miss Minnie Currier), 63.12, Walmut Ave. Ch., Aux., 45, M. C., 35, Stanwood G., Raynor G., and Anna F. Wellington, 5, S. S., 51.52; Somerville, Winter Hill. Broadway Ch., Aux., by Mrs. Lemuel Gulliver, const. L. M. Ethel Gulliver Hodgkins, 25, Y. L.

10 00 25 00

	23,227,03
M. C., 30, Earnest Workers, 10; So. Boston, Phillips Ch., Aux., 8.72, Y. P. S. C. E., 5; West Roxbury, Aux., 20, a Friend, through So. Evangelical Ch., 1; Wellesley Hills, Jun. C. E. Soc'y, 1, Worcester Co. Branch.—Mrs. C. S. Newton, Treas. Worcester, Park Ch., Extra-Cent-a-Day Band, 10, Do What You Can Circle, 5, Aux., 9; North Brookfield, Happy Workers, 24, 48 00 Total, 3,167 08	Y. L. M. C., 40; New Milford, Y. L. M. C., 40, Y. L., 20; Norfolk, Y. L. M. C., 10; Orange, Workers, 20; Portland, W. W., 30; Prospect, Gleaners, 20; Ridgefield, S. F., 28.21; Salisbury, K. D., 30; So. Norwalk, M. W., 5; Stamford, Y. L. M. C., 30; Stratford, Alpha B., 5; Warren, W. M., 13; Watertown, S. W., 5; West Haven, Y. L. M. C., 5, H. H., 3.55; Westport, M. B., 50; Whitneyville, Y. L. M. C., 15; Woodbury, First Ch., V. G., 10, 1,311 is Sharon.—A Friend,
Boston.—Legacy of Daniel Leeds, 110 00	Total, 2,724 W
Dorchester.—Interest on Legacy of 5,000, from Mrs. Walter Baker, 151 67	BrockportMiss E. P. Maynard, 300
	Denmark.—Mrs. J. T. Kitts, 44
RHODE ISLAND. Rhode Island Branch.—Miss Anns T. White, Treas. Providence, Free Ch.,	New York State Branch.—Miss C. A. Holmes, Treas. Brooklyn, Central Ch.,
White, Treas. Providence, Free Ch., Aux., 50, Pilgrim Ch., Little Pilgrims, 35,	Aux., 150, Park Ch., Aux., 22, Puritan Ch., Aux., 10, M. B., 20; Buffalo, Niagara Sq., People's Ch., Aux., 20, First Ch.,
Aux., bu, Fligrim Ch., Little Fligrims, 60,	Ch., Aux., 10, M. B., 20; Buffalo, Niagara
Plymouth Ch., Morning Stars, 100,	Sq., People's Ch., Aux., 20, First Ch.,
Total, 185 00	Aux., 30; Collection at Patchogue, 11.81; Candor, Y. P. Miss'y Guild, 6; Corning,
CONNECTICUT.	Aux., 5; Canandaigua, Aux., 400; Emng-
Bethel.—Friends. 5 00	ton, Aux., 21.43; Flushing, Acorn band,
Bastern Conn. Branch.—Miss M. I. Lock- wood, Treas. Bozrah, Aux., 10; Greene- ville, Aux., 55; Plainfield, Aux., 26.28;	5; Franklin, Aux., 50; Elmira, Park Ch., Aux., 50; Hamilton, Aux., 2; James- town, Aux., 25; Java, Aux., 6.83; New York, Pilgrim Ch., Aux., 35, Broadway Tabernacle, Y. L. M. S., 347; Owego, Aux., 40; Norwich, King's Daughters, 15, Lux Eliza's Daughters, 15, Sysponsion
ville, Any 55: Plainfield, Any 96 98:	town, Aux., 25; Java, Aux., 6.83; New
Lisbon, Aux., 25; East Lyme, Aux., 9;	York, Pilgrim Ch., Aux., 35, Broadway
Lisbon, Aux., 25; East Lyme, Aux., 9; Hanover, Aux., 12, M. C., 2.50, Y. P. S. C. E., 1442; Woodstock, Y. L. A. 70;	Tabernacle, Y. L. M. S., 347; Owego,
C. E., 14.42; Woodstock, Y. L. A. 70;	
Aux., 28.50: Scotland, M. C., 4: Lebanon,	Bridge, Penny Gatherers, 29.14; Sara-
Aux., 3, M. W., 2.11; Brooklyn, Aux.,	toga Springs, Aux., 26; Syracuse, Plym-
Preston, Aux., 11, Long Soc'y, 2; Groton, Aux., 28.50; Scotland, M. C., 4; Lebanon, Aux., 3, M. W., 2.11; Brooklyn, Aux., 70.75; North Woodstock, Aux., 25; Ston-	Bridge, Penny Gatherers, 29.14; Saratoga Springs, Aux., 26; Syracuse, Plymouth Ch., Y. P. S. C. E., 5; Wellsville, Aux., 5; Special, 10. Expenses, 214.40
ington, Second Ch., Aux., 8.50; Futbain,	less, 1,141 0
Y. L. A., 21.55, Boys' M. B., 4, Wide	
M. W., 50; Taftville, Aux., 5; Colchester, Y. J. A., 21.55, Boys' M. B., 4, Wide Awake M. C., 8.31; Wauregan, Aux., 31;	Total, 1,100 PENNSYLVANIA.
Willimantic, Aux., 12; Griswold, Pa-	Philadelphia Mary M. and Harold
Willimantic, Aux., 12; Griswold, Pa- chaug Acorns, 6.28, Aux., 2; Windham, Aux., 5; Central Village, Aux., 16; New	Goodwin, Jr., 2W
London, First Ch., Aux., 109.06, Thank	Philadelphia Branch.—Miss Emma Flavell, Treas. Maryland: Baltimore Aux.,
Offering, 51.11, The Juniors, 41.50, Sec-	47.78: New Jersey: Upper Montclair.
40 50 Norwich First Ch. Light Bear-	Aux., 12.25; Bound Brook, Aux., 20; East
ers, 20, Second Ch., Aux., 40, Broadway	Orange, First Ch., Aux., 101, S. S., 15, Trinity Ch., W. F. M. S., 41.50; Orange
ond Ch., Aux., 45.10, Thank Offering, 40.50; Norwich, First Ch., Light Bearers, 20, Second Ch., Aux., 40, Broadway Ch., Aux., 10, V. L. Aux., 29.75, Park Ch., Aux., 130.52, Thank Offering, 68.50, Junior Aux., 15; New London, First Ch., Ranson, Band. 15; Jewett City, Aux.	Valley, Aux., 10; Plainfield, Aux., 10, 267 8
Junior Aux., 15: New London, First Ch.,	
	Total, 250 8 SOUTH CAROLINA.
14, 1,270 24	Charleston.—Woman's Miss'y Soc'y,
Hartford Branch.—Mrs. M. B. Scott, Treas. Rockingham, Aux., 10: Coven-	Total. 10
try, Aux., 25; Elington, Jun. Aux. M. C., 44; Hartford, Park Ch., Aux., 7.50, S. S., 30, Pearl St. Ch., Cradle Roll, 17; New- ington, Y. P. S. C. E., 3.02, W. W. Waren, Bergeh. Miss. Philip Twining.	Total, INDIANA.
44; Hartford, Park Ch., Aux., 7.50, S. S.,	Angola.—Harriet V. Quick
ington, Y. P. S. C. E., 3.02, 136 52	
Hew Haven Branch.—Miss build I wining,	Total, 35 W
Treas. Bethlehem, W. H., 20; Bridge-	Oak CentreMrs. S. B. Howard,
port, Memorial Circle, 120; Canaan, Y. L. M. C., 15; Chester, I. C., 10; Cronwell,	Total 20
Y. L. M. C., 30; Danbury, First Ch., Y.	Total, 2 W
L. M. C., 30; Essex, M. W., 10; Haddam,	Turkey.—Aintab, Mite Givers, Girls' Sem-
Y. L. M. C., 30; Danbury, First Ch., Y. L. M. C., 30; Essex, M. W., 10; Haddam, W. W., 4, Alpha Band, 5; Kent, Y. L. M. C., 32; Litchfield, D. C., 140; Meriden, View Color, 50; Middle, 100; Market Color, 50; Middle, 100; Middl	inary, 4.40; Smyrna, King's Daughters,
First Ch., Miss'y Cadets, 50; Middle-	Girls' School, 8.80,
First Ch., Misa'y Cadets, 50; Middle- town, First Ch., Gleaners, 60, M. H., 5, South Ch., G. W. C., 15; New Haven, Centre Ch., Y. L. M. C., 1.27, Ch. of the Redeemer, B. B., 30, Y. L. M. C., 134.43, College St., C. W., 14.30, Davenport Ch., B. B. S., Dwight, Place, Existency M. C.	Total, 13 9
Centre Ch. V. L. M. C. 127 Ch. of the	· ·
Redeemer, B. B., 30, Y. L. M. C., 134.43,	General Funds, 10,583 25
College St., C. W., 14.30, Davenport Ch.,	Variety Account, 23 Legacies, 26 6
1). I)., U. I/WIEIIU I INCC, PRII DAIIR M. C.	20620101
25; Fair Haven, Second Ch., Mizpah, 5, Grand Ave., Y. L. M. C., 20, Helpers,	Total, \$10,867 fl
20.25, Self-denial Soc'y, 5, Humphrey St.	MISS HARRIET W. MAY, Ass't Treas.



MICRONESIA.

OUR NEW MISSIONARY.

THE dark cloud that has rested of late over our work in the Micronesian islands, has not dampened the enthusiasm nor extinguished the desire in the heart of one of our dear young ladies to go thither and preach or tell the gospel story to these dark islanders in the far Pacific. Miss Louisa Wilson, of Tonoma, has recently received her appointment from the American Board She is supported and lovingly adopted by the Woman's Board for this field. She is a young lady of winning address and of earnest purof the Pacific. pose. This is the fourth that has gone from our own State on this blessed mission, having received their inspiration right here. Three of them are native Californians-Miss Gunnison, Miss Denton, and Miss Wilson. this proves that California atmosphere and climate are not altogether inimical to the missionary spirit. Did we think it right to lift the veil from family life unnecessarily, we could show the faithful daughter taking up the peculiar cares and home duties which fall to an older sister in a home of children left motherless, at the same time cherishing down deep in her heart the hope and longing of many years that the Lord might some day call her to this especial work in which her heart had become enlisted. In the church in Tonoma with which she is connected, her pastor found her a sympathizing friend and a hearty worker in the Master's cause in every department of church work. This deep-seated desire to go to these far-distant islands with the message of salvation, was stimulated by the visit of Mr. Walkup from the Gilbert Islands some time ago; and yet in her reply to the question asked in one of our meetings, "What led you to this field?" she narrated her interest in Mr. Walkup's story, but added, "I would not choose my field, but let the Lord lay any burden upon me that he gives me strength to bear. Send me anywhere that he goes with me, or sever any tie but the one that binds me to him."

Her work as far as immediate or imperative need to her own family seemed to her done, and the Lord's call, "Go, work in this island vineyard," sounded out so loudly in her ears that she joyfully responded. And now

another brave heart goes into that trying climate, with the long isolation from country and friends, and from the home church and Christian fellowship, and with possible persecution. Can we doubt the impelling power of this gospel as we see from time to time the followers of Christ, with full knowledge of what is before them of possible trial and difficulties, turning away from all the world holds dear, and sitting down by the untutored savage or by the side of girls whose Christian womanliness is but half awakened, to teach of the Saviour who came to bless them as well as the bright, happy girls in our own fair land. We follow our dear Miss Wilson on her long ocean voyage to her far-distant home. She sailed from San Francisco on the 25th of May, and is now probably on her way from Honolulu on the Morning Star for her destination. May the sea be truly the "Pacific" to her as she bears the message of peace to those so in need of it. Our money goes into our treasury for her support, our love encircles her, and our hearts will not, in the press of home duties and the busy world in which we now live, allow her and her work to slip from our memories. Said one missionary, and no doubt this is the language of many, "We often fear we are forgotten, we have been away so long and our work is so inconspicuous." Surely the least we can do for these absent ones is to pray for them. Paul often said "pray for us," "pray that utterance may be given us," "pray that a door may be opened" for the precious gospel. "Prayer ardent opens heaven," moves the hand that moves the world; so what can we do at this end of the line that binds us to our laborers at the front better than to pray? On entering a labyrinth, or one of those caves with tortuous, dark, and intricate channels, a cord is tied to the wrist of each, and this to the entrance at the door. Should this cord be severed the wanderer is in danger of being So if the cord of love and remembrance, fastened by hopelessly lost. prayer, is severed, what a loss is this to our dear missionaries who go down into the intricate paths of heathenism.

The Woman's Board of the East has issued a Calendar, on which are the names of all their missionaries, one for each day. The name of the missionary thus mentioned is kept in the heart, and lifted to God in prayer for the blessing she may peculiarly need, and thus prayer from many hearts is concentrated on one each day. Will not this bring down a blessing in accord with the promise, "When two of you are agreed"?

The remark is sometimes made, "We ought to work as well as pray;" and it might be added, we ought to give as well as pray. But those who pray from their heart of hearts will work, will give. Out of the heart proceeds the work and gifts of the hands, and out of the heart shines the influence that wins souls to Christ.

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this connection it would seem well to refresh the memories of those how all about the Micronesian islands, and to inform those who we but little of them by a copy of a detailed description of them and of languages, sent us by Mrs. Bingham, who with her husband has just upleted the great work of translating the Bible into the Gilberten lange.

MOTT AVENUE, NEW YORK CITY.

PEAR FRIEND: Inclosed I send you an exact list of the work and workers in ronesia up to June, 1892. Micronesia has four groups of islands; but we only k in three,—the Caroline, Marshall, and Gilbert. Mission work was first begun in Caroline Islands, on the islands of Kusaie and Ponape. There is no work being on Ponape (or Ascension Island) now, because of the trouble made by the niards.

MICRONESIA AS AT PRESENT.

- . Gilbert Islands. Aroras, Tamana, Onotoa, Peru, and Nukunau, the five hernmost, are occupied by teachers from the Samoan Islands, under the charge of English missionaries of the London Missionary Society. The Hawaiian Board of sions has missionaries on the other islands. Tapiteuea: Rev. Messrs. Paaluhi and ia and their wives, and perhaps some Gilberten teachers. Nonouti: Only Gilen teachers. Apemama, Kuria, and Ananuka are all under one king, and have a Gilberten teacher. Maiana: Rev. H. V. Sono and wife (Hawaiians) and Gilen teachers. Harawa: A native pastor, Rev. John Tiraoi, and his wife and teachers.
- Apaiang: (Mr. and Mrs. Bingham, former home), a native pastor, Rev. Moses re, and his wife and teachers. Maraki: Rev. D. Kanoho and his wife (Hawaiians), aritari and Makin: Rev. and Mrs. Maka (Hawaiians). All these seventeen (inling Banaba, or Pleasant Islands, to the west) speak the Gilbertese language. It is them that Mr. Bingham has translated the Bible, now being printed at the Bible ise in this city. There are other missionaries working for the Gilbert Island ple; viz., Rev. A. C. Walkup, who does evangelistic work in the group, and who son to have a little vessel at his own control to go from island to island; Rev. and I. M. Channon, who have the charge of the Gilbert Islands training school, ch for health reasons is located at Kusaie (or Strong's Island) of the Caroline up; and Miss Jessie Hoppin, who is working with Miss Alice Little in the girls' sol, also on Kusaie.
- 1. Marshall Islands. There are no Hawaiian missionaries in the Marshall group; a number of native pastors and teachers on different islands, Dr. and Mrs. Pease, i. Forbes, and Miss Alice Little, work for the Marshall islanders in training and s' schools, and all live on Kusaie, and make occasional tours through the group in Morning Star.
- 3. Caroline Islands. Kusaie has a native pastor and teachers for its own people: missionaries who work for the Gilbert and Marshall Islands live on high land in western part of the island. It was on Kusaie that Rev. and Mrs. Snow ived from 1 to 1862. Mr. Snow translated parts of the Bible, and wrote some hymns for the alean people. Pingelap, Mokil, and Ngatik are little islands not far from Ponape. language is similar. Until now they have been taught by native catechists and hers. This year Rev. and Mrs. Rand, Miss Foss, and Miss Fletcher are living on

Mokil with the girls of the girls' school, waiting for an opportunity to return to Ponape, if that may be the Lord's will for them. Ponape is the island where the Sturgese and the Gulicks began mission work, in 1852. Mr. Sturges and Mr. Doane did much translation work on the Bible for them. Ruk and the Mortlocks are the field where Ponapean teachers first labored, and was occupied by Rev. Mr. Logan in 1884. He died in 1887, and his remains rest upon this island under the white monument sent from this country to mark his last resting place. Mrs. Logan and Miss Kinney are in the girls' school. Miss Abell is with them. Rev. and Mrs. Snelling are also there. We have as yet no mission to the west of Ruk, although there are many islands needing the gospel.

I hope I have made it plain to you, dear friend. You know that Mr. Bingham is at work on the proof-reading of the Bible which he has translated.

With loving greetings to your Board, I am your missionary sister,

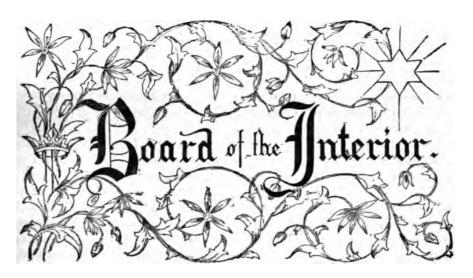
CLARA M. BINGHAM.

The friends of missions have great reason for gratitude that Mr. and Mrs. Bingham have been spared to complete the translation of the Bible into the Gilberten language, or rather to complete the revision of work previously done with the supervision of the printing at the Bible House, and many have read the almost thrilling account of the actual finishing up of the last verse of the last chapter of the blessed Book. As these are Micronesian pages, we will give a copy of a letter from Mrs. Logan to a young friend, who has kindly lent us the letter for the purpose.

MY DEAR GERTRUDE, -As I take my pen this afternoon to write a word to you. your face as I saw it comes up before me somewhat vividly, and then I remember that I must not think of you as you were then, for you have grown, and are no longer a little girl. A dear friend wrote me this year of my Beulah, "I do not think you would know her," and it sent a real pain deep down in my heart as I think of those sweet years of her young life which have been so largely lost to me. But then I think of these girls here, and of the real girl life that has come to them, because I came back, and of the life which I trust is opening out before them, and then of that grand eternal life to come, and I thank God, and feel that it is little indeed that I have given up. To-day one of our dear girls, Katie, left us with her husband to go to an island, perhaps one hundred miles west of us, where there has never been a missionary. She was glad to go, and has, I am sure, something of the real missionary spirit, but as she laid her head on my shoulder and wept at parting, I knew that she felt that she was going away from home, and I thanked God that she knew something of what real home life is; and now as she goes out to these heathen people, if she and her husband make a Christian home among them and are instruments in God's hands in "turning many to righteousness," how blessed that will be? You see I am giving you a little glimpse of our work. I thank you for your letter. How much I would like to rest with you for a week in your home, away from these islands, tropical weather and all.

I think I might even enjoy a procession and gala day such as you write of. There is not much to break the monotony of our lives here. Now I must close my letter, that I may write a word to your mamma before I have to stop.

Lovingly your friend, MARY E. LOGAN.



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INDIA.

A TOUR IN THE KONKAN.

BY MISS ABBOTT, OF BOMBAY.

My brother and I started early one morning in November in a coast steamer and went down a three-hours' trip to Rewadanda, a town where are picturesque ruins of a Portuguese fort and cathedral. We visited these in a hot sun over burning sands, while waiting for the little sail boat that was to take us twenty-four miles up the Kundalika River. Two men carried me from the shore to the boat, as the tide was low; then for six hours we went lazily up with the tide, and then found it too dark and the tide too low to sail any farther, so the boat was tied to a bank for the night. Just then we spied a tiny log-boat, and the boatman agreed to take us the remaining five miles. We barely packed ourselves and our wraps into the small space, but we enjoyed the moonlight row up a very pretty stream. Through the currents the boatman got out and pulled us along; we landed on some rocks about nine o'clock, and then followed our guide over rocks, sand, and mud, and through a long and sleeping village, on and on until we came to our tent, pitched in a

very pretty spot. Our Christian helpers who live in Ashtami came out and gave us a very cordial welcome, and we found that they had provided many things for our comfort. I was too tired to sleep much, and besides the rats and owls were too many, and wandering cattle often stumbled against the tent ropes, and jackals, not far distant, added to the wakefulness. However, our week in tents was a great pleasure to me. Our evangelist, Mr. Bawa, has a pleasant home in the village, and his wife accompanied me to the homes of the women. Everywhere we were cordially welcomed; the more so, I suppose, because many had never seen a missionary lady before. We visited mostly among the Beni-Israelites, and when I told them I had come to tell of the Messiah and his way of salvation, they were eager to hear. Large numbers of women collected in every place, and many earnest inquiries were made. The Hindu women were also anxious to have us visit them, but were not so openly cordial as the others. One woman asked me if my God was going to give me some special honor because I went about telling of him.

In this village, and in another which I visited, the women received me inside their houses, even among the Hindus, and one Brahmani woman gave us a nice dinner. One day a large company of men and women encamped near our tent, and I plucked up courage to take my Testament out to them, and ask them if they would like to hear an interesting story. They were very willing. So, as they were eating, I read to them of Christ's feeding the 5,000. They had never heard of Christ before, and were greatly interested, and said they would never forget about Christ and that story. My brother had many opportunities to preach to these traveling companies.

Across the river from the village where we camped is the town of Roha, where my brother has an Anglo-Vernacular school for boys; and in four other villages are schools well started. The whole valley is a lovely one, and my heart is divided between the work there and in Bombay. If only we had the money we could establish a Christian school in every village.—Mission Report.

MEXICO.

Mrs. Crawford, of Hermosillo, writes:-

Wis are prepared for discouragements. Several have dropped out of school, some have left town, a few taken out because relatives opposed their attending the "heretics' school." But amidst it all there come along the encouragements. The few who are faithful attendants upon services are taking a new interest in studying the Scriptures. At Sunday school those

ho can read give the number of chapters they have read during the week, in deach one repeats from two to twelve verses apiece committed to memory. The chapters read during the week are from one hundred and fifty to two indred, and these by not more than twelve persons, for not more than that imber can read.

A young man about eighteen years old last April joined the church and pressed a great desire to study, that he might become a preacher of the spel to his people. He lives with us, is studying, and making good rogress, and shows a very good spirit so far. This boy's sister, Victoria, is rout twenty years old, lives with us and does the work, and studies, too. The hope she may in time be an assistant in school or a Bible reader.

The following extracts from Reports show some results of educational work in trkey, India, China, and Japan. It is in this direction that our hope lies,—in the tining of native teachers, who will do for their own people a greater work than a reigner can ever do.

MARASH COLLEGE.

The graduates of Marash College number thirty-one, representing eight asses, from 1885 to 1892. All are church members, most of them earnest ciritual workers; one has been taken from earth. Of the twelve who have narried, six married preachers and one a college professor. Of those nmarried, one is studying in Constantinople College, two are in responsible ositions as Bible readers, and all others are engaged in teaching in connection with mission work. Some have continued several years in one or other of the several schools of our Mission which prepare for college. One has been head teacher in the Erzroom school, and two of our married graduates have served efficiently in work in the Eastern Turkey Mission, while one is in an important position in the Western Turkey Mission. One each is at the head of kindergarten work in Marash and Aintab.

One, an orphan with only Gregorian relatives, was eight years in completing the course. She met much opposition in entering college, and depended upon her own efforts to continue. She was very successful in her work as Bible reader or teacher during the several years when out of school, and though slow mentally, she received more honor than most when she graduated, all seeing the strong character attained through mental discipline and spiritual growth. She is one of our "missionary girls," having gone are from relatives or acquaintances to work for the Lord. The last year of the study she had the joy of seeing a nephew in the Academy, who, largely

through her efforts, had continued in study till able to enter that department. Four on graduating have, through great self-denial, helped sisters on in college to the point where they could help themselves, in some cases while also helping widowed mothers.

At different times two widows have come to us after having been several years out of school work, and in a very sweetly earnest spirit settled for study with those younger than themselves; and having completed their course of study each now fills a responsible position as teacher, where she is likely long to continue.

BROUSA.

Only five girls have graduated from the Brousa school, but a much larger number have gone out as workers, either as teachers or wives of pastors. I will take the graduates first.

In the summer of 1887 there were graduated four. Two of these, Eramia Derebey and Rebecca Nigohosian, have been constantly teaching since in our Brousa schools. Each is excellent in her own way. Erasmia wins by her very loveliness of character, and she has, besides, excellent judgment. In a very special sense she helps to make school a home to the boarding pupils. Rebecca Nigohosian is very active in mind and body, and very practical. She is fertile in expedients for overcoming difficulties. She will undertake a kind of work of which she never had experience before, and will not only do it herself, but will fit herself for teaching it to others.

The other two graduates of '87 are both married; the one, Rebecca Aristeidon, to Prof. Hohannes Krikorian, of Aintab College, Central Turkey. During the first year of her married life we heard a great deal of her Christian activity in church and Sunday school, and among the women. The wife of President Fuller wrote very warmly of her work. She speaks, reads, and writes four languages, one being English, and the other three those of the three principal nationalities of this land. She has now two little children, and can give less time outside of her own house, but I have no doubt she is as faithful as ever.

The fourth one of that year is married to a young dry-goods dealer of this city. Both she and her husband are active members of the Armenian Evap-gelical Church of Brousa. She plays the organ in church, and is identified with the various young people's societies for Christian work and progress.

In the summer of 1892, Aspasia Petrou (Greek) was graduated from the school. She was immediately engaged as a teacher, and in about two months' time was on her way to Marsovan to serve in that capacity. Aspasia united with the church last spring. For more than a year she had assisted

The second secon

crawford in a mission school. She is still young,—only seventeen rs of age. She has a good mind and a good heart. Mr. Riggs spoke well her work to members of our station who met him in the winter.

'wo Greek sisters left the school to be married to Greek pastors. not completed our course of study. We have had from time to time it excellent accounts of them from missionary friends. The one lives near area, in Dr. Farnsworth's mission, the other in Greece. Mrs. Kalopotes has written of her very discriminating words of praise, as one who ready to undertake anything that would help on the evangelical work. ia Koustantinou is another, married less than two years ago to a Greek or, and now she is a widow with a little child. Maria was exceedingly ious to complete her course of study. She had come to us as the behed of the young man whom she afterward married, and it was thought those who first arranged for her admittance into the school two years re I came here, that she was already well fitted to fill the place for which was designed when two years ago last summer she had completed her year as a boarder in the school. She had started with the merest rudiits, not knowing how to read, and ignorant of sewing. She made slow sure progress, and was a most satisfactory pupil. Hence it was a great f to her and to me that her course of study had to be interrupted at just point. She is now living in her native village, Sartovan, six miles from ıbazar. She will probably be employed as a Bible woman. Her husd was a very earnest Christian worker.

n a village near the Black Sea live a family who have exerted a very ked influence on the community where they live. Theirs was at first the Protestant family in the place. They held services and a Sunday school heir own house, and the wife's influence was greatly felt in the commuscher commuscher in the services and a service and a sunday school heir own house, and the wife's influence was greatly felt in the commuscher in the service such as a service of the service in this sol. She is known as a very devoted Christian.

Ine of our Greek girls is teaching in Cesarea, and another in Smyrna. In of these girls had need of work as a means of self-support, and the ses opened for them.

lene Aidonidou was another early pupil of this school. She went from e to Athens, and there took a course in Greek, and received her diploma n the Arsakiou. She taught in Mr. Brooks's school in Constantinople, when that school was given up went with the transferred pupils to the me School, where she taught several years.

very charming Armenian girl was for some years a member of this pol. She did not complete the course of study, but returned to her home remained there until she was married. Her family are of the old Gre-

gorian Church. We were told of the home influence she exerted,—of her gathering members of the family for daily prayer, and of her Bible readings with them. I think she is now in America. Her husband has wealth and large business connections.

OODOOVILLE FEMALE BOARDING SEMINARY.

This Institution had its commencement in 1824, under the care of Rev. and Mrs. Winslow, with twenty-nine pupils. The next year the pupils were removed to Mawpay for three years, under the care of Rev. and Mrs. Spaulding, on account of the ill health of Mrs. Winslow. At the death of Mrs. Winslow, in 1833, Mr. and Mrs. Spaulding were called to Oodooville to take charge of the Seminary, where they remained for nearly forty years, till the death of Mrs. Spaulding, in 1893. Miss Agnew was appointed Principal in 1840, and continued uninterruptedly for nearly forty-two years at her post.

Seventeen educated natives have been connected with the school as teachers, and several of the graduates have also acted as assistant teachers. In 1838 there were one hundred pupils in the school. This number was continued till 1856, when it was reduced to fifty. Now there are over one hundred pupils. The whole number of pupils admitted from the beginning up to the present time amounts to nearly a thousand. With rare exceptions the graduates were all members of the Church of Christ, and many of them are wives of pastors, preachers, catechists, teachers, doctors, lawyers, and other government officers, and are leading a good Christian life. Some of the first graduates have seen children of the fourth generation. Several of the graduates are employed as Bible women and teachers.

About eight years ago the school was accepted by the government as a training school. Besides presenting girls for the ordinary government standard examination, the school also presents girls in higher subjects, as mathematics, physiology, sanitation, drawing, etc. This year ninety girls were presented, seventy-eight of whom passed in the ordinary standard examination; fifty-six were presented in English, and twenty-eight in specific subjects, nearly two-thirds of whom were successful. We have at present a missionary lady principal, three schoolmasters, five mistresses and a matron on the staff of teachers.

The religious growth of the school is comparatively good, and the influence of the graduates in their homes speaks well for their training. Most of them are respected as consistent Christians and faithful workers in the Lord's garden, and use their talents for the glory of their Maker. Several have

given strong evidence of their faith on their deathbeds. One of our graduates of '92 died, after a married life of less than six months, on the 31st of last month. Her life has left a very good mark in the minds of several in her husband's house who were formerly strong heathen. Many such instances can be called to mind of those connected with the school.

FOOCHOW.

IT is only a comparatively short time since we have had a fixed course of study in the Girls' Boarding School, so we have only regularly graduated two classes, numbering five each. It is exceedingly difficult to keep our pupils in school long enough to complete this course, so sometimes several years pass without a class being ready for graduation. The present class, numbering three, we have kept longer than usual; and we feel that when they leave us at the end of this school year, in January next, they will be prepared for work more fully than any others have been.

Of the first class, two graduated from Dr. Woodhull's medical school, and one of them is in charge of the dispensary in her absence, and doing very valuable work. The other died soon after her second graduation, but not till she had endeared herself to those whom she served so faithfully. The others, three in number, have all done good work as teachers in day schools in Foochow and in the country. Evangelistic work was added to their other duties. One of the three was called home less than a year ago, leaving an empty place in many hearts. One is at present almost the only educated person in the little country church where her home and work have been, and she has been faithful in many ways. The second class of graduates, like the first, were all professing Christians. Two are studying medicine, and the remaining two are teaching,—one in Miss Woodhull's school for women, and the other at one of the country stations. Every one has thus been engaged in Christian work, and some have been especially earnest and successful.

Besides these, there have been valuable workers who have gone out from the school either without completing the course or before it was fully arranged, while some have been lost sight of, and perhaps are for the time overcome by their heathen surroundings; but we believe the truth is still in their hearts, and that it will bring forth fruit in due time.

KOBE.

NINETY girls have been graduated from the regular, or academic, course of school. Of these three are not living. I have not the figures, but I suld think that nearly if not quite half of them must have taken at least

one year of post-graduate study, either here or in some other Christian school. Only two have as yet completed the equivalent of our three-years' course of college work, which was opened last year. One has the degree of B. S. from Carleton, two others expect to take degrees from Mt. Holyoke this year or next, and three more are also studying in American colleges.

Nearly half of the forty married graduates have husbands who are engaged in Christian work. About thirty of those still unmarried are either engaged in direct Christian work in connection with Christian schools or missionaries, or are preparing themselves definitely for such work. Only five have ever been graduated from the school without uniting themselves with the church. In each of the five cases the opposition of parents was the reason given for not doing so. We have not thought it best to urge girls to receive baptism without the consent of their parents.

Some of the graduates have done and are doing most valuable work as teachers, and several are making themselves felt in kindergarten work. Those who have married pastors or evangelists are active and energetic in church work, standing shoulder to shoulder with their husbands.

One of these pastors' wives was telling me the other day of the work she and her husband are doing in a large city. She said: "We have not yet organized a Christian Endeavor Society, but our young people are doing practically the same kind of work. We have a band of King's Daughters, and a few months ago they thought they would do something toward paying the debt of five hundred dollars on our new church; so they had a bazaar, at which they made forty-five dollars. This so encouraged the older Christians that they made a special effort to pay the debt, and almost all the money is pledged."

I need not tell you who is the leading spirit of that band of King's Daughters. As she told me of the Bible classes for women, the evening meetings and classes in which she took her share, I thought this wife of a city pastor was not behind some of her sisters in America in filling her time with church work.

CHINA.

MISS WAN.

BY MRS. HARLAN P. BEACH.

CHILD life in a heathen land! How many sad stories could be written of it! Here is one of a little girl who for a short time came within a missionary's notice. It was a gray, chill afternoon in December. In the inland

r of Tung-cho, in North China, a missionary had been holding a little eting with women in one of the native houses. The small room, with its d walls and floors and paper windows, had been crowded with women children. As she sat on the brick platform like a Turk, while they seed about her, she had noticed especially one little girl with an old face, was accompanied by two small boys. When she had finished the ting, and said the elaborate good-byes necessary to her hostess and her tess' friends, these children followed her out in the street. As they went ig a native Bible woman joined them and told her their story.

They are neighbors of ours," she said. "Their father learned to take im, smoked away the little money and land they had, and then died. mother was afraid she could not feed and clothe the children alone, so day she took a rope and hung herself in their courtyard. Now the poor gs are taken care of by their grandmother; and that court has such a reputation that none of the neighbors like to go in."

Do you not miss your mother?" the missionary asked of the little

Oh, yes!" she said: "I cry myself to sleep every night, thinking of

hat was the beginning of a friendship with these little folks. Hardly a would pass when the three would not come stringing into the mission-'s house, ready to sit with her if she were sewing or studying, or to go her if she went out. They were unusually talkative for Chinese chila, and the missionary enjoyed their quaint remarks and comments on her ign house and ways. She finally persuaded them all to go to school. : little boys learned readily and were docile pupils; but the little girl, Wan Niang, as they called her, which meant Miss Wan, did not prove so teach-. One of the saddest inheritances of many Chinese little girls is an ugly per, handed down from generation to generation, and poor Wan Ku ng had such a legacy. School discipline and the teasing of little playes seemed more than her fiery nature could stand, and the missionary was ost in despair over her fits of rage. But the new teachings began graduto have some influence, and one day her friend bethought her of an eximent which seemed to produce more effect than anything else. She ught out a small American doll, sent her by a child on the other side of ocean "for the heathen," and showed it to Wan Ku Niang.

If you will try for a month to be good," she said, "I will give you this y."

'he little girl looked longingly at the pretty painted face and the bright re of the small piece of china, and said with firm lips, "I'll try!"

And try she did with the iron resolution which is also a part of Chinese nature, and at the end of the month carried away the doll in triumph.

Very soon after this a sudden and serious illness took the missionary away from her work for several months. On her return one of her first inquiries was for "Miss Wan."

- "She is going to be married," was the astonishing piece of information she received.
 - "Married! That child!" she exclaimed.
- "Yes," said the Bible woman, who knew all about her neighbors' affairs; "she's older than she looks. She's thirteen, though you would not think her ten. Her grandmother is tired of taking care of her, and says it's time she went to her mother-in-law's, and learned how to wait on her."

A day or two later, in the early morning, the missionary heard the sound of wedding music across the street, and knew the procession had come, with the musicians, and the bridal chair, with its scarlet, embroidered canopies, to bear away the little bride. She thought of her sadly for a few minutes, and put up a prayer for her, and then went about her various duties. But there was to be an unlooked-for episode in that day's proceedings. In the afternoon one of the missionary children ran in excitedly, and cried, "Oh, auntie! do you know Wan Ku Niang has run away?"

And this was the story of her wedding day: When the escort came to carry her in state to her husband's home, no Wan Ku Niang was to be found. Some time in the gray dawn the poor frightened child had slipped out, and hidden away, no one knew where. So the hours which were to have been spent in feasting and gayety had to be used in searching for her; and it was not until late in the day that she was found, crouching under the reeds close by the river.

To be hurried in disgrace into her bridal robes and the festive chair, and be carried to the belated feast to meet the wrathful welcome of her spouse and his mother, certainly did not make her initiation into the new life any easier. Whether it is harder or less bitter than she guessed, the missionary cannot tell, for the doors of that heathen home have shut her into a seclusion which only Oriental women know. But she hopes that the little doll has gone with her, and memories of the teachings of those last months of her child life. And perhaps, sometime, opportunities for seeing her may come again.

Dear American girls, who do not have to marry unless you wish to, will you not carry such as she in your sympathies and prayers, and reach out to them all the help you can?—Young People's Weekly.

JAPAN.

Mrs. Newell, of Niigata, writes under date of May 27, 1893:-

PERHAPS you have read in a recent number of the *Missionary Herald* a short note from one of Mr. Newell's letters in which he spoke of a young man, formerly a Buddhist priest, who suffered bitter persecution from his family after his conversion to Christianity. The persecution continued for months, every effort being made to induce him to give up Christianity, and failing in that, he was driven from his home. His family had forbidden his attending any school but a Buddhist institution, and so for the three years of his Christian experience it has been his constant, daily prayer that in some way he might be able to attend the Doshisha.

He was a constant reader, coming very often to the libraries of the missionaries to borrow books. His education has mostly been gained in that way. Dr. Davis made us a visit a short time ago, and we talked over the advisability of sending him to the Doshisha. He quite favored the plan, and so we have sent him down there. When he went we hardly knew where his expenses were to come from, but we felt quite convinced that we were doing right; and with a prayer that the way might be opened for his support, and that the boy would do his best work, we sent him off, really one of the most grateful boys it has been our privilege to assist.

This case has not been mentioned to enlist your help, for there is a sequel, and the problem has already been solved by the One whose ways are past finding out. The very next mail brought money sufficient to support the boy for two years; it came most unexpectedly from a society in one of the churches where Mr. Newell had worked during a summer vacation. And so it is that the loved ones in the home land, all working for the same cause, are, all unconsciously perhaps, becoming the instruments in God's hands for answering prayer and for carrying out the work of the Lord in these distant lands.

Some time ago one of the teachers of Kobe College wrote as follows:—

Our newest effort is a Sunday school, started by three of the college girls in our school chapel. It is their own idea, and they are showing a most earnest spirit in working for their little ragged parish. I was much amused yesterday to hear of one of their commercial transactions in connection with it. I had given them some old Christmas cards with silk fringes on the edge to use in their Sunday school; but the superintendent told me that some of the schoolgirls had bought them for a few cents each to send home as curios, and with this money the new Sunday-school teachers had bought fifty or more little tickets with Bible verses on them in Japanese,—and of course their commerce redounded greatly to the benefit of their school.

TURKEY.

This extract from a letter of Miss Lizzie Webb, of Adana, was sent us by a friend in St. Louis:—

The kindergarten is proving a great success. We have forty children, from four to eight years of age. They are very happy; it is a real rest to go down to see them. I spend about three quarters of an hour there every day in singing, gymnastics, and marching. Christmas we shall have a tree for the two schools. We shall give only a little candy and a card to each one, but besides this, each child is to have a present sent by their parents. We shall sing some of the kindergarten songs, and have some recitations. Some of the songs are very pretty; with one called "Christmas Bells" they have little tiny bells they ring while singing. With another, "Swing the Cradle," they have little balls which they swing. Each child in the kindergarten has worked a picture card in colored worsted for either their father or mother. Little Grace Jenanzan, who was visiting there with her parents, wanted her mother to leave her there to go to the kindergarten, she was so delighted with it.

Home Department.

STUDIES IN MISSIONS.

Plan of Lessons for 1893.

August .- Medical Missions.

September.—Thank Offering.

October.—A Chapter of Results.

November.—A Quarter of a Century.

December .- The Outlook.

MEDICAL WORK IN MISSIONS.

The Need.—Missionary literature abounds in incidents showing the crying need of this work, especially among the secluded women and children of heathen lands.

How it Opens the Way.—Note the results of Miss Howard's attendance upon Lady Li, in China. The relief of the Ranee of Koth, by Miss Norris; see the Life and Light, 1875, page 6; see the chapter on Medical Missions, in Vol. I. of the Report of the London Conference.

Work in the Dispensary.—As an illustration of how this work is done, see Dr. Pauline Root's articles on the Madura Dispensary in the Life and Light, September 1892, and in the Mission Studies, March 1893.

Country Work.—A leaflet by Dr. Root, published by the W. B. M. in Boston, gives a racy description of one of these busy tours. And in the back numbers of Mission Studies may by found illustrations of Miss Virginia Murdock's work in China.

Glances at what the Congregational Boards have Done. Mrs. Capron's work among Hindu women, Miss Norris in Bombay; see the LIFE AND LIGHT, 1874, pages 97 and 203; 1875, page 6; 1878, page 168. Miss Holbrook's work in Tung-cho; LIFE AND LIGHT, 1883, page 45. Mrs. Sarah Craig Buckley and Miss Richards, in Japan, Miss Woodhull's medical work in Foochow; see Mission Studies, 1891, page 49; LIFE AND LIGHT, 1892, page 315. Miss Murdock's work in Kalgan and Peking; see Mission Studies, April 1888, "News from the Piers," also sketch of Miss Murdock, Mission Studies, December 1889. Work in the Tung-cho Dispensary, Mission Studies, September 1892. Peking work, Mission Studies, November 1892. See Annual Reports of the missions.

Other Medical Work for Women. This topic may be made to cover much ground, and to include the work of the other denominations. It may also include a study of the Lady Dufferin movement.

Medical Work of the American Board. See Annual Report for 1892; also the Missionary Herald.

The Broad Work. Give statistics of the work in China, or in some other land as illustrating the whole. Give some facts concerning the work of the British societies. How much remains to be done?

Helps on all these topics may be found in the *Mission Studies*, published at 59 Dearborn Street, Chicago; price 35 cents.

JOTTINGS.

A DAY in charge of the exhibit of the three Woman's Boards of Missions at the World's Fair has pleasures which so overbalance the duties that these last fail to count. For instance, it was worth spending a certain Saturday in June in Division 38, Organization Room, Woman's Building, for the honor of being hostess to the benignant member of the Prudential Committee of the American Board, who came with his wife to look and chat, and who wrote his name with that of his wife in our register. "What a beautiful thing it is

to be good and to do good," said we to the next comer. If it sounded a trifle like the beginning of a homily, why, it was the fault of the gray head disappearing in the corridor.

Later came a group of bright girls from Nebraska,—five of them. They had been, or were going, everywhere; and among the five there was little, we are sure, that they failed to see. They clustered about the photographs of missionaries and schools, and talked of the curiosities in the cabinets with an intelligent interest which proved them deserving of their great opportunity at a World's Exposition.

Two ladies paused at the entrance. They looked tired, and we knew ten minutes of repose in the comfortable chairs in the cool compartment, shut off by its silken curtains, would do them good. "Come in and rest," we said. They fell into conversation with each other, and since we did not ask their names and they did not tell them, and they talked so loud that we could not help hearing, why should we not repeat to you what we overheard ? "How do you like your new minister?" said one. "His sermons are fine," responded her companion. "Mrs. Brown, who spent last winter in New York, says she didn't hear a sermon to compare with what our minister gives us every Sunday. But some way we don't seem to have much church life. The ladies thought we ought to have a children's missionary society, and I said I would start it. It went very well for two months. The children liked it. Miss Towne, from New Mexico, talked to them at one meeting. the minister sent word that we mustn't sing any more. It disturbed him in writing his sermon. You see we meet in the vestry, and his study is close by. I went to him and told him that the children really couldn't get on without singing, but we would shut the doors and sing low; or perhaps he could study at home, during that one hour, once a month. He said that would never answer. He would lose his train of thought. He considered missionary meetings foolishness, anyway. Well, I hated to have any trouble with the minister, and so I told the children at the next meeting that the weather was getting warm, and we wouldn't have any more meetings until fall."

A dear grandmother came with her two little granddaughters. We began telling her about the treasures, but she said: "We know about them; we have been here before. The children and I think it is a sweet place to rest, with the missionaries looking down upon us."

WORDS FITLY SPOKEN.

"Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness."—Phillips Brooks.

Miss Dudley says of the Bible reader's work:-

I believe the great masses of the women are to be reached through such work as this. With no disparagement to other work, this must grow if the people are to be reached, and until this is done Japan will not be evangelized.

"Prayer is the only power that can solve this problem of the salvation of the world."—Rev. C. F. Gates.

"I believe in foreign missions, because but for foreign missions a large part of the New Testament would never have been written: for three of the Cospels, more than half of the Acts, all of Paul's Epistles excepting Hebrews, John's Epistles, Peter's (partially), and the Revelations were written concerning, or for the instruction of, foreign missionary converts."

—Mrs. Henry Plant.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER. RECEIPTS FROM MAY 18 TO JUNE 18, 1893

RECEIPTS FROM MAY	18 TO JUNE 18, 1893.		
BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Chenoa, 5; Chebanse, 12; Chicago, Covenant Ch., 25 of wh. to const. L. M. Miss Eleanor Miller, 58, First Ch., of wh. 25, Mrs. C. H. C., to const. L. M. Mrs. E. E. Wallace, 94.75, Green St. Ch., 6, Leavitt St. Ch., 28.38, New Eng. Ch., 16.50, Plymouth Ch., 171.75, Union Pk. Ch., 14; Chandlerville, 10; Crystal Lake, 6; Elgin, 20; Greenville, 9.50; Naperville, 5.60; Marseilles, a Friend, to const. L. M. Mary C. Tousley, 25; Poplar Grove, 4; Ravenswood, 42; Rogers Park, 8; St. Charles, 7.10, JUNIOR: Alton, Ch. of the Redeemer, 6.85; Galesburg, First Ch., 30, Knox	Central City, 2.50; Charles City, 16; Council Bluffs, 27.66; Davenport, 3; Farragut, 10; Grand View, 2; Grinnell, 20.70; Newell, 10.20; Ogden, 2.20; Old Man's Creek,	153 45 34. 17 11	.48 37 80
Sem'y, 5, Knox College, 82.30; Glencoe, 3.85; Jacksonville, 10; Rogers Park, King's Daughters, 10; Rockford Coll., 15, 163 00 JUVENILE: Glencoe, Opportunity Club, 48.53; Ravenswood, 5; Wheaton, Light Bearers, 3.	ter, 1; Estherville, 1; Davenport, 4; Des Moines, F. H. B., 1,	30 303	
Bearers, 3, Sunday School.: Chicago, First Ch., 34.58, Union Park Ch., 2; Hinsdale, 25, Silver Fund: Beverly 1; Chicago, 1, Lake View, Ch. of the Redeemer, Mrs. Lyman Baird, 25, Plymouth Ch., 88, Tabernacle Cb., Coral Workers, 11.50; Elmhurst, 25; Galesburg, First Ch. of Christ, to const. L. M. Mrs. A. M. Davis, 31; Glencoe, Y. L. Soc., 11.45; Longwood, Mrs. C. O. Howe, 12.50; Naperville, 9; Jacksonville, Y. L. Soc., 5; Ridgeland, 27; Wilmette, Y. P. Soc., 5, Jun. C. E.: Chebanse, 2.06; Chicago, Union Park Ch., 3.70; Winnebago, 7.50, 13 26	MIOBIGAN. BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Breckenridge, 1.75; Detroit, First Ch., 104.50; Flint, 17.25; Galesburg (with 11 to Silver Fund), to const. L. M. Mrs. Mary Van Buron, 14; Grass Lake, 5.92; Grand Rapids, Park Ch., 48.24; Kalkaska, 2.60; Manistee, 25.10; Pontiac, 3.50; Romeo, 30; Sandstone, 8.72; Three Oaks, 13.18, JUNIOR: Detroit, Woodward Ave. Ch., 26; Hudson, C. E., 10; Upperpeninsular, 15, JUVENILE: Ann Arbor, 7.40; Chelsea, Happy Messengers, 2; Detroit, First Ch., 25; Greenville, 1.70; Oxford, Morning	274 51	
Total, 1,090 40	Star B., 10, SUNDAY SCHOOL: Ann Arbor,	46 36	
BRANCHMrs. C. E. Rew, of Grinnell,	SILVER FUND: Galesburg, 11; Manistee, 29, two Sisters, 2,	42	00
Treas. Algona, 5.66; Atlantic, 23.25; Bear Grove, 2.50; Cedar Rapids, 50 cts.;	Total,	449	86

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XXIII.

SEPTEMBER, 1893.

No. 9.

pect Great Things from God. Attempt Great Things for God.

[From the Spanish.]

COME, O OWNER OF MY BEING.

Come, O Owner of my being,
Thou whose bounties are untold,
For my heart, oppressed with sorrow,
Longs for rest within Thy fold.
Do not linger, I beseech Thee!
Do not linger, O my God!
Come, O Owner of my being,
Jesus mine, my dearest Lord!

On my heart, O dearest Owner,
Fix Thy gaze so full of love,
Lest I perish from this sorrow;
Give me counsel from above.
I will sing, when Christ returning
Seeks His lost one far abroad;
Come, dear Owner of my being,
Jesus mine, my dearest Lord!

MRS. S. B. HOWLAND.

LAJARA.

r medical work is so largely cared for by our young ladies' societies, aber of our magazine will appeal specially to our younger workers; reason we do not give the usual space to the department for junior We are sure the older ones, also, will be much interested in what is complished in medical work.

Or the missionaries mentioned in our Calendar for September, Miss! L. Daniels is in this country for her health and a well-earned rest, and Bush will be on her way returning to Turkey. The little circle at Hanneeds special help on account of the serious illness of the oldest missions the station, Rev. Dr. Wheeler. We trust also "the officers of young is societies" and the leaders of mission circles will be earnestly rememb The close of the vacation season makes the topic, "for wisdom in plan work for the coming season," specially timely.

THE Conference of Women's Missionary Societies, to be held in Chic September 29th and 30th, just previous to the Woman's Missionary Cong promises to be a gathering of much practical importance. Interesting to bearing upon different departments of work both at home and abroad, wi discussed in a familiar way, and it is expected there will be a free interch of opinions and suggestions as to methods of work among the leader women's missionary societies, both home and foreign, that will be of greatest benefit to all present. None of our missionary workers, who possibly attend the Conference, can afford to be absent from a gathering promises so much.

The topics include, Evangelistic Work in the Foreign Field, including best methods in training Bible women, house-to-house visitation, touring village work; Educational Work Abroad, including the questions a government aid, industrial schools, and kindergartens. In the home de ment there will be discussion on work among young people, covering C tian Endeavor Societies, King's Daughters, Student Volunteers, as we general work among the young. General methods will also be discusuch as the conduct of meetings, raising of money, missionary literature securing of missionaries and their preparation for work.

One session will be given to Home Missions, with the following to How can we best create and sustain an interest in Home Mission I among the women of our land? The best plan for enlisting the wom the church. How can church members be aroused from lethargy to a in the work? Why should women be specially interested in Home Miss How best to combine educational, missionary, and industrial trainin Home Mission fields? The Scriptural basis on giving. Proportionate gi Does Home Missionary Work receive the attention and support that it she The relation that America's Home Missionary Work bears to the world

The presiding officers will be Mrs. Judson Smith, Boston (Cong tional), Mrs. Darwin R. James, New York (Presbyterian), Mrs. I Howe (Baptist), Mrs. J. R. Hitt, of Chicago (Methodist). As

ssion, will take part in the conference, either by written papers or disssion, will be Mrs. N. M. Waterbury, of the Baptist Board, Miss McGuire, issionary of the Presbyterian Society, Mrs. Isabella Bird Bishop, from agland, Mrs. Joseph Cook, Mrs. Esther Tuttle Pritchard, and others. In feel very sure that all our workers for whom it will be possible, will like time their visit to the World's Fair so as to be present at the Conference.

Surely missionary work is not in vain when a missionary can write as does Mrs. Insor, of a Bible woman who died some months since in Sirur. She says:—

I HAVE to write you that Kamalabai's life has been indeed crowned with ssing, and, as we trust, accepted in the Beloved. Her work is done; she kept the faith. She was first in all the good done for the women in our trict; the best scholar in the Bible class; the least likely to fall into any arrels; the most gentle; the one most ready to do the Master's will. Who H fill her place? She was remarkable as a willing worker, as a Bible dent, as a peacemaker; a true friend to the missionaries, ready and will; to bear any burden for Christ and for his cause. Let us rejoice that God given us such a beautiful witness among the heathen as he has in the life Kamalabai. Oh, rejoice and thank Him that so many years he has pertted you, and the other dear ones with you, to labor in India by the hand of smalabai.

We have received copies of the Levant Herald, a Constantinople newsper, giving an account of commencement exercises at our American lege for Girls, the last week in June. The exercises consisted of a calaureate sermon by Dr. Washburn, of Robert College, a musical tinée on Thursday, and the closing exercises of the graduating class on day. The class numbered seven members,—three Bulgarians, three Armians, and one American, and the papers read by them in some of the sous languages taught in the college were thoughtful and interesting. Ese were a Latin salutatory, and essays in French, Bulgarian, Armenian, English. A fine address to the class by the President and by Judge as, the consul-general of the United States, were special features of the assion.

THE Student Volunteer Missionary Union of Great Britain, now in the ond year of its existence, has just held a conference at Keswick, immedibly preceding the larger convention on the deepening of spiritual life ich for several years has drawn immense audiences to the Lake District, to famous for its school of poets.

The membership of the British Student Volunteer Missionary Union has now reached five hundred. Nearly all the leading universities and college in the United Kingdom are represented by larger or smaller delegation. Of the outsiders who have taken part in guiding the councils of the school there are Dr. Barbour, of Edinburgh, Drs. Maxwell and Battersby, of Lodon, the venerable Dr. Murray Mitchell, Mr. Wright Hay, of the Bapt Missionary Society, Mr. McCheyne Paterson, of the Church of Scotlan Mission in the Punjaub, the famous lady traveler, Mrs. Isabella Bird Bishot Rev. J. Hudson Taylor, Dr. Harry Guinness, Dr. George Smith, of Edinburgh, Dr. Sargood Fry, Mr. Eugene Stock, and others.

The programme set from day to day by the executive has been a singular varied one, and as experimental and practical as varied. Scarcely a depr ment of missionary life or ethics-preparatory and actual, individual collective, spiritual, mental, and physical, from the culture of the hidden to such mundane matters as eating, drinking, and sleeping—seems to h been overlooked. With many workers from the foreign field, and such tinguished specialists as Drs. Murray Mitchell and George Smith, of Ed burgh, and Dr. Harry Guinness and others, it is very high praise which London Christian gives the address of Mrs. Bishop when it calls it most remarkable utterance of the whole conference, regarded from any po of view. The correspondent of this paper says: "For an hour or more poured forth a stream of eloquent and thrilling speech, in language of sin lar literary grace and power of expression, and carrying with it a cumulat pathos and impressiveness that could not be described. Before she ceased speak twilight had deepened into darkness; but the audience, the largest the convention, was held spellbound to the very last." She began by say she had been greatly struck with Bishop Hill's words as to agonizing prayer for the heathen, and cherishing toward them the broken-hearted that Christ showed for the lost in his day. It seems as if we were realizing the fearful destitution of the world, with more than a thous million of Christless souls.

Of the value of medical missions, Mrs. Bishop spoke very highly. The are now one hundred and sixty-nine missionaries abroad holding Bri medical diplomas, and nineteen of these are women. But while thank God for what has been accomplished, she felt impressed more by the mattude of the task and the enormous area of the unenlightened world than what has been achieved. For four and one half years it was her fortune travel in Asia, and to come in contact with Buddhism, Hinduism, Shintism, and Islamism. All these systems seem to present an impenetrable against the advances of Christianity, though we know the wall is

pregnable. While she could not say that she personally had seen large sults from missionary effort, she had seen an enormous amount of self-enying toil on the part of those who are carrying the gospel to the heathen; and she could not speak too highly, from the traveler's point of view, and extensive observations in all parts of Asia, of the labors of Christian and women in the regions where she had traveled.

"I am a convert," said Mrs. Bishop, "to missions through seeing misns, and the need for them. Some years ago I took no interest whatever
the condition of the heathen. I had heard much ridicule cast upon Chrisn missions, and perhaps had imbibed some of the unhallowed spirit; but
missionaries, by their lives and character, and by the work they are doing
erever I have seen them, have produced in my mind such a change and
h an enthusiasm, as I might almost express it, in favor of Christian misns, that I cannot go anywhere without speaking about them, and trying to
luence others in their favor who may be as indifferent as I was before I
nt among heathen countries."

Mrs. Bishop went on to say that in her travel she had been greatly pressed by the exceeding dolefulness and hopelessness of the non-Christian rld. As to the condition of women in Eastern countries, she had found at the life of an Oriental woman is really without hope in the world. The cumstances of their lives develop fierce passions of hatred, jealousy, and rigue, while their better natures are stunted. Having with her a medicine est, which she often used in the relief of various ailments, Mrs. Bishop d that women had come to her hundreds of times and asked for something make a favorite wife look ugly or odious, or to destroy a favorite wife, or favorite son of a favorite wife. She really thought that the position of man in Mohammedan countries is more degraded than in the heathen ds she had visited. We may well be broken-hearted and agonize in over the pitiable condition of our sisters in these non-Christian matries. All this, of course, involves the degradation of the men.

Mrs. Bishop urged those who must stay at home to do their part in thering the work. She gravely impeached the luxurious methods of ing and the expensive home surroundings that prevail now even among ristians, and called for a reversal of this state of things, so that we might we more to give to the work of God in other lands.

Our readers will be interested in the above partial report of Mrs. Bishop's quent speech at the Keswick conference, as we expect a paper from her medical missions to be presented at the Woman's Congress of Missions, be held in Chicago next October.

G. H. C.

- "One day," writes an Indian worker, "I saw something being carritwo men; it was slung on a pole, and wrapped around with red clastook it to be a dead body, as I had seen one carried in this manner (that not in red) a few days before.
- ""What are they carrying there?" I asked an old man, who was su there. 'Is it a dead body?'
- "'No, sahib,' he said, 'it will be a bride. A dead body would a covered with red.'
- "And so it proved to be; for when the men laid down their burd carefully unfolded the red cloth, to my astonishment out stepped the de little morsel of humanity, in the shape of a wee girl about ten years of She was returning after her first marriage to her parents' house."—Es

CHINA has often been called a most discouraging missionary field. mass of human beings to be reached is so enormous, the progress so co tively slow. Let us comfort ourselves with these cheering words fr Chinese Recorder, "Finally: mission work in China will glo triumph. The task to which the Church is called in China is in m spects like that accomplished in the mighty Roman Empire. In t cient struggle Christianity was victorious. Truth triumphed in s mighty emperors, cunning priests, wise philosophers, cruel magistrate less soldiers, savage beasts, fierce flames, and fiendish tortures. Histe repeat itself. Christian truth will triumph in China. Stubborn co tism, stupendous national pride, intense worldliness, hoary superstitio mantine hardness of heart, besotted vice, opium smoking,—the m chanting and enchaining sin that ever cursed a nation,—all combined the bitterest anti-foreign prejudice the world ever saw, all this will be away by the tide of Christian thought that is now merely lapping the of the empire. This tide will rise higher and higher, for the power is in it. It will burst every barrier; it will sweep away every of overflow China."

"O LET every woman who has stood with Mary the mother of Jes the other Marys by the cross (have we not stood there?) pray that o may be opened to see the great travailing heart of the heathen world; ing without hope in Christ. O woman at ease in Zion, lying upon a ivory chanting to the sound of the viol and anointing yourself with the ointments which you might pour out upon the head that was pierce thorns for you, do not wrap about you the comforting fancy that the C God will come to be a guest at your home. No! He has gone to eighteen centuries ago, to be a guest with sinners. If you would co

into the very heart of heathendom, where evil spirits tear and bruise husels; you will find him there, rebuking sin, and revealing the mighty rer of God. If you lay your ear against the door of India's heart and in, you will hear one who has gone to be a guest within, saying, 'I have found so great faith, no, not in America.' Lift up your heads, O ye is of human incredulity, for ye shut out the King of Glory! Your idle ites resist the eternal verities of a covenant-keeping God."—Woman's the for Woman.

fe give the following appeal for workers from native friends in Erzroom, hoping by meet the eye of some young woman, possibly a "graduate of '93," who is trying soose a life work. We know of none that will give greater scope to heart, and l, and brain than the needy field in Erzroom.

Erzroom, May 13, 1893.

Dr. Smith, Boston:

year Sir,—On the 8th of this month the pastors, licensed preachers, and gates from the evangelical communities of Erzroom Station, met toer with the missionaries of the station for the ninth time in the Annual ting of the Alliance (co-operative association), to consider the progress e work of the blessed Saviour in this land. Of the many questions pred for consideration, none were more important than the question of work romen. The question of the elevation of women and her preparation for ervice of the Lord, was one to which the meeting turned with both mind heart. How great and precious has been the elevating influence of rican female missionaries upon the women of our communities our is realize, but our pens are unable to declare. We pray that these and messengers of mercy and their benevolent senders may be abundantly irded on that day when everything will be revealed for the glory of our lous Saviour, whom we continually worship.

was a matter of deep regret to the members of the Alliance that Erzroom on has been deprived of the blessed services of an American lady teacher. come to plead the great necessity, and to entreat most earnestly your good es for the obtaining for this work an experienced American lady teacher ke charge of the government of the school, as well as a matronly overt of the girls (boarders) in the school who come to this center from the was districts to prepare for the work of spreading the gospel of the king. We offer our united prayer, as if one voice, to God that your efforts be crowned with success in this matter in the near future. We await

byful realization of our long-deferred hope, and that only for the glory Saviour and the good of the women of this land.

With Christian salutations. Signed by Committee on behalf of Erzroom Station Alliance.

W. N. CHAMBERS, Chairma M. Hoverian, Secretary. H. AGHAJANIAN, Treasurer.

Mr. Chambers, in translating and forwarding this appeal, says: "Reaber, it is three we want, not one. Send us at least two at the very commonent. We talk of closing the school, although our married ladies of they can. This would be suicidal. Bible work throughout the field suffering sadly. Two ladies at least, one a doctor, if possible, and at a

CHINA.

A NORTH CHINA BETHESDA.

BY MRS. H. P. BEACH.

A FEW steps from the great Stone Road which connects Tung-cho Peking, on the North Back Street, just beyond a curious monument,—a tablet set up on the back of as huge a turtle, a monument erected t memory of a woman who sat fasting by the side of her dead husband she starved to death,—rise the walls of the Mission Dispensary and Hos As we have utilized its generous courts, its airy waiting room, its conve dispensing rooms, and comfortable wards, we all have often thanke young ladies' societies for their noble gift.

When Mr. and Mrs. Chapin opened work at Tung-cho, nearly tyears ago, they found the calls for medicine so constant that though medicine had a medical education, they felt something must be done. Procured a simple handbook of medicine, and by its aid doled out do quinine, castor oil, and santonin until they established quite a reput and built up something of a medical work. They carried this on for y with occasional help from Peking and Tientsin, until, in 1882, Dr. Man Holbrook came out to meet the increasing demand. A little, unpreter room in one of the small courts was fitted up for her, but it had no fact for developing the medical and evangelistic work she, with her strong and broad outlook, felt sure was a possibility. She wished a building would attract notice in the city, and large enough to accommodate all would come, with room to preach to, as well as treat them. So the a went home, and the response was quick and generous from young, entastic hearts.

Ground opposite the mission premises, close to the city wall, was bought, d a dispensary with a few rooms for in-patients, put up, which has been nsidered a model of convenience and completeness, and been copied by her stations and missions. The Chinese carpenter added, as his contribun, four large, gilded characters over the gateway,—Fu Ying I Yiian, the omen's and Children's Healing Court. Here Dr. Holbrook's work went for four years. Her mother's self-sacrificing gift to the waiting room was mfortable, substantial seats; and a crowd of women, who always came ead of time, gathered there daily and heard from the radiant-faced Bible man or one of the missionary ladies, of the Great Physician, before the pensing hour arrived. You who are familiar with what Dr. Holbrook complished, through her spicy letters to LIFE AND LIGHT, do not need to ar of it again in detail. You know of little children helped by means of aster casts and other appliances unheard of among the Chinese; of women ieved of suffering in a hundred forms; of homes visited, of impressions ide. Perhaps nothing has interested you more than the place in her work her Chinese assistants, the young gate keeper and his wife. "Gate keeper" presses very little of the duties and activities of this helper. He was a in whom no one recognized possibilities until Dr. Holbrook found him He became her man Friday. He was the one who could go quickest en the call came for help in cases of opium poisoning. It was he who ended the doctor when she went to new and unknown places and made way smooth for her. He could keep troublesome crowds away from the and use the opportunity to talk to them of the gospel. He guarded the pital by night and watched over it by day, and once, when several burtries had been committed, it was he who met the thief face to face and led is conviction. His wife, rare little woman, became even more invaluable. was always at the doctor's side during dispensing hours, anticipating her nts, bringing her bottles and jars, and putting up prescriptions with deft ers. Her quick mind grasped many points in the treatment of disease, her strong character and deep religiousness made her a power among patients. Hers is one of the natures it is a never-ceasing joy to have ened from heathenism.

br. Holbrook's health was undermined by attack after attack of severe illes, and she was obliged to return home in 1887. That fall Dr. Ingram his wife came out to us. The work called for a physician who could men as well as women, and as Mrs. Sheffield had studied medicine Dr. Holbrook and could carry on the work for women under Dr. Inm's supervision, we were glad to welcome a gentleman physician.

Imost immediately the need for an enlarged dispensary was felt. Chinese

ideas of propriety will not allow a mixed assemblage of men and women wait in one common room for the doctor. So while the women passed into the spacious waiting room, the men were crowded into a small room the gateway to await their turn after the women had been attended to was very humiliating, and we sometimes wondered that they came at The appeal for another waiting room and gateway, and for increased was received little attention; and it was not until Dr. Ingram's devoted you wife was called up to the higher service, and a move was made among circle of missionaries to raise money for the needed addition in memory they, that Christians at home took it up. The hospital is complete now, they young life is fulfilling its mission, though the personal service she loom to give is transferred to the land where neither "mourning, nor crying, pain" are any more.

Take a look into these "Healing Courts" some afternoon. Here is a me hardly more than a heap of bones, lying back in a long, shallow basket, terrible ulcer eating his life away, brought from a distant village by pity There is a warm-hearted countryman with his little heavy-en friends. daughter by his side. "She never laughs now," he says with almost tree ling voice, "and she used to be so full of play. It breaks my heart to her like this." On the other side is a little group of women, chattering "What is the matter with you?" we ask. "Oh, the and sickness," they reply. They have indulged in fit after fit of passion,—ho ing, screaming, knocking their heads against the wall, flying on anyone came near them, until nerves are shaken and digestion impaired, and the are fit subjects for the doctor as well as the missionary. Here come in t women, one sullen and pale, the other trembling and anxious. had a quarrel, and one of them, to spite the other, has run a long darage needle into her own breast. If she dies, there will be a lawsuit, and un misery will come on the woman who provoked her and all of her fam The doctor has probed for that needle before, but unsuccessfully. as she takes her seat before him, there is a slight swelling over the pl where the needle disappeared, and in a moment or two the pinchers clind and draw it out. Her opponent bursts into grateful tears, but she nothing but snatch the needle and walk off with it, still sullen.

You will not see all that that dispensary accomplishes, however, within walls. In the chapel on Sunday, you need to see the men and women agather there because they first heard of heavenly healing when they came bodily need; and here and there throughout the city, and in surround villages, the homes open to visits from Bible women and missionary teach where medicine has been the magic key. "I am praying for my husbands

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one zealous woman who had been enabled to walk after months of eness, "that he may get sick! Then he will have to go to the hospital oreign medicine and will hear of the Doctrine, and find out how good it He will be sure to listen if he can only get sick."

is a grand privilege for a Christian to have money invested where it gs such returns. We are only on the threshold, yet, of what medical k can do in China. We need more physicians, more hospitals, a better pment of instruments, appliances and medicines, larger funds for helping atients too poor to pay for food and fuel.

ay God open our hearts and purses to this need, and make us experience full blessedness of following in the steps of him who went about, not "teaching and preaching," but "healing all manner of disease, and all ner of sickness among the people."

THE HOSPITAL AT FOOCHOW, CHINA.

BY DR. KATE C. WOODHULL.

EAR FRIENDS: This month I am told you are to make the tour of medmissions. So I invite you to take a peep into the Foochow Dispensary., you will have to knock at the door of the high wall, for every house in must be surrounded with a stone wall. This precaution does not ys protect us from the greedy thieves. On one occasion they succeeded caling our wall, and carrying off with them some of the hospital furni-

The first room you enter is the waiting room of the dispensary. You notice that this room is entirely open at the end facing the court. The stion room of all Chinese houses is built in this way. In the autumn, when it is so pleasant outdoors and so chilly within, these rooms are with the delicious warmth of the sunshine, and would be a delightful ion to an American home for use during a part of the year. We value perfect ventilation thus insured for our waiting room, for many of those come to us have a very imperfect idea of cleanliness.

you will see the patients already gathering to see Ching Hing, the native or, who has charge of the dispensary while I am in America. This g woman was faithful and earnest as a student, during the years she was ring with me in the hospital, and she is making herself very useful now. you will see my sister there, improving the opportunity to tell them that have a loving Father in heaven, and an Elder Brother who is full of passion. And, oh, how comforting to the missionary as she looks upon group, is the thought that Jesus died not for us only, but for those of rrace who believe on his name.

You will see some sad faces here, showing that they have battled low with pain. Some of the women will tell you that they have "invited" to native doctor to see them; that they have taken his medicine once, twice three times; that they have been to the temple and worshiped the idok, all of no avail. If you could know what the native healer had given the you would not wonder they were not cured. And if you should see the idols you would know they could not pity or help. Then they will on tinue their story,—that they heard of some one who had been healed at "hospital of the Jesus doctrine," and they have come, hoping it may be the good fortune, also. God grant that they may find relief; and, better at that hearts may be open to receive the sweet message of salvation.

Here is a mother holding a baby moaning with pain. The child were string around the neck, to which is attached a little bag of red cloth. If will allow you to open it you will find a yellow paper, on which is print the picture of an idol and some Chinese characters. This is a charm was protection against bad influences or spirits. These charms are sometic pasted upon a door, or on a bed curtain. Sometimes they are burnt and ashes mingled with tea or hot water and drank. These ignorant people have such faith in the priests, they will do what they say, no matter how reasonable. A woman was brought to the hospital, one day, suffer greatly. She had walked over red-hot coals with bare feet, because priest told her the idols said if she would do so her husband would get we

The next one who comes in is a woman whose face shows that life for has heavy burdens. After she tells the missionary of her woes, her pover and her sickness, she lowers her voice and draws nearer, as if she was divulge an awful secret, and says, "My husband takes opium," for commas is this vice, it is ever like a new horror of black darkness to the friends the victim. They know that when this specter enters the home, per plenty, and happiness will little by little take their departure.

It will be strange if you do not see among those seeking relief one who sallow face shows that she herself has acquired the opium habit. The do tor knows well how useless are all efforts to heal when the blood has become thoroughly poisoned with the powerful drug, that has caused so much misse that it has been called the "black enemy" of China. It affords such an enemy way of ending life that it is a strong temptation to anyone who finds the burdens too heavy. Many times we have been called to save such case One of these was a young man living near the hospital. He had swallow a large dose of opium on account of his mortification in failing to passe literary examination. His father came in deep distress, begging us to conquickly. After hours of hard work we succeeded in saving him. But many the succeeded in saving him. But many the succeeded in saving him.

mes all efforts are in vain. The deed is done so secretly that it is not discovered until it is too late. Nothing we have met with in heathen lands has beened more distressing than these poor victims who have thus listened to be voice of the tempter in some sudden stress of discouragement.

But while we have been talking, a bound-footed woman has arrived in a dan chair. Her husband has come with her, for it is not considered the coper thing for a lady herself to give an account of her disease. She must main silent while her husband or some other friend gives all the particulars m the beginning of her sickness until the present time. A servant has come with her. She has in her hand something with a long tube which **Pu** would hardly recognize as a pipe until it is explained to you. It is aringed to hold only a tiny pinch of tobacco, that is exhausted by two or ree whiss. The large receptacle at the bottom contains water, through sich the smoke is drawn into the mouth. All the bound-footed women **boke**, and wherever she goes the pipe must go with her, so addicted is she the habit of smoking at short intervals throughout the whole day. These est-in ones have few amusements. If you should go to a home where they afford to have servants to cook the rice and care for the children, you buld see these small-footed ladies, after a late breakfast, prepare to dress ir hair and adorn themselves for the day. This is a long process, so she down before a table on which is a small cabinet furnished with tiny cupirds and drawers for holding her jewelry, head ornaments, combs, etc. brushes her hair until every individual hair knows its place. The fashof "bangs" came from China, but frizzes are held in abhorrence. When lady has arranged her hair to her satisfaction, she paints her face white, ding a touch of red to cheeks and lips. This practice we have to fight finst among our schoolgirls, for they do not at all like the dark hue Mother ture has given them. When the toilet is made, what next? A little embidery, card playing, and plenty of idleness. No interesting book to read, walk through pleasant streets to visit the stores, for in China the gentlen do all the shopping. If the ladies go out it must be in sedan chairs, as this is rather expensive, they have only a few outings during the year. any wonder that they cling to the pipe as a good friend to help them ile away the weary hours?

You will imagine from what we have told you that this lady in silk attire not be any more able to understand the gospel story than the plainly seed servant who came with her. If our young friends could listen a few as the missionary tries to present to these women some idea of their stest need and the Sinner's Friend, they would think a key the most fitmblem they could have chosen. Patience born of love is the only key

that can unlock their hearts, rust-bound from having been so long steeped in ignorance and superstition.

But here comes a group of women with so much loud laughter and talk that they suggest a picnic party. These are young field women who have come in from a neighboring village either to buy or sell. These seem always the happiest women we see in China. Life in the open air, and plenty of exercise, gives them buoyancy of spirits. But working day after day in the wet rice fields, and carrying heavy loads on their shoulders, develops aches and pains, for which they would fain find relief at the foreign dispensary.

Some of those who come have been patients in the hospital, and recognismy sister as an old friend. They are proud to repeat the texts and hymnithey learned while with us. And sometimes her heart is made glad by hering them say, "We do not worship idols now; we pray to the true Go every day."

A clatter of feet is heard, and in come some boys from the boarding school. They are supplied with medicine for coughs, sore throats, or sore toes, as the case may be, and as quickly as possible, so they may get back when the be rings for close of recess.

Perhaps just here you will see the little doctor listen as if something attracted her attention. It is the cry of her baby boy, who came two montago. She is very proud of him, for in China even Christian parents give little heartier welcome to boys than to girls.

But if you are to make the tour of the globe this month I must not detayou longer. Have you heard the good news, that the one we have be looking and praying for so long has been found? Dr. Frances E. Nuberg appointed to Foochow, and is to go with me, as I return this fall. She happy in the thought of consecrating the best part of her life to the good the women of China. Will you not pray earnestly for us that together may do a work to the honor and glory of God.

JAPAN.

THE NURSES' TRAINING SCHOOL AT KYOTO.

BY DR. JOHN C. BERRY.

It would give us all great pleasure could some of the numerous you friends, who so generously aided us in establishing our Christian Traini School for Nurses, look in upon us and see us in our work; better still, learn the results of that work as seen in the lives and labors of our gradual It was quite a departure in foreign mission work, the training of the Christianurse on the mission field, and making use of her as a missionary worked.

some on the mission field even doubted the wisdom of the step. Now, ever, all agree in the timeliness of the movement, and our Mission and d are complimented for having acted with wise forethought. When, a year of preparatory work, the Institution was formally opened, physiand high officials spoke strong words in our favor, the Governor iring, before an audience of over five hundred people, that this generous of American philanthropists would, in its future work, bestow great ings upon the people of Japan. The usefulness and reputation of our uates which these words foreshadowed, have, I am glad to say, been zed, the graduates not only being widely appreciated by physicians, but hristian workers by evangelists,—the writer of a recent essay, read before Dsaka Missionary Conference, placing the trained Christian nurse among specially efficient agencies in evangelistic work. The people, too, have eciated the value and importance of the movement, and pupils have not wanting to take the course of study, while the demand for graduates inues beyond our ability to meet.

oth in witnessed results and in promise for the future, therefore, our s and your hopes have been realized, while the Christian Training ol for Nurses has become a recognized agency in the foreign mission . In spite of frequent and unfortunate changes in the personnel of our 1 staff, God has blessed and prospered us, and in his name, and relying his strength, we cheerfully anticipate the future. For our continued ess we know we shall have your best wishes, co-operation and prayer. ne present year opened with changes to record: the loss of Dr. Buckley six years of labor, a departure which called to the railway station lreds of friends to bid her and her husband farewell; the completion and ing of our new recitation room and dormitories, the generous gift of raser, Esq., of Toronto, father of our superintendent of nurses; the pletion and occupation of our new building for the care of sick mission-; the addition to our corps of teachers of Dr. Kodama, a medical uate of Ann Arbour, and now professor of biology and of physiology in isha University; the presence of our new medical associate, Dr. amoto, a graduate of Pennsylvania University; the issuing of a hospital r, The Doshisha Hospital Messenger, a paper for gratuitious distribuamong our old patients, and to be devoted to hygiene, practical nursing e home, religious instruction and hospital news; the opening of a new msary in the city in connection with the new work started there under are of Dr. Gordon and of Mr. Takenouchi; and finally, the beginning of regular training of our nurses in district work among the sick poor, e just now comes a request to make regular medical missionary visits to

villages in the south part of the province. These new features of wo largely increase the labors of the staff, but we think they can be met with further increase of numbers. Dr. Saiki, a graduate of Pennsylvar University, continues his instructions in obstetrical and gynecological nursin Dr. Hori remains, with his long experience and well-balanced work; t employees remain essentially as before; while we continue to be favored wi the devoted labors of Miss Talcott, and with the efficient services of one the best of teachers and superintendents, Miss Fraser. We are strong in o corps of workers, and, best of all, God is with us. Never has a finer spi been witnessed among our pupils than prevails at present, and never has t Christian life of the Institution been more encouraging. the hospital preaching service, under the care of the hospital evangelist, M Shikata, continues good, while the Sabbath school for the children of t neighborhood has its usual attendance of about eighty. appointed at the inability of our Board to help us toward a hospital chapel, building so necessary to the best results of work; but it may be that God in prepared some heart to help us in our need.

INDIA.

THE NEW HOSPITAL AT MADURA.

BY DR. PAULINE ROOT.

My DEAR LIFE AND LIGHT: In the early days of all mission work more effectual means of coming near the people is used than the medical mission. This is now so universally recognized that it is the exception find a mission which does not depend largely for its early success on direct or indirect influence of the medico-evangelistic work. cially true in regard to reaching the women in Eastern countries. Alway conservative, more often than not superstitious and suspicious, they look will distrust upon new doctrines, and with indifference or superiority at sugge tions for possible improvement in their mental or social conditions; with sentment at any suggestion that their lot, as women, is a hard one. The feeling has been gradually overcome in the older missions, till now houses of the people are, many of them, freely opened to the American English women missionaries. In the older missions the dispensaries are, course, thronged with patients, and the doctors are called to all houses; by the good influence of the schools for girls as well as boys, and of the college and theological seminaries for young men, is so widely recognized, that influence of the medical work as an evangelizing agency is less depended upon, and so less effective than in the newer missions where no other men can compare with it for reaching the hearts of the people.

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In the city of Madura the medical work is not absolutely necessary for the pening of doors, though we could name a number of prominent houses which ould not now be open except for the medical work done in them. There e stanch friends of the mission who have been won over by the medical ork. There is, however, a people living in the country round about Matra who come to the dispensary, and for whom hospital accommodation is pecially needed. It is these people, even more than those in the city, who terest us. They are a people worth winning, a people who make loyal embers of the mission when won from heathenism. It is for these women well as those of Madura that you, my dear LIFE AND LIGHT young peole, have been building the new hospital and dispensary.

Your hospital is almost finished. You will be interested to see it, for many you have given money for it, some have named wards or contributed to apport beds, and there is on hand a store of sheets and pillowcases, denim reads, towels, and little jackets for the babies, as well as pictures for the alls, a blackboard, and money to buy a baby organ for the waiting room. his, then, is your hospital. Not like any building you've ever seen, is it? It lies between the old dispensary and what is called "the young ladies' buse," of which you catch a glimpse as you look through the pillars at the ght in the picture. It is quite a large building, and will be considered in adura as one of the very nice buildings,—Pucka, the English residents ill say of it. The building and the wall in front of it are built of brick, it the smooth, fine bricks such as are made in this country, but a coarse, rous brick that breaks easily. So easily, that a gentleman visiting Madura quired why we used "old bricks" for building. This does not matter, as e bricks do not show in the finished building, being covered with a thick ver of chunam, as the plaster in India is called. This chunam is usually ade smooth, and is then whitened. The pillars which you see on the lower randa are of stone, while the upper veranda supports and trimmings are wood. These yerandas are necessary to comfort in India—the wider the tter—to protect the rooms from the direct or reflected glare of the sun. The dispensary part of the building is all down stairs. A hall passes rough the center of the building, and the stairs pass up at the right. At e left, as one enters, is the waiting room,—a good-sized room, well lighted three windows. It will be well aired, also, for as you may notice there e no glass windows, but simply wooden shutters. The floor will be of ment, without mats, for the high caste people object to sit upon mats that w caste people also sit upon. We plan, however, to have a few benches,

that those that wish may sit upon the benches, and others who prefer—as set women do—may sit upon the floor. On the walls there will be the

pretty pictures given by some of the young people, and in the center of one side the portable blackboard and the baby organ. This room will be as attractive as we can make it, and one or two of the medical Bible women, or Miss Minnie Root and our good Annal, will meet the women who come for medicine. There every one who comes in will learn of a God of love; will learn, too, of the Great Physician, and of him who makes all burdens light, and who comforts all who are afflicted. Poor sad souls! If ever people needed comfort, these are they, for they have hard, barren lives.



OLD DISPENSARY, MADURA.

They will come in here, a motley crowd; the poor and lepers in filthy rags, the lame, the blind, the deaf and dumb, and those grievously tormented by the Evil One. By race, Hindu, Mohammedan, Eurasian, and European; socially, the proud Brahmin and the despised outcasts, the one in purple, scarlet, and gold, the other in coarse cotton and brass. They will come in one by one, or in little companies. Little brown babies with thin little bodies, or swollen with disease, will crawl about the room, happy usually,

but if very ill crying quite like western babies. And there Miss Minnie Root and Annal, and sometimes, perhaps, Miss Swift with members of her training school, will come to preach and teach. The blackboard will be in daily use, and the pictures will call forth questions that will make opportunities for seed-sowing. This waiting room will have one especial advantage which the old waiting room had not. It will be much more private, being across the hall from the consulting room, and the workers in both rooms will be much less disturbed by constant coming and going than has been possible up



NEW HOSPITAL, MADURA.

to this time. The advantage of this, all who have had anything to do with either mission or medical work, will appreciate at once. Across the hall is the consulting room, where the patients' names will be recorded, and where they will receive their prescriptions. Out of this room, where the last window to the right is seen in the picture, is the operating room. This is convenient to the surgical ward, which is just back of this, looking toward the doctor's study in the "young ladies' house."

Passing back once more into the hall, we find on the left, behind the waitig room, a room where there will be shelves for medicines, and a table for

dispensing them. Passing into the upper part of the building, we find the whole of the floor partitioned off into hospital wards, one of which will be reserved for the children. We think it will be an education for the women and children to come here from their close, poorly ventilated, and smoky mud houses to this large, clean, airy building. From lying on mud floors, they will find a clean floor with a mat for a bed, or a good bed with fresh It will be a quiet place, and as they rest and grow strong there will be daily opportunities for talks between missionaries and patients. They appreciate the kindness that takes them when they are miserable, sick, and unattractive, and makes them clean and comfortable, and shows no feeling that they are "unclean." They get little petting in their families when they are They may give us credit for doing this thing to "lay up merit" for ourselves, but, as a rule, they appreciate that they are our debtors, and as such they wish to make some return. The more conservative, not wishing to hear of Jesus, may try to wipe out the obligation by presenting us with personal gifts; the rich with jewels or money, the poor with sugar, limes, or garlands. In the Eastern countries they are a formally polite people. If they see that the only favor you ask is that they listen fairly to your statement of what you believe the true faith, they will, as a rule, listen politely and more or less intelligently.

It would amaze you to know, if you could take it in, how very little some of the poor, ignorant cooly women can understand. But it would amaze you more, for that you could understand, to see one of these women after a day's weary work carrying bricks or stone, sitting in her little mud but at night, with no light but a smoking oil lamp, poring over the few words which she has learned to read in God's dear Book. How is it brought about? How can weak mortals who, in proportion to their light, "do not compare" with their (?) converts, bring about such zeal and faithfulness as this? It is of the Lord, of course. But what human means does he use?

The women come to the dispensary. They do not care to see any one except the doctor. It is medical or surgical aid which they want. This they receive, with a few words, pleasant and smiling if the doctor is not all tired out. But besides this they hear the reading and the explanation of the pictures, and they hear other women just like themselves reading. When their turn comes they receive a cordial welcome from the lady,—Miss Minnie Root,—and as this hour is their hour she has plenty of time to talk to her. She is led on to tell about her family and village, and as the days go by and she becomes more at home and confident about her own sorrow of heart,—for Indian hearts have their sorrows,—she begins to be attached to "the lady." She, too, wishes to learn to read; she, too, has found

that the sorrows are lighter when she trusts Jesus, and so she begs Miss Minnie to come to her village to teach her people of this new way. Once there she is a little shy; but she is hostess now, and she brings out her betel leaf and milk, with sugar, looking at the lady with happy hospitality as she stirs the sugar with her smoky fingers. And then she calls in her neighbors and proudly introduces them to the "Great Missy Ammal." These in turn invite her to their houses, and the work is well begun. It is but a question of time now before Miss Minnie will have a school and a Sunday school in



YOUNG LADIES' HOME, MADURA.

that village. You see, such a visit is not a simple "social function." Each new friend she makes means new responsibilities. Will you not continue your interest in the hospital by helping to share these new responsibilities that crowd on us so rapidly? In January, 1890, Miss Minnie had but two Bible women working for the little band that came to the dispensary. Now she has nearly twenty working there and in the villages from which the people come.



- To give light to them that sit in darkness when-

FOR CHILDREN'S MEETINGS—SCHOOLS IN INDIA AND CEYLON.

BY LOUISE ORDWAY TEAD.

LET several children give facts about the country, people, and customs. India is shaped something like a triangle. Ceylon is an island south of it, which the poets call "a pearl upon the brow of India," and the Chinese, "the Island of the Jewels."

There are more people in India than in all North America. Dates, pomegranates, oranges, pineapples, and many fruits grow in India; and elephants, tigers, monkeys, porcupines, and many other animals are found there. Most of the people have dark eyes, hair, and skin. Their garments consist of a long cloth wound about the body. The men's garments are arranged to look like a pair of trousers with one leg, the women's look like a skirt. The people are divided into many classes called castes, and different castes will not touch those of other castes. The boys and girls wear very little clothing. The girls are married early, and if the husband dies the poor little girl widow has a hard life. (For good description of life of children in India, see Dr. Root's letters in Mission Dayspring, June and July, 1889. Also see July, 1886.) Many people in India worship the god Buddha. There are many

sad and cruel things about their belief. The first missionaries sent out from America went to India. Their names were Mr. and Mrs. Nott, Mr. Hall, and Mr. and Mrs. Newell.

The special theme being schools, the greater part of the meeting should be devoted to this.

India has many beautiful and costly temples, studded with rare and exquisite jewels. There, is, however, a far more beautiful and lasting temple rising in India; its stones are laid with care, and the rarest of earth's jewels adorn it. This is God's temple. Schools and churches are its stones, believing men, women, and children are the precious jewels. In Bombay some of these stones are laid. This was the first mission station of India,—its Plymouth. For article on school in Bombay see *Mission Dayspring*, April, 1888. Also see LIFE AND LIGHT, November, 1890.

Not far from Bombay is Ahmednagar, the center of the Marathi Mission, which contains eleven million of people. There are one hundred and thirty-one schools of our Board there. The village schools are doing much good. LIFE AND LIGHT, November, 1890; Mission Dayspring, October, 1888.

The Madura district is at the southern point of India. There are one hundred and seventy-six stones of the temple of God in this district, and over six thousand children who are jewels, making it bright and sparkling. Life AND Light, July, 1890; also June, 1889. Mission Dayspring, October, 1887; November, 1887; November, 1888.

Across the water from India, in "the Island of the Jewels," there are over eight thousand children, of whom we should pray it may be said, "They shall be Mine in that day when I make up my jewels." LIFE AND LIGHT, April, 1891; Mission Dayspring, February, 1887.

The little leaflet, "Village Schools, No. 2" (price 2 cents), contains valuable information. The Historical Sketch of Missions in India and Ceylon, by Rev. S. C. Bartlett, furnishes many facts.

It will add interest to show pictures of a few of the temples of India. Then draw on the blackboard some stones forming the sides of a building; dots of various colored chalks may stand for the jewels. Write on or over the stones the names of the three stations of the Board, and the figures which represent the schools and those under instruction. This appeal to the eye will be remembered far better than a mere repetition of the numbers.

The figures are as follows: Marathi,—schools, 131, scholars, 3,574; Madura,—schools, 176, scholars, 6,410; Ceylon,—schools, 140, scholars, 8,840.

Our Work at Yome.

LEAVES FROM OUR BRANCHES.

Worcester County Branch.—The quarterly meetings of the Branch, held in March at Uxbridge and in June at Barre, though not largely attended, were full of interest to those privileged to be present. At Uxbridge, Mrs. Holbrook, of Mapumulo, captivated all hearts, and won them to greater love for the workers and the work in South Africa. At the meeting at Barre, Miss D. T. M. Root, by a narration of her own experiences, enlisted greater interest in the school work in Madura. The cordial reception and bountiful hospitality extended by these auxiliaries, while it unites them more closely to the Branch, will, we are sure, by reflex influence, return upon them in blessing. The general interest in foreign missions is well maintained in the Branch, as shown by reports from the auxiliaries, while in some cases the interest has been increased by new methods. That which seems to be gaining in general favor, is the plan of having a committee appointed at each meeting to arrange subject and programme for the following meeting, and when this is done, "with painstaking care and effort," it is followed with most happy results. The plan of questions upon the subject of the meeting, with answers written, and distributed among the members, the questions being numbered and arranged upon the programme for use by the leader, and sometimes interspersed with remarks, suggestions, or song, has been found very interesting and helpful. One auxiliary attributes "steady increase of interest to the use of the Prayer Calendar." Another has "held eleven meetings during the year, and not one dull or uninteresting. in attendance have outgrown the place of meeting." This increase has been obtained by use of the "Rules for Good Missionary Meetings," as given in LIFE AND LIGHT, in 1891.

The secretary of an auxiliary which, at the close of 1890, was at such a low ebb that one of its most zealous workers was so discouraged as to suggest disbanding, now writes: "In 1891 the society consisted of fourteen members; in 1892 the membership doubled, and we are becoming more aiding, assisting, helpful, in short, more auxiliary, a term that a go-as-you-please missionary society stands small chance to merit. We aim to secure every woman's name for our auxiliary that is upon the church roll at no distant day. The dear sister who was so down-hearted two years ago has gained six new

members, and several others have become responsible for one, two, three, or more. At the next quarterly meeting of the Branch we hope to report all secured,—not one missing."

It is pleasant to record the following from another secretary: "Our auxiliary has sustained great loss in the removal of our pastor's wife from the city. She was always so ready with valuable suggestions, and was so enthusiastic on the subject of foreign missions that no one could come in contact with her without being influenced to greater interest in the cause."

The meeting at Barre was deprived of the genial presence of our beloved president, on account of sickness in her family. Fervent prayers were offered in her behalf for sustaining grace and healing mercies. Mrs. Brooks, one of the vice presidents, very ably and acceptably conducted the exercises. The resignation of two loved and faithful officers was most regretfully accepted by the Branch, which by its committee presented the following resolutions:—

Whereas our Father, by a sudden stroke, has desolated the home and heart of our dear sister, Mrs. C. S. Newton, and rendered necessary her removal from us, we hereby assure her of our heartfelt sympathy in her great sorrow, and our grateful appreciation of her long and acceptable service as District Secretary of the Branch and in later years as its faithful and efficient Treasurer. Her wise counsel, her cheerful, hopeful spirit, were always a stimulus to greater effort, the loss of which will be deeply felt by the Executive Committee of the Branch.

WHEREAS it has pleased the Lord to call our beloved Vice President, Mrs. Rev. D.

O. Mears to another part of his vineyard, we hereby tender to her our sincere regrets that we must lose her earnest, hearty, and most efficient service. While we mourn our loss, we rejoice that Mrs. Mears is not lost to the work, and we congratulate our Presbyterian sisters that they have gained such a devoted lover of foreign missions. That God may bless them both is our prayer.

A special meeting of the Woman's Board of Missions will be held in High Street Church, Portland, on Wednesday and Thursday, Nov. 8-9, 1893. According to a vote at the annual meeting, in January, that meeting will be held as an experiment to help in the decision as to whether it may be best to change the time of the annual meeting of the Board. It will be in all respects like an annual meeting, with the exception of certain legal action which must be taken at the usual time according to the constitution. The delegates' session will be held on Tuesday, November 7th, as usual. The ladies of Portland will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 9th to Miss C. M. Dow, 714 Congress Street, Portland.

To any besides delegates who may desire to secure board, suitable places at reasonable prices will be recommended on application to the address given on the preceding page.

TOPICS FOR AUXILIARY MEETINGS.

September.—Schools of the Board in India and Ceylon. See LIFE AND LIGHT for August.

October.—The Medical Work of the Board.

November .- Thank-offering Meetings.

December.—Christmas Observances on Mission Ground.

1894.

January.—New Openings for Missionary Work among Women.

February.—Schools of the Board in China and Japan.

March.—Young Ladies' Work at Home and Abroad.

April.—Easter Service.

May.—Schools of the Board in Micronesia and Papal Lands.

June.—Temperance Work in Mission Lands.

THE MEDICAL WORK OF THE BOARD.

TOPIC FOR OCTOBER.

1. Its need. 2. Dispensary at Tung-cho, North China. 3. Hospital at Foochow. 4. Training School for Nurses, Kyoto, Japan. 5. Hospital in Madura.

The need of medical work is shown in almost every letter or article on this special department. Material may be gleaned from the references on the different dispensaries given below.

For dispensary at Tung-cho, see LIFE AND LIGHT for April, 1883, January and March, 1885, February and June, 1886, November, 1887, June, 1883; also a leaflet, price 3 cents. See Mrs. Beach's article, on page 412. For hospital at Foochow, see LIFE AND LIGHT for October and November, 1886, December, 1889, February, 1891, January, 1892, and Dr. Woodhull's article, on page 415. Training schools for nurses, Kyoto, see LIFE AND LIGHT for October, 1885, May and September, 1886, June and September, 1887, April and October, 1888, October, 1891, and article on page 418. Hospital at Madura, see LIFE AND LIGHT for July, 1887, March, 1888, May, 1891, and page 420. The monthly leaflet for October will contain an account of our present force of medical workers.

RECEIPTS.

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18 to July 18, 1893.

MISS ELLEN CARRUTH, Treasurer.

MAINE.		MASSACHUSETTS.		
Mary E. Cutter, 5, Miss		Andover and Woburn Branch.—Mrs. C. E.		
utter, 4,	9 00	Swett, Treas. Billerica, Aux., 20; Win-		
ert Palm Society,	40 00	chester, Mission Union, 15; West Med-		
lageMrs. Mary Radford	20.00	ford, Aux., 34; Maplewood, Maple Bees,		
iMrs. Woodbury S. Dana,	30 00	5; Andover, Abbot Academy, 80; Lex- ington, Aux., 39; Bedford, United Work-		
tland, High St. Ch., M. C.,		ers, 25; East Billerica, A Friend, 25;		
Vashington Co. Conf. (Prayer		Lawrence, Trinity Ch., Aux., 38.35,	281	
itri.), 2.75; Yarmouth, First		Attleboro Falls.—A Friend,	10	00
Church Member, 1; Bidde- 1 Cong. Ch., Y. P. S. C. E.,		Barnstable Branch.—Miss Amelia Snow,		
ncton, Old South Ch., 35,35:		Treas. Waquoit, Aux., 14; Hyannis, Mrs. Rebecca J. Bearse, 2, Miss Rosie C.		
iend, 31; Augusta, Aux., An		Bearse, I,	17	00
iend, 31; Augusta, Aux., Aning, 25; Portland, Seaman's Y. P. S. C. E., Extra-Two-		Berkshire Branch.—Mrs. C. E. West, Treas.		
k Fund, 15; Limerick,		Canaan Four Corners, Fetna Circle, 20;		
k Fund, 15; Limerick, Cong. Ch. (of wh. 10 in		Dalton, Penny Gatherers, 40; Hinsdale, Aux., 52.86; Housatonic, Aux., 23.16; Mill River, Aux., 23.50; New Lebanou, Aux., 18.89, Cheerful Workers, 5; Peru,		
Mrs. Elizabeth H. Perry), 22,	140 49	Mill River, Aux., 23.50; New Lebanon,		
Total	910 40	Aux., 18.89, Cheerful Workers, 5; Peru,		
Total,	219 49	Aux., 18.19; Pittsfield, First Ch., Aux., 18.60, Memorial, 55, South Ch., Aux.,		
NEW HAMPSHIRE.		66.27: Sheffield, Aux., 27.25.	368	72
ire Branch - Miss A. F. Ma-		Enfield.—Mrs. S. H. Thurston,	5	00
as. Bath, Friends, 6.35;		Essex North Branch Mrs. W. L. Kim-		
ristmas Roses, 6; Exeter, eenland, Aux., 24.25; Keene, Ch., Light Bearers, 50;		ball, Treas. Bradford, Academy, 5.78; Newburyport, Aux., 80, Campbell M. B.,		
eenland, Aux., 24.25; Keene,		20, Cradle Roll Department, 6; Haver-		
First Ch., Aux., 45; Nashua,		hill, North Ch., Aux., 13.20,	124	
Friend, 15, A Friend, 9.20;		Everett.—First Cong. Ch., Franklin Co. Branch.—Miss L. A. Spar-	22	01
, Rogers Circle, 40; Salmon		hawk, Treas. South Deerfield, Aux.,	12	00
14; Somersworth, Grains of		Hampshire Co. Branch.—Miss H.J. Knee-		
ed, 5; Milford, Aux. (of wh. M's Mrs. Harriet L. Cleaves		land, Treas. North Amherst, Aux., 26;		
eliza A. Burns), 90; West		South Hadley, Aux., const. L. M. Mrs. F. A. Gaylord, 25; Plainfield, Aux., 5;		
ux., 12.65; Concord, Aux.,		Worthington, Aux., 5; Westhampton,		
Ch., King's Daughters, 15,	405 05 9 C8	Aux., 30,		00
-First Cong. Ch.,		Ipswich.—First Ch., Longmeadow.—Y. P. S. C. E.,	5	00
Total,	414 13	Middlesex Branch.—Mrs. E. H. Bigelow.	۰	w
VERMONT.		Treas. Holliston, Jun. Aux., 26.50, Open		
		Hand Soc'y, 38.66; Natick, Aux., 25,	89	56
A. B. Taft, to const. self	119 50	Norfolk and Pilgrim Branch.—Mrs. Wilson Tirrell, Jr., Treas. Kingston, Aux.,		
Cong. Ch., United Workers,	5 00	10.85; Braintree, Aux., 4.70; Bridge-		
A. S. Taft,	10 00	10.85; Braintree, Aux., 4.70; Bridge- water, Aux., 37.26; Cohasset, Aux., 44,	96	81
nchMrs. T. M. Howard, lin, 2.20; Bridgewater, 3;		Northampton. — Smith College Miss'y	48	00
: Corinth, East, 5: Cam-		North Middlesex BranchMrs. A. R.	40	w
1; Derby, 2; Fairfield, 2.75; 5. S., 5; Lunenburg, 1; New		Wheeler, Treas. Harvard, Y. P. S. C. E.,		
5. S., 5; Lunenburg, 1; New		15; Boxboro, Aux., 13.20,	28	20
alton, South, 2.55; Saxton's		Springfield Branch Miss H. T. Bucking- ham, Treas. Holyoke, First Ch., Aux.,		
estminster, West, 2.27; Wes-		l 40. Second Ch., Grace Chanel Jun V		
ellows Falls, S. S., 10, Y. P.		P. S. C. E., 25 cts.; Monson, Aux., 12;		
Bennington, Mrs. G. A.		P. S. C. E., 25 cts.; Monson, Aux., 12; Springfield, First Ch., Aux., 75, Park Ch., Aux., 119; Westfield, First Ch., Aux., balance of Thank Offering, 10,		
; Berkshire, East, Aux., 7; West, M. C., 5; Hartford,		Aux., balance of Thank Offering, 10.	256	25
Norwich, Aux., 11; Royal-		Suffore Branch Miss Myra B. Child.		
Mrs Susan H. Jones, 30;		Treas Mrs I A Coun 10. Alleton		
Y. P. S. C. E., 5; St. Johns- Ch., Aux., 35, South Ch., oung Ladies' Miss. Soc., 45;		Cong. Ch., Aux., 68.47; Arlington, Aux., 7, Y. L. Soc'y, 25; Auburndale, Aux., 10.73; Y. L. M. C., 35, Jun. Y. P. S. C. E., 10. Shawmut Gh. Aux. 27 56 Miss M.		
oung Ladies' Miss. Soc., 45;		10.73, Y. L. M. C., 35, Jun. Y. P. S. C. E		
rn, Aux., 3, Mission Band, 4;		10. Shawmut Ch., Aux., 27.50, Miss M. R. Bishop, 20, Park St. Ch., Y. L. Aux.,		
mior Endeavorers, 20,	300 12	R. Bishop, 20, Park St. Ch., Y. L. Aux.,		
Total,	434 62	40; Brookline, Harvard Ch., Aux., 45.57; Cambridge, Shepard Guild, First Ch.,		
,		g.,,		

15; Charlestown, First Ch., Aux., 30.25, First Parish, Y. P. S. C. E., 5; Chelsea, First Ch., Aux., Lenten Offering, 13.69, Central Ch., Pilgrim Band, 23; Dorchester, Second Ch., Aux., 143.62, Harvard Ch., Jun. Aux., 40; Hyde Park, Aux., 6.50; Jamaica Plain, Aux., 70.50; Newton, Aux., 125, Y. L. Aux., Eliot Ch., 35, Mrs. S. L. B. Speare, 50 cts.; Newton Highlands, S. E., 50; Newton Centre, First Ch., 3.25, Loving Circle of King's Daughters, 1; Newtonville, Central Ch., Wounan's Aux., 125, Cradle Roll, 20.65; Norwood, Aux., 55; Somerville, Broadway Ch., Aux., 10; South Boston, Y. P. S. C. E., Two-Cents-a-Week, 7.37, 1,079 60 15 00 Wittamsburg.—Cong. Ch., Wittamsburg.—Cong. Ch., Wittamsburg.—Cong. Ch., Wittamsburg.—Cong. Ch., Wittamsburg.—Cong. Ch., Wittamsburg.—Cong. Ch., Mrs. H. T. Nutting, 20.25; Barre, Branch.—Mrs. C. L. Sumner, Treas. Royalston, Mrs. H. T. Nutting, 20.25; Millbury, Second Cong. Ch., Aux., 163; Worcester, Piedmont Busy Bees, 14.48; Southbridge, Independent Circle, 10; Winchendon, North Cong. Ch., Aux., Thank Offering, 32; Southbridge, Aux., 42; Webster, Cong. Ch., Y. P. S. C. E., 3.55, 235 33	Meriden, Centre Ch., 6; Middletown, First Ch., 15; New Haven, Centre Ch., 20, English Hall, 5; Fair Haven, Second Ch., 50 cts., United Ch., 25; Orange, 17; Redding, 5; Saybrook, 11.70; Southport, 30; Stratford, 25; Westchester, 5. Cradle Roll: Bethel, 10; Bridgeport, North Ch., 10, South Ch., 14.70, Olivet Ch., 4; Cobalt, 1.50; East Hampton, 2; Middletown, First Ch., 2.60; New Haven, Second Ch., 11.62; Davenport Ch., 3.80, Grand Ave. Ch., 6.85, United Ch., 5.30; Stratford, 4; Woodbury, North Ch., 1.60, C. M. G., 4. Mrs. Cady's School, Springdale, 1; Winsted, Second Ch., M. B. Fund, 30, 1,723 Total, 2,064 NEW YORK. Baiting Hollow.—Mrs. Win, E. Newton, 10 Morrisville.—Mrs. Lucy A. Dana, New York State Branch.—Miss Clara A. Holmes, Treas. Bristol, Centre Aux., 8.50; Brooklyn, Tompkins Ave. Ch., Aux., 125; Little Valley, Aux., 5; New York, Pilgrim Ch., Aux., 15; Norwich, Aux., 6.25; Syracuse, Geddes Ch., Willing Workers, 15, Poughkeepste.—In memory of a dear	
Providence.—Friends, 5 00	mother, whose almost last words were, "Do not forget my beloved Bailundu Mission in Africa," 58	
Total, 5 00		
Total,	Total, 191 7	
CONNECTICUT.	NEW JERSEY.	
Bastern Conn. Branch.—Miss M. I. Lock- wood, Treas. A Friend, 25; Griswold,	May's Landing.—Mrs. S. T. Lum,	
Pachang Acorns, M. C., 3.72; New Lon-	Total,	
don, Second Ch., Aux., 5; North Ston- ington, Aux., 25.75; Pomfret, Aux., 60;	PHILADELPHIA BRANCH.	
Dameisonvine, Aux., 19.53, M. Bradford Scott, Treas. Bristol, Aux., 28; Burnside, Long Hill Aux., 22; Hartford, Asylum Hill Ch., A Friend, 4, First Ch., M. C., 30; East Windsor, Aux., 30; Suffield, Y. L. M. C., 12.50; South Windsor, M. C., 15; Windsor Locks, Aux., 50, 191 50 Vew Haven Branch.—Miss Julia Twining, Treas. Adaps. Turkey 5: Cromwell.	Miss Emma Flavell, Treas. D. C., Washington, Aux. (of wh. 25 const. L. M. Mrs. W. R. Hooper), 34.25. N. J., Jersey City, Aux., 19.74; Orange Valley, Aux., 16; Bradshaw, Mission Bankers of Jun. Y. P. S. C. E., 40.72, Infant Class, 60; Westfield, Aux., 60.15. Pa., Germantown, Neesima Guild, 10; Philadelphia, Margaret Shippen and Daniel Rodman Goodwin, 2,	
Aux., 1.50; Danbury, Second Ch., Aux., 20; East Haddam, Aux., 12; Essex, Aux., 27.65; Goshen, Aux., 23; Harwinton, Aux., 13; Killingworth, Aux., 30	410.84	
ton, Aux., 13; Killingworth, Aux., 30	200111	
cts.: Middletown, First Ch., Aux., 2.65:	GEORGIA.	
Naugatuck, Aux., 5; New Haven, Centre Ch., Aux., 554.78, United Ch., Aux., 135.35, Yale College Aux., 7; Northfield,	Atlanta.—Girls' Y. P. S. C. E. of Atlanta University,	
Aux., 2; Ridgeneld, Aux., 21.75; Stam-		
Washington Any 50 of West Haven	Total,	
Aux., 25; Westville, Aux., 20; Wilton,	FOREIGN LANDS.	
Aux., 25; Westville, Aux., 26; Wilton, Aux., 1.10; Winsted, Aux., 105; Nauga- tuck, Mission Circles, 20; New Haven, United Ch., Y. L. M. C., 65; Northfield, S. W., 1.41; Societies of Christian En-	England.—Chigswell, Miss S. L. Ropes, Turkey.—Aintab, Mite Givers of Aintab Seminary,	
deavor, East Maven, 61.83; Middletown,	Total,	
South Ch., Junior, 10; New Haven, Davenport Ch., 13.75, Humphrey St. Ch.,		
64.50; North Haven, 20.22; Waterbury,	General Funds, 25th Leaflets, 175	
Second Ch., 50. Sunday Schools: Bridgeport, Second Ch., 5; Brookfield,	Total, \$6,465 5	
15.05; Chester, 5; Derby, 5; Easton, 5;		
Ivoryton, 25; Kent, North District, 5;	Miss Harriet W. May, Ass't Tress.	



SEVENTEENTH ANNUAL REPORT DOSHISHA GIRLS' SCHOOL, KYOTO, JAPAN.

THE growing sentiment among our patrons that the course of study was no long for those girls who do not intend to become teachers led to the doption of a new course in the spring of 1892, which yields to this demand y cutting down the old preparatory and regular courses each one year; but y the addition of three post-graduate courses of two years each, the real tandard of the school is not practically lowered. That an actual need for hese changes existed is proved by the fact that ten of the girls graduating in une, with six graduates from other schools, are now taking this post-graduate vork. To bring the school into closer relations with the common school ystem, graduates from the higher common school (Koto Sho Gakko) are eceived into the preparatory without examination. Owing to sickness imong the teachers, and other causes, the work in the department has not een as satisfactory this year as we hope it will be in the future. One of the reatest needs of the school is a strong Japanese teacher to take responsible harge of this department, as the habits of study here formed have so mportant an influence on the pupils' after life.

The work in the post-graduate and regular courses has been greatly strengthened by help from professors in the Doshisha. The Bible classes are specially fortunate in being taught by the professors, and the science students have been greatly benefited by the use of the laboratory, museum, and apparatus of the Harris school. The sciences are now taught entirely in Japanese. English is taught simply as a language, and not as a medium of imparting knowledge. Instruction in vocal music according to the tonic solar system has been given to all the classes weekly. The Japanese Koto has been introduced, and organ instruction has been given to sixty-four pupils luring the year. The following quotation, from a letter written by one of the graduates, shows the value of the music to our general evangelistic work: I thank God that I learned to play the organ even a little, so I can help the

church. People will come to hear the organ when they would not come to church were there no music. Then they hear the sermon and are brought to Christ."

The commencement exercises, in June, 1892, were unusually interesting. Two classes were graduated, that the new course might go into effect in September, and the twenty-four graduates were young women of unusual promise. Ten, as has been stated, returned to school to take up post-graduate work, and four of these have taken a responsible part of the work of the dormitories, to the manifest benefit of the school. Three have married; one is doing excellent service as head teacher in the Kyoai-Jogakko at Maebashi; one in the Earthquake Orphanage at Nagoya has given herself in a remarkable degree to definite evangelistic work; one is teaching in the common school of this city, and is an earnest and efficient teacher; four are studying sewing and domestic economy in their homes, preparatory to marriage, and are active in Christian work; one is in school in Tokyo; two, one in the Doshisha Hospital and one in the W. C. T. U. Hospital in Chicago, are being trained as nurses. We feel specially gratified to have these girls take up this work of nursing, as it will, perhaps, open the way for other educated women to follow. One, a woman whose husband allowed her to spend four years in the school, has been very successful in helping her husband in his active political and social duties, and has acted as organist in the church in her city.

Much enthusiasm has been awakened by the establishing of a "Neesima Memorial Library." We have greatly felt the need of a good working library, and are delighted that this idea has been so well received. Mr. Matsuro, the principal of the school, presents the following open letter on this subject: "Having felt that a special course and a good library should go hand in hand at the Doshisha Girls' School, we last fall established the 'Dr. Neesima Memorial Library.' Since the idea was first started there have been many contributions of books from the Japanese,-both Christian and non-Christian. We have received over three hundred volumes. So specially are our graduates and girls interested that they have raised more than one hundred yen toward it. The graduates of last year have earned more than twelve dollars by their own handiwork. Those of this year are comtributing a complete Japanese history, consisting of one hundred volumes. It is a surprise to us that so many friends outside of the school have shown so great a sympathy and interest in our plan; and, with the hope of enlarging its usefulness, we intend to appoint a committee to answer any questions (by the help of the books) asked us by any Japanese ladies entirely outside of the school. If the friends of education for women continue their liberal

ntributions of books, we hope to have a library that will do much to raise eneral work of the school.

"The books are nearly all Japanese, and we greatly feel the need of dicnaries, encyclopedias, scientific and other English books. They would of the greatest benefit, not only to the students in the school, but to the chers and graduates; and for this reason we send this appeal to our friends. America, hoping and praying that we may receive a hearty response. ne following list includes the names of a few of the books that would be pecially acceptable,—perhaps not more acceptable than many others: ctionary of Greek and Roman Biography and Mythology (London, John urray); Dictionary of Religion (Cassell & Co.); Breton's Dictionary ondon, Ward Locke & Tyler); Hayden's Dictionary of Dates (Harper); trke Goodwin's Encyclopedia of Biography (Putnam & Sons); Bartlett's amiliar Quotations (Boston, Little, Brown & Co.); Brewer's Handbook of llusions, References, etc. (London, Chatto & Windus); Dr. Brewer's Hisric Note Book (Lippincott & Co.); Brewer's Dictionary of Phrase and able (Cassell & Co.); Foster's New Cyclopedia of Prose Illustration. Crowell & Co.); Historical Reference Book (Appleton & Co.); Dictionary f English Literature (Cassell & Co.); Pronouncing Gazetteer and Georaphical Dictionary of the World (Lippincott & Co.); Young's Bible Conordance, Smith's Dictionary of the Bible, Adam's Dictionary of English Literature, Dictionary of Anecdote, Beaton's Illustrated Encyclopedia of Juiversal Information, Beaton's Classical Dictionary, Cates' Dictionary of General Biography, Chambers' Encyclopedia, Edwards' Words, Facts, and Fables, Encyclopedia of Education, by Kiddle; Lempuere's Classical Dictionary, Richardson's Dictionary, Graham's English Synonyms, Kiddle & Schenn; Dictionary of Education and Instruction. In addition to these, we should find such use for anything in the line of literature and fiction, and specially such authors as Miss Alcott, 'Pansy,' Taylor, and many others. whose works are an inspiration to the young of all lands."

The students' Sabbath school has been unusually successful, and has been attended not only by the boarding pupils, but by many day pupils and former students. Much interest in the study of the Old Testament has been aroused by the careful work that has been done along biographical lines. The penny contributions of this Sabbath school for the year ending June, 1892, ununted to more than nine yen; and by the advice of the president of the Home Missionary Society, one of the graduates was sent to Nagoya, where he did excellent service in the church. Including this Sabbath-school loney, the girls have contributed above eighty yen to church, home missionary, and other calls,—a large sum to give out of their poverty. The Sab-

bath school which the girls carry on for the poor children of the neighborhood has had an attendance ranging from forty to one hundred and twenty. During the summer vacation the work was most successfully carried on by the schoolgirls living in Kyoto, under the direction of a former teacher of this school, Miss Wahayama, of the Glory Kindergarten. The girls have tried to reach the parents of these children by visiting them in their homes. The day school, begun last year by Mrs. Kozaki and Mrs. Yusa for these children, has had an increased attendance. In addition to this Sabbathschool work, nine of the girls are teaching in four Sabbath schools in the city; so that all the Christian girls in the higher classes are directly engaged in evangelistic work. In the regular course there are but eight girls who have not been baptized, and all but two of these are seriously considering the question of baptism in June. Among the twenty pupils in the preparatory there are six Christians, and five others are ready for baptism. Two scholarships for the post-graduate course have been established by Dr. Thwing and the Misses Campbell.

Dr. Ladd's lectures, which were attended by the teachers and older girls, were a rare help, as were the meetings held by Dr. F. E. Clark and Rev.

Barclay Buxton.

Mr. Isogai was engaged as a regular teacher in September. The resignation of Miss Takata, who had so long and faithfully served the school as principal of the boarding department, was a severe loss; but Mrs. Ebina, wife of the president of the Home Missionary Society, has, at no small loss to herself, given her time to these duties, and by her rare executive ability has done much to raise the tone of the school.

MARY FLORENCE DENTON.

Куото, Јаран, Мау, 1893.

GIVING FOR NEIGHBORS.

A MINISTER was soliciting aid for foreign missions, and applied to a gentleman who refused him with the reply: "I don't believe in foreign missions. I want what I give to benefit my neighbor."

"Well," replied he, "whom do you regard as your neighbors?"

"Why, those around me."

"Do you mean those whose lands join yours?" inquired the minister

"Yes."

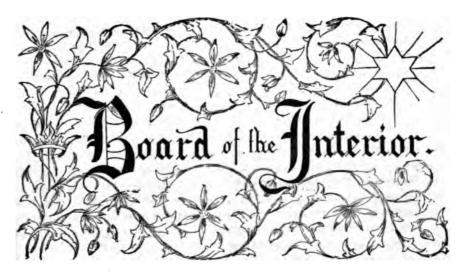
"Well, said the minister, "how much land do you own?"

"About five hundred acres."

"How far down do you own?"

"Why, I never thought of it before; but I suppose I own about half way

"Exactly," said the clergyman, "I suppose you do, and I want the money for the New Zealanders,—the men whose land joins yours on the bottom."—Mission Studies.



EDITORIAL COMMITTEE.

Mrs. George M. Clark, 73 Bellevue Place, Chicago.

Mrs. H. M. Lyman.

Mrs. James G. Johnson.

Miss Sarah Pollock.

Mrs. Graham Taylor.

CHINA.

REPORT OF WOMAN'S WORK FOR PANG-CHUANG.

PANG-CHUANG, which has always prided itself on being a health station of the mission, has not lived up to its record. The "grippe" and pneumonia, following on the heels of measles, obliged Mrs. Smith to spend four months at the north recruiting, the victim of these diseases. In the autumn and winter, the grave illness of two other members of her family, obliged her to give up village work and confine herself to the school and hospital, which are near at hand. In this way much extra care and labor came upon the Misses Wyckoff, and much care and anxiety on our kind, untiring Doctor.

In November we had the great joy of welcoming back to our ranks our dear Mrs. Peck.

In the summer of 1892, Miss Gertrude Wyckoff held a half-day school for small girls from the village who are in her Sunday school. Three of the older Sunday-school girls acted as assistants, receiving as a reward a small hymn book each. In the autumn, Mrs. Wang, a former Bridgman school-

girl, taught a school of eighteen larger girls, mainly from the Sunday school. She took the responsibility of teaching and discipline; Miss Gertrude and Mrs. Peck examining the pupils on all the work done, some of them daily, some once a week. Mrs. Wang proved herself so competent in this voluntary unpaid work, that we now see our way to establish the girls' boarding school so long needed. She will teach it, and receive 200 cash (\$.064 gold) for each working day. We still have a paid Bible woman. As Mrs. Wang is our only thoroughly educated woman, we hope this magnificent stipend will not disturb the peace of mind of our little army of cheerful unrewarded workers. When she is in school all day her mother-in-law does the work and takes care of the baby, and they hire their sewing done. A young married woman in Pang-Chuang, the wife of the young ladies' cook, with no broad-shouldered mother-in-law upon whom she could throw her cares, with four people to cook, sew, spin, etc., for, laid aside much-needed garments at the busy New Year time, and gave us eleven days of help. The brightest of all our dear Shantung girls spared twenty days from the making of her wedding trousseau to render us valuable aid. Another young bride gave twenty-one days. Mrs. W., the widow of our late helper, gladly gave sixtythree days, over one sixth of her year, to church work. Another church member with fewer home cares, gave seventy-four days; but dear Mrs. Hu, our sunny heart, carries off the palm for helpfulness, with her eighty-four days of faithful labor. While her husband lived, and she had even a meager support, she would not accept even a grain of rice from the church. year she has taken her food with the school. Those who can help us from their homes as a center do so. For those who leave home to assist we provide food, in most cases at a cost of only \$.026 (gold) per day. Chinese women have little money to contribute, but surely these three hundred and ten days of willing labor, for which no one received a single cash, are, in the eyes of the Master, as precious as silver ingots. As servants are quite capable of being native hinderers, it is a pleasure to record the comfort that ours give us. There are several schools going on at once: a mothers' class, a girls' class, and another for boys. Miss Wyckoff's washerwoman takes her hands out of the suds, Mrs. Porter's nurse tears herself away from the mending basket, the hospital matron slips away from her patients for a little while, and Mrs. Smith's cook cheerfully lays down her egg beater, to join the noble army of assistant pedagogues. Helper Chia's mother-in-law, who was mainly indebted to Miss Porter for her Christian training, is the only feminine helper of the Canadian Presbyterian Mission in the adjoining province of Howan, and is passed from one station to the other like a pitcher of milk at an afternoon tea.

李敖龙

Four villages have this year been visited by Bible women, twentyfour by foreign ladies, two of them by both Chinese and foreigners. Three of these were new. At thirteen of these villages regular meetings have been held. Mrs. Porter has taken charge of one village, Mrs. Peck of two more. In the course of twelve months one hundred and sixty-three visits have been made by the ladies to outside villages, two thousand two hundred miles traveled, and about four hundred services conducted. the past year there has been an unusual mortality among the aged. Death has removed old, blind, friendless Mrs. Chon, for many years dependent on us for support, two other women nearly ninety years of age, and Mrs. Wang, popularly known as the "crazy woman," a quaint, simple-hearted dame, eccentric, and somewhat unbalanced by the heavy weight of a lifetime's sorrows, but to the end true and loyal to her faith. She brought in more neighbors and friends to hear the truth, and set more little girls to studying than many a bright woman who looked down on her. The "Little Carpenter," who was last year mentioned in the station report, as pasting the Ten Commandments on one end of his tool box and the Beatitudes on the other, has carried his religion home with him. His mother, sisters, and sisters-in-law are learning, have a meeting at their house, and some of them have this year come to school.

Four of our native women have given valuable assistance in tours. new places a Bible woman goes first, to sift out for us those who are really in earnest. Knan Chuang, distant twenty miles, and Ho Chia Tun, twenty-seven miles, have several times during the year been visited by the ladies of the station. In the early autumn the young ladies went together to the "Little South Village" ten miles from here, lived in the adobe chapel, and taught a fourteen-days' school. People so near generally come to our Pang-Chuang school, but we discovered that our friends there were so very poor, so much lower in the scale of comforts, suitable clothing, and good breeding, that we could not venture to invite them with the rest. This flock, therefore, stayed in its own fold, and the shepherdesses went to it. stared that village in the face this year, and we were obliged to relieve their necessities, the first case of that kind since the famine of 1878. Later, in the early winter, the Misses Wyckoff conducted the hard and exhausting school at Ho Chia Tun for twenty days, and Miss Grace added to these labors a school of fourteen days at Knan Chuang. The church members at this place being in comfortable circumstances, we give no food to this school. It may seem an odd idea to have peripatetic schools, but our Mahomet and our mountain must be got together, even at the expense of much cold and weariness to the Prophet.

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Our educational work is still in its primary stages, but it is our comfort. With every station class hope revives for our poor, busy, discouraged, old Shantung world. Fancy a potter spending two hours once in two weeks trying to mould a vessel to his mind. Would it not have dried rough, unseemly, and half done before he came again? We, potters in the most precious of plastic materials, at our semimonthly meetings in the villages, could appreciate his difficulties. But with the material once close at hand, we can see it slowly shape under our hand day by day. Three hundred and seventy-six women and children are under our constant instruction. About two hundred of these, coming from thirty-five different villages, have been taught and trained in our winter school. One hundred and seventy of these have been fed. If anyone thinks it a holiday task to feed that number of hungry mortals who are enjoying

"The rare and ineffable pleasure of eating At somebody else's expense,"

let them interview the long-suffering single ladies, who carry the storeroom key, and such persons will depart both sadder and wiser. As before, our pupils have included every variety of age and mental aptitude. There have been few cases of discipline or causes for anxiety. One child, from the poor village alluded to, found and kept a few cash belonging to a mate. She was promptly sent home, which had a salutary effect on the rest. ning of our school it required sore conflicts with the Chinese lords of creation to get the women transported to Pang-Chuang, and to force unwilling consent to their remaining there twenty days. But we have "taught" those men of Succoth so effectually, that it is seldom now that we have even a resistant murmur. Would-be mothers-in-law still haunt our little flower garden, and pick our choicest buds for their own private bouquets. Last year one of the helpers, while helping in the school for a day or two, selected as his future daughter-in-law our brightest girl. This year we have been much amused at a needy daughter-in-law. She feared that some heathen relation would put through a heathen match for her father-in-law, who is a widower. While in school she picked out an amiable young Christian widow as prospective step-mother-in-law for herself. She secured the family consent and proceeded to provide a middle-woman, who is still struggling to overcome the obstacles thrown in the way of the widow by her family.

To spare the home maker and care taker of the family for twenty days was formerly thought to be grace without bounds. This year we advanced a step to the front, and as gently as possible, broke it to certain subjects of Knang Hsu, residents within our diocese, that they could make their own mush and

millet cakes for forty days, as we should not let the women go home a day It was marvelous how much more the women accomplished. was the choicest of our flock who received this attention. We had others, and duller ones here at the same time, making a very large school. On this school the five foreign ladies spent thirteen and a half hours daily, and all the outside village work went on as usual. The bright class made very fair progress in learning to sing by the tonic sol-fa system, made considerable advance in their knowledge of geography, and had nine chapters of Acts carefully explained to them. They had maps of the Roman Empire hung in the class room, and were made to understand its situation, extent, and relation to Christianity, by one of the pastors, who gave them four illuminating lectures on that mighty power. For their wider intelligence he also gave them four other lectures, one each on China, England, the United States, and Upon all these they were carefully examined, and notes of the lectures were kept with which to refresh their memories next year. The other pastor kindly gave them a magic-lantern evening, in which the amphitheatre, gladiators, and the cities of Greece and Rome became to them something more than names. Though they found it hard to take in so much, and so fast, they enjoyed it immensely, and are never tired of telling what good times they had. A wistful outsider, who was not in the class, said, "To feel that you are somebody, to see people take such pains for you, to have so many nice school friends, and such good times, how it must open the heart." As a professor in Wellesley College, a very sympathetic friend of our Pang-Chuang women, pertinently remarked, "It was a real European trip for them, wasn't it?" We sometimes felt that the Lord sent us this bright class to give us heart of grace and courage for the dull ones who came We no longer buffet against some stone walls that used to fill us with dismay.

After years of patient, thorough, unwearied drill, it is quite clear to us that there are some Chinese women, with tolerable memories, able to learn to read fairly well, who cannot, for their lives, listen to the simplest exposition of Christian truth and give it back again. Their minds seem to be a morass, from which no whole, clean, clearly defined object having been once dropped in is ever rescued. We do not despair of their future. Truth is a homely guest. Divine truth, having entered into such a Chinese woman, looks inquiringly into the bare, empty garret of her brain, shakes his head thoughtfully, and marches down into the warmest corner of her heart, where he gets such a hearty welcome that he stays forever and becomes a part of herself. We are never surprised at finding thorough goodness and colossal stupidity wed in a Chinese woman. We ask one who has read all the gospels, and

who hears all the Pang-Chuang preaching, if there is any real proof that Christ rose from the dead. She promptly replies, "Not a scrap." After Herculean efforts to make a class a little more intelligent on the history of their own country, after a continuous drill of many days on dates, we ask a sensible looking woman of twenty, "Who invaded China six hundred years ago?" No vision of roaming Mongols disturbs her serene mental processes, as she answers, with ready assurance, "Confucius." On the same bench with her, however, sat a dear blind woman over sixty years of age, who answered each of the twenty-eight questions on China, her dynasties, her rulers, invasions, customs, neighbors, and on the four reasons why China has existed so long, all without a single mistake.

The Sunday school of little Pang-Chuang girls still thrives. The roll call numbers forty-five, and there are generally many more than that present, including visitors and babies. In fact, one tenth of the entire population of this whole village troops weekly into the pleasant new children's chapel Sunday afternoon. A large number of them come on Saturday afternoon as well, to learn to read. We look wistfully at the older ones, fearing their early betrothal into heathen homes. A Pang-Chuang boys' Sunday school has also been started, and numbers twenty, having doubled in size since last Master Lucius Porter and Henry Smith each have a class in this school, the pupils of which, many of them, spend Wednesday afternoon learning to read. For several months they had a little singing school. none of these sixty-five children, either girls or boys, are any inducements offered beyond an occasional picture. The gospel-hardened elder generation of the village go their set ways, but it does seem as if the Lord would rescue some of the children in spite of them. A few of the little girls' mothers ≢udy one afternoon in the week.

In the hospital our dear matron, Mrs. Ma, still patiently teaches and exhorts. A school made up of patients, full of pain and misery, many old and dull, and tarrying but for a few days, would discourage most teachers. Her routine duties, teaching the same fundamental truths over and over and over, to ever new audiences, require patience and grace, while the demands on her physical strength are at times severe. People arrive at all hours of day, and often at night. There is confusion, the noise of children, the blind to be led, the deaf to be shouted at, the timid to be encouraged, while the surgical cases to be seen through the grim operating room, make her place no sinecure. Her uniform good sense, steadiness, kindness, and truthfulness, make us wonder what we ever did before she came. A record of one branch of her work is given on the following page.

LETTER FROM MISS HAVEN. 448 Number of patients who have learned the Commandments 67 Number who have learned a Blessing for meals 51 Number who have learned a short rhymed prayer 38 Number who have learned the Beatitudes Number who have learned the Lord's Prayer . Number who have learned the Creed Number who have learned the Covenant . Number who have learned the whole primer Number who have learned the whole catechism Number who have learned half the catechism Number who have learned the Three Character Classic. One patient learned five hymns.

RECAPITULATION OF OTHER STATISTICS IN REPORT.

Regular meetings held in 13 villages; occasional meetings held in 13 other villages; three villages visited for first time; visited by Bible women, 3 villages; visited by foreign ladies, 24 villages; miles traveled by foreign ladies, 2,202; number of visits to outside villages, 163; Total number of services conducted, 400; pupils in S. S. for girls, 45; pupils in S. S. for boys, 20; girls in little boarding school, 9; women and children under instruction, 376; women and children in winter school, 200; number of days of unpaid labor on Church work by Shantung women, 310.

Two years ago we had one hundred and thirty-four pupils in our winter school. This year we had two hundred. Then we had two hundred and eighty persons under instruction. This year we have three hundred and seventy-six. That is healthy growth, is it not? Let the figures make their own plea. Your small boy grows like a weed. His pants don't grow at all. But what if a stern necessity compelled you to cut off a slice from the bottom of the pants already too short? A word to the wise is sufficient. Some of the workers are leaving. Don't forget to send us another single lady for Pang-Chuang at once.

On behalf of the Station,

MRS. ARTHUR H. SMITH.

Pang-Chuang, April, 1893.

LETTER FROM MISS ADA HAVEN.

PEKING, May 6, 1893.

. MY DEAR MISS POLLOCK: I am commencing a letter to you, you see, on the very day which is to usher in the crisis in Chinese affairs. How glad I am that I cannot see just all that is happening, or to happen, in this day which is just closing with us, but just beginning now in the western part of America. Even if there is disturbance there, it may mean none for we

Everything around us seems so quiet and peaceful now; never more so. Nor has there even been a time when we have had so many in attendance on the Sabbath services, or when the work has been so hopeful in every branch.

Well, the Lord will know just how to make his work a success much better than we can; and we feel that we can commit it all to him.

May 10th.—Whatever may have happened in America these few days that will have any effect on us, we know not, but we do know that a great loss has come to us out here. On Monday morning we heard of the death of Miss Diament, of fever. How blessed she is to be called thus right from her work to go up higher, with no long period of declining powers, yet with a full lifetime of service behind her. She was a faithful, unselfish, beautiful Christian, thoroughly conscientious and consecrated. If it were at all right to envy, one might envy her her life of finished service in the Master's work. But it surely is not wrong to say, "May my last end be like hers." Life, if it had been prolonged, would have been for her an anxious balancing between the willingness of the spirit and the weakness of the flesh. is taken from the very fruition and crown of her labors. But for the workwe cannot see how the loss is to be made good. Even if her powers had declined so that she could do but little, she would still have been very valuable in her post. But without her much of her work will be broken up. The school, never so prosperous before, has been disbanded, and the scholars sent to their homes, except such as have not recovered yet from fever. We are truly glad that Dr. Murdock could be up there this winter, so that we can be sure that everything was done that could be. She will be buried there in Kalgan, of course. This is the first death in the ranks of the single ladies since the establishment of the mission.

Our school goes on as usual, with little trials and daily blessings. We have had a little of both to-day. One of our largest girls, a girl with a violent temper, who had been outbreaking and then too proud to ask forgiveness, was on the point of being sent away. Her brother had come up from Tung-cho for her, and she got all packed up to go away. But just at the last she broke down enough to make the necessary apology.

I have the pleasure of seeing some return for my work on the little day school years ago. One of the girls is back in the boarding school now. I remember writing a little about her in the *Mission Dayspring* at the time, "A Story of Blessing." She has grown to be such a woman now that I did not know her when she first came and asked to be taken. Last New Year's, when she went home, she had quite an experience. She was all tired out, and nervous with having passed her first examination. There is no mother in her home, and when she got home she found everything to do all at once, to

get the house and the clothes of her father and little brother ready for the New Year. Then she sat up all night, as is the custom all over China on that night, to make meat dumplings. What wonder that the strain was too much for her, and that the next day, from sheer fatigue, she was a little out of her head on waking up. Some of the neighbors insisted that she was possessed of a devil, and called in the witch doctor. She came with a bag to carry away the devils in. She sat down by the girl, and tried to crossexamine the devil that was in the girl to find out who it was. But to her repeated questions of "Who are you?" she could get no answer. tried to shake herself away from her, and crept away to another part of the brick bed on which they were sitting. The woman followed, bag in hand, and seizing the girl by the nostrils, repeated the question again and again. But finally she was forced to go away again with an empty bag. day was Sunday, and the girl, now herself, and thoroughly frightened at herself, insisted on being taken to us. She had heard with us of persons being possessed with the devil being healed by Jesus, and she had heard us pray to be delivered from the temptation of the devil. She came with an excited exclamation that she had been tempted of the devil at home, and that she wanted to join the church on probation, to show that she wished to belong to God. At that time it was too near church time for the whole story, only enough inquiries to find out that she wished to be kept from the devil in her heart rather than some heinous outbreaking sin; so she was taken on probation. I think from what she told me afterward that she really suspected that the devil had entered into her, and she wanted to give herself out of his power. I hope you are all well, and rejoicing in the good growth of your work on all sides.

For the Bridge Builders.

YOUNG WOMEN'S SUMMER BIBLE AND TRAINING SCHOOL.

IT was not exactly a missionary convention, but it was a company of equally earnest and devoted workers that gathered at the Summer Bible and Training School of the Young Women's Christian Associations. The convention was held this year, as last, on the shores of one of Wisconsin's loveliest lakes, Lake Geneva. The grounds slope gently to the edge of the lake, and tall oak trees give abundant shade. Forty canvas tents, with double

roofs and high board floors, each containing a central hall and four bedrooms, effer hospitable accommodations to the members of the school. Here were gathered this year some two hundred young women who are actively engaged in Christian work. The class work, religious meetings, and addresses are planned with the one purpose,—to supply the need which Christian young women feel of further study of the Word of God, of a deeper spiritual life, and of a wider knowledge of their responsibilities.

The opening exercises were held on the evening of July 5th, and the sessions closed Monday evening, July 17th. Miss Effie K. Price, General Secretary of the International Committee of the Young Women's Christian Associations, presided at the opening meeting. She expressed the welcome of the committee, and brought greetings from the Young Women's Conference, just closed at Northfield, Mass. The leaders of departments were then introduced, each giving a brief outline of the work they were to conduct. Pres. Geo. A. Gates, of Iowa College, gave the address of the evening, his subject being, "The Christian Young Woman; Her Character and Influence."

The everyday life of the camp began with morning prayers, after breakfast. At eight o'clock came the workers' training class of ninety or more, under the leadership of Mr. E. M. Aiken, of Rockford, Ill. At nine, Miss Price conducted the secretarial class, dealing with the history and principles of the association, and the qualifications and preparation of those who enter the secretaryship as a profession. The next hour was in charge of Prof. W. W. White, of Xenia, Ohio, who interested a large class in the inductive study of the Psalms. Different psalms were reported on by members of the class, and these were studied in groups and in detail. At eleven, special conferences were held relating to the association work in the state, in cities, and in colleges, and also missionary conferences.

The afternoons were given up to rest and recreation. The surrounding groves furnish charming walks and cozy nooks, where one could rest or read, or both. Some preferred tennis, while others made voyages of discovery around the sparkling lake.

Every evening, except Saturday, an address was given in the tabernacle. Among the speakers was Dr. F. C. Wells, formerly missionary to Syria, who spoke of the customs and religious problems of that country; Rev. Alexander Patterson gave helpful suggestions as to "How a Christian may learn to Understand the Bible;" Rev. John Ainslee, of Mosul, Turkey, told of the mission work in that region; and Pres. J. B. Angell, of Ann Harbor, charmed and interested all in his consideration of "Christianity and Other Religions as Viewed by their Fruits." Mr. Torrey gave a heart-stirring ad-

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MISSIONARY WORK IN SMITH.

dress on the "Baptism of the Holy Spirit," and many that night felt the power of the Spirit as never before.

One evening Miss Wright, of Marsovan, gave a missionary address, and in the morning spoke to volunteers on the discouragements in mission work; yet in spite of these, seven young ladies offered themselves for foreign missions.

The delegates from various States were located in adjoining tents in such a way that each State had its headquarters, and its members grouped around it. Here the delegates gathered for evening prayer.

Both Saturday nights were reserved for a social time, and were most heartily enjoyed after the busy week.

Dr. J. G. Johnson, of the New England Church, Chicago, preached the first Sunday, and Rev. J. B. Thomas, of Topeka, the last Sunday. One Sunday afternoon a missionary meeting was held, intended to serve as a model, the subject being Japan.

Perhaps the most helpful and inspiring of all the services, in these two weeks so full of interest, were the vesper meetings, held Sunday night before evening service. The spirit of God seemed to rest upon these meetings, as one after another testified of her Saviour or repeated some loved verse, and all joined in songs of praise.

The pervading atmosphere of the camp was of earnest, Christian purpose and joyful service.

c. c. g.

MISSIONARY WORK IN SMITH.

THERE are several forms of missionary work at Smith College, the most noticeable, perhaps, being that done by the Smith College Missionary Society. This organization has played an important part in the religious life of the college since very soon after the college was founded.

Guided by the advice, and spurred on by the enthusiasm and love for missions, of its president, the society is doing a good work in the way of sending money to both home and foreign fields. A certain amount is pledged for each year to various places, and every year something new and full of interest demands an extra subscription, or private gifts.

The money given is now divided almost equally between home and foreign missions. Yearly pledges are sent to the Hampton school for colored people and Indians, to Captain Pratt's school at Carlisle, and to Bishop Hare's work among the Indians and poor whites in Dakota.

Some of the money pledged to foreign fields goes to a woman's hospital in China, some to support Bible women in India, and interest has been kept up

in Miss Nancy Jones, whom we helped to educate before her life as missionary began. Private work has been done in the college at different times, and although the majority of the students do not belong to the society, where interest is shown it is strong, and the work does not fall behind. E. H. J.

The Christian church not only answers the cry from Macedonia for help, but from Macedonia itself succor goes forth to heathen lands. The secretary of the Junior Missionary Society in Monastir, Effic Velkova, writes:—

Our society, which we call "The Sympathy Society," raised \$17 this year. We send \$15.40 to Africa, and the remainder we have kept as a fund to buy material for next year's work. Our society consists of sixteen members. We have held five meetings this year. At the beginning of the year the members gave thanksgiving offerings, each member telling her reason for gratitude. April 16th we had a public meeting and exhibited the sewing work. From the sales of work we took considerable money. Every member kept a little box during the year, in which money was put, according to the ability of each one.

Yome Department.

THE MOSSBACK CORRESPONDENCE.

A LETTER FROM MRS. MOSSBACK TO MRS. SOPHIA STANDSTILL.

[From The Golden Rule.]

MY DEAR MRS. STANDSTILL: I thought, when I married a Mossback, that we should settle down in the good old ruts, and live a quiet life in Crapberryville all our days. But somehow Aaron has persuaded me to go off with him this time (Aaron always did have a very persuading way), and so here we are rattling round on the G. I. P. Railway, on our way to Bombay.

Last night I was thinking about you as I lay in my bed; though you couldn't rightly call it a bed, either, for it was only a hard settee with a came seat and back. I fell to thinking about you, and of how you used to say that you didn't believe in foreign missions. I had just been visiting some missionaries, and perhaps that was one thing that made me think of it. I remember you said that you thought there were plenty of heathen at home, and we'd better not send our money to foreign lands till we'd converted all the people in our own land. You said that you would never give your money to foreign missions; you'd rather give what little money you could give to home missions. To tell the truth, Sophia, I think it's precious little

bones ached so hard that I couldn't lie still; so I sat up in my bed, wasn't a bed any more than it was a sawhorse, and I looked out of r window, and saw the Southern Cross shining down upon me. When 1 and I went to Australia I was very anxious to see the Southern Cross. read about it, blazing away in the southern heavens, a very brilliant ellation, looking like a fiery cross in the sky, and I wanted to see it. we got down below the equator I began to look for it, but I could not lything that looked like a cross. Then I asked the passengers on the osa, but they couldn't seem to find it. At last I asked an old gentlewho had been in Australia before, and he knew just where to look, and ok me out on deck and showed it to me. Would you believe it, Sophia, n't look any more like a cross than a kite, nor so much! There it was, down on its side, and the stars were not set just even, and there was tar too many. It looked something like this, * and the stars were ery bright, either. There are two stars that * * are called "the ers," because they point straight to the * * Southern Cross. f it wasn't for them you couldn't find the cross at all. I was awfully pointed, after all I'd read about it; and I thought of you, and how you I say that the Big Dipper was good enough for you, and that it served ght,-that there was no sense in traveling to the ends of the earth to ie sights when there are sights enough at home, and that I'd better have contented with the Big Dipper. Well, I thought so, too, and I said I'd again believe anything I heard. I thought it all a pack of lies, and ed nobody ever to mention the Southern Cross to me; there was no thing.

t last night, when I sat up in my bed, there was the Southern Cross ag down upon me, and what do you think, Sophia! that cross was ing straight up on end, blazing away as brilliantly as anybody could, and looking for all the world like a fiery cross in the sky, just like

- * I didn't know what to make of it. As soon as my bones
- * * rested a bit I put my head on the pillow again, and made up my
- * I'd think it out while we rattled along, for I wasn't going to be n by a few stars. I'm slow, but I'm pretty sure, and after thinking it for an hour or two, I saw through it.

ou see, we've left Australia behind us, and come up across the equator dia. We're looking at the constellation now from another direction, probably the people who wrote such glowing accounts of it were looking from this standpoint, too, and so their story was true, after all. I cond that there are two ways of looking at a thing, and that what is true e Southern Cross is probably true of a good many other things; that we

ought to look at a thing from all sides before we give our judgment, and that we can't always be sure that we are right, and other people wrong, till we've looked at things from their standpoint.

Suppose you, Sophia, look at missionary work from some other standpoint; look at it from the standpoint of knowing something about it; read some of the missionary magazines and biographies (you'll find them very interesting), and remember that the people who wrote these stories knew what they were writing about, for they had seen it. Then go and look in your Bible, and see if you can find any verse that says, "Go ye into all the United States and preach the gospel to every creature there, and don't go anywhere else."

MEHITABLE MOSSBACK.

The editor of *Dento*, a Buddhist newspaper, advises that the Bible be taught in Buddhist colleges. "Christianity," he says, "is not losing its influence. It is our great enemy. We should be very cautious and prudent. We ought to understand the meaning of the chief weapon of our enemy,—the Bible. In order to combat our foe we should investigate the Bible's character. If we neglect the proper means of defense, Christianity will swallow up our believers in a great vortex." The best thing we can ask for Christianity is a careful study of the Bible. "My word shall not return unto me void."

HOW NATIVE CHRISTIANS GIVE.

The giving of converts in mission fields in Africa, India, China, and Japan for the support of the gospel is such, in many cases, as to put to shame the well-to-do members of churches in this and other lands. As evidence of this, Miss Margaret W. Leitch is authority for the statement, which may well make the saints of Christian lands blush, that there are in North Ceylon 2,700 native Christians, gathered into twenty-two native churches, the majority of which are entirely self-supporting. The native Christians not only support their own pastors and a number of resident workers as evangelists and Bible readers, and give to the support of the Bible Society, Tract Society, and the educational institutions, but they also support thirteen native missionaries, whom they send out of the peninsula to labor in the "regions beyond." As a rule, they are accustomed to give one tenth of their entire income into the service of God. Those who receive a salary give one tenth of that amount. Those who are farmers give one tenth

of the produce of their fields or gardens, and the firstlings of the flock and of the herd. The women daily set aside one handful of rice, in aid of their foreign mission work, diminishing the amount of food which the family was accustomed to use day by day by this quantity.

And an English Church missionary tells a similar story of giving which costs: "You know about the Bhalaj church being seated by a widow there in memory of her husband. Another member of the Bhalaj congregation has offered to erect a pulpit,—a table and a desk have hitherto been used. Last Monday I visited a member of the Nariad congregation, who is ailing, and before I left he handed me fifty rupees to be used in connection with the Nariad church. A member of our church in Anand here sold a piece of land, a week or two ago, and brought me twenty-five rupees—a tenth of the price—to be used for the good of the church."—Selected.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.
RECEIPTS FROM JUNE 18 TO JULY 18, 1893.

BRANCH.—Miss S. M. Gilbert, of Terre Haute, Treas. Fort Recovery, 10; Fort Wayne, 11; Indianapolis, Mayflower Ch., 17.64. People's Ch., 4; Macksville, 3; Michigan City, 7.50; Terre Haute, 12.78,	65	92	Hope (Oilvet, JUNIOR: C. A., 5.
JUNIOR: Michigan City, Mosales, SILVER FUND: Indianapolis, Mayflower Ch., Jr. C. E., 3,51; Terre Haute, First Ch., Aux., 16.15,	2	50 66	Band, SILVER First C Curtiss Pontia
Total,	88	08	
Branch.—Mrs. C. E. Rew, of Grinnell, Treas. Ames, 7.70; Burlington, 49; Charles City, 14; Cherokee, 6; Chester Center, 4; Council Bluffs, 5; Creston, 8; Davenport, 5.25; Des Moines, Plymouth Ch., 8.26; Gilman, 16; Grinnell, 12.76; Keokuk, 43; McGregor, 5.75; Miles, 20; Montour, 8.30; Shenandoah, 6.92; Sloux			BRANCH. sity Av 13.42; Ch., 15; 10; Non Ch., 15; JUNIOR: JUVENIL
City, First Ch., 5; Storm Lake, 5.15; Tabor, 14.50, JUNIOR: Hampton, 7; Shenandoab, 1.60, JUVENILE: Grinnell, Busy Bees, E. Br., 3.25, S. Br., 2, W. Br., 9.16,	244 8 14	60	SUNDAY Dawson SILVER
C. E.: Cresco.		09	
SUNDAY SCHOOLS: Cresco, 3.31; Decorah, 2.10; Des Moines, Plymouth Ch., 4.91, THANK OFFERING: Grinnell, Busy Bees,	10	32	
S. Br., Silver Fund: Cherokee, 4; Davenport, 3; Grinnell, Busy Bees, in silver quar- ters, S. Br., 3, W. Br., 9.50; McGregor, 2; Shenandoah, Y. L., 6.70; Wells, Madison		79	BRANCH. St., St. Pierce 8.80; St
Co., First Ch., 1,	29	20	1.26 ex Compte
Total,	314	00	JUNIOR: 12.65, C
MICHIGAN.			JUVENIL
BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 11.55; Char- lotte, 25; Dowagiac, H. and F. M. S., 10;			C. E.,

INDIANA.

Detroit, Woodward Ave. Ch., 108.04, Mt. Hope Ch., 10; Jackson, First Ch., 50; Olivet, 15.27; Union City, 20, JUNIOR: Galesburg, C. E., 5; Olivet, Y. W. C. A., 5.90; Pontiac, 10, JUVENILE: Benzonia, College Mission Band, 20; Covert, Band of Hope, 1, SILVER FUND: Ann Arbor, 1; Detroit, First Ch., of wh. 25 from Mrs. F. A. Curtiss, 50, Girls' Guild of C. E., 5; Pontiac, C. E., 12; Ypsilanti, 25,	244 20 21 21 93	90 00
Total,	379	76
MINNESOTA.		
Branch.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Austin, 13.42; Dawson, 1; Minneapolis, First Ch., 15; Minnesota, A Friend, 75, Anon., 10; Northfield, 61.05; St. Paul, Plymouth		
Ch., 15; Sauk Centre, 7.95; Zumbrota, 10,	208	42
JUNIOR: Minneapolis, First Ch.,	70	15
Juvenile: Marshall,	1	85
SUNDAY SCHOOLS: Cannon Falls, 3.46; Dawson, 2; St. Paul, Plymouth Ch., 7.66, SILVER FUND: West Dora, M. B.,		
	296	06
Less expenses,	3	
,	_	
Total,	292	23
MISSOURI.		
BRANCH.—Mrs. C. M. Adams, 4427 Morgan		
St., St. Louis, Treas. Old Orchard, 15;		
Pierce City, of wh. 2.90 for Silver Fund, 8.80; St. Joseph, Tabernacle Ch., of wh.		
1.26 extra-cent-a-day, 3.40; St. Louis,		
Compton Hill Ch., 29.05,	56	25
JUNIOR: Kansas City, First Ch., Y. L.,	-	
12.65, C. E., 10,	22	65
JUVENILE: Kansas City, Olivet Ch., Junior		
C. E.,	2	00
Total	80	90

452	ĹII	FE AN	D LIGHT.	
BRANCH.—Mrs. H. G. 2 Treas. Ainsworth, 5.4 Blair, 6; Bladen, 26 et ver, 5; Crete, Mrs. Memorial, 25, Support. 24, L. M. Mrs. Ida Hill Mary J. Feaster, 25; Camp Creek, 3, Silve Exeter, 5.38; Frankli 1.20; Farnham, 10; G Mrs. F. Robinson, Silv Hastings, 10; Holdreg L. M. Mrs. Amanda F	Smith, of Exeter, 0; Arborville, 5; 8.; Bertrand, Sij-G. W. Church, for Bible Women, is, 25, L. M. Mrs. Columbus, 6.25; 7, 2; DeWitt, 5; 1, 7.50; Fairfield, and Island, 4.25, er, 3; Grafton, 2; 1.20; Kearney, Tigdel 25; 11.20		3.16; Montrose, 4; New Castle, 1.50; Pueblo, First Ch., 10, Pilgrim Ch., 1.50; Trinidad, \$2.80; Telluride, 12.95, JUNIOS: Denver, So. Broadway C. E., 3; Boulevard C. E., 14, JUVENILE: Denver, Plymouth Ch., 15.90; Manitou, First Ch., Coral Workers, 5; SILVER FUND: Boulder, A. Friend, 2; Colorado Springs, First Ch., 3, Second Ch., 6; Cheyenne, 12; Denver, So. Broadway Ch., 1, Plymouth Ch., 26.50; Pueblo First Ch., 3; Walsenburg, Mrs. C. H. Bissell, 2; White Water, Mrs. S. B. Pickett, 1,	17
coln, Vine St. Ch., 3.1	5; Moline, Silver,		Total,	470
coln, Vine St. Ch., 3.1 1; Norfolk, 14; Omaba Silver, 14.45, Silver, M L. M. by the Ex. Boal	rs. J. G. Haines		WISCONSIN.	
Ave, Ch., 37.40, Hillsis Silver, 6; Plymouth, 1.95, Silver, 1; Wave Water, 4, Silver, 2.19; York, 7.50, Silver, 2.20, JUNIOR: Lincoln, Ply Omaha, St. Mary's Pierce, for Marash Co. 7.60; Weeping Water, JUVENILE: Blair, 4; GraJUNIOR C. E.: Columbus SUNDAY SCHOOLS. Bisb Vine St. Ch., 8.87,	7.40; Red Cloud, rly, 3; Weeping West Point, 2.50; mouth Ch., 10; Ave. Ch., 18.75; llege, 7.40, Silver, 1.82, fton, 2, s, 5; Fremont, 5,	371 43 45 57 6 00 10 00	BRANCH.—Mrs. R. Coburn, of Whitewater Treas. Delavan, 11.25; La Crosse, 5 Whitewater, 25, SILVER FUND: Eau Claire, 40.70; Milwaukee, Gr. Avc. Ch., Y. L., 9.25; South Milwaukee, Willing Workers, 4.30 Tungcho, by Miss Luella Miner, 5 Whitewater, by Mrs. C. T. Johnson, 25, JUNIOR: Elkhorn, 18; Kenosha, C. E. 2.40; Madison, 50; Milwaukee, Gr. Avc. Ch., 15; West Superior, 2; Wanwatosa, 14.50, JUPENILE: Kenosha, Buds of Promise, 2 La Crosse, Coral Workers, 46.05; Milwaukee, Gr. Avc. Ch., 47.77, Pilgrim Ch. Pilgrim Workers, 5; Oconomowoc, 1.06; Pittsville, Junior C. E., 12; South Milwaukee, Willing Workers, 3.70; Wankesha, Forget-me-nots, 10,	41
		445 37	waukee. Gr. Ave. Ch., 47.77. Pilgrim Ch.,	•
Less	xpen ses ,	21 00	Pilgrim Workers, 5; Oconomowoc, 1.06	
	Total,	424 37	waukee, Willing Workers, 3.70; Wau-	
ОН			kesha, Forget-me-nots, 10,	127
BRANCH.—Mrs. Geo. H Treas. Andover, 16; nati, Walnut Hills C 59.51; Hudson, 13.90; 2; Oberlin, 50, Mrs. Toledo, Central Ch., 3 Ch., 40.80; Wakeman, Conneaut, Pa.,	Berea, 5; Cincin- h., 39.31; Elyria, Mantua, Friends, P. L. Alcott, 10; Washington St.		Less expenses, Total, Life Member: Mrs. T. D. Weeks. Tennessee.	330 9 16 4 313 8
Junior: Marietta, 75:	Lake Erie, Semi-		Nashville.—A Friend,	1 (
nary, 17, C. E.: Conneaut,		92 00 5 00	· ·	_
INVENILE: Oberlin, Ch.	M. Soc.,	14 50	Total,	1
BILVER FUND: Brecksvi Central Ch., Seed Sow	ne, 8; Cincinnati, ers. 1.50: Colum-		TURKEY.	
SILVER FUND: Brecksvi Central Ch., Seed Sow bus, Plymouth Ch., 17. E., 25; Hudson, 37.80 dren's Miss'y Soc., 9.50 Ch., 9, Washington St.	50; Elyria, M. D. ; Oberlin, Chil- ; Toledo, Central Ch., 5.25,	113 55	Erzroom.—Mrs. M. E. Richardson, "In Memoriam," Marash.—Lighters of Darkness, Monastir.—Sympathy Soc., for Africa,	1 10 15
	Total,	489 02		27
	· ·	200 UL	Total,	21
south d Branch.—Mrs. C. S. K			VERMONT.	
Falls, Treas. Deadwo	od,	6 03	Springfield.—King's Daughters,	25
Falls, Treas. Deadwoodlever Fund: Centrever man, 1; Redfield, Co	ille, Mrs. Bridg- ll. Philadelphian		Total,	25
Soc., 1; Sioux Falls, N	rs. Hitchcock, 1,		MISCELLANEOUS.	
Mrs. Beach, 1,		4 00		
ROCKY MO	Total,	10 03	Sale of leaflets, 18.59; boxes, 2.50, May 18 to June 18: Leaflets, 12.16; boxes, 3.10; envelopes, 95 cts.; articles donated	•
			5,	21
BRANCH.—Mrs. C. S. Bu Treas. Buena Vista, Cheyenne, First Ch. Springs, 3, First Ch.	25; Boulder, 17; 25; Colorado		Receipts for month, Previously acknowledged,	2,958 7,536
Springs, 3, First Ch., Ch., 110, So. Broadway vard Ch., 25, Plymouth	25; Denver, First		Total since October,	0,495



ol. XXIII.

OCTOBER, 1893.

No. 10.

Expect Great Things from God. Attempt Great Things for God.

IF your last missionary meeting was a little dull, appoint for your next a right woman to speak or read on the theme, "What I do not know about Missions and Mission Work."

We notice in *India's Women* (English) a department headed, "Requests or Praise." We have had requests for prayer innumerable, but we do not remember ever to have had a request to join in praise for special mercies received. Let us not forget to praise as well as pray.

It is with great regret that we record a serious falling off in the receipts of our Board during the first eight months of the year, from January 1st to lugust 18th. The amounts are \$3,297.28 in contributions and \$1,488.47 in gacies; a total loss of \$4,785.75. The decrease of receipts has been almost ntirely during the last two months, and we fear that a part of it, at least, may e due to the disturbance in the finances of the country. Women who have ontrol of fixed incomes are most generous givers, but they are the first to the loss of usual dividends and other payments. May we not ask that lose whose incomes are not affected shall make a special effort to increase leir donations? Is it too much to ask, also, that with those who have less loney than usual, the dollar contribution to the auxiliary and the sixty cents ibscription for LIFE AND LIGHT shall not be the first items to be cut off? Ve trust that where it is possible, the thank offerings at the different meetigs this autumn will not be used to make up any deficiency in the yearly ceipts of the auxiliary, but that it will be a special extra offering for our

time of need. There yet remain items of our regular work for 1893 to the amount of about \$7,500 not yet pledged by any society. May not our thank offerings be used for these items?

WHAT MARY LYON SAID ABOUT GIVING .- Mary Lyon, in an address to her students at Mt. Holyoke on one occasion, said: "There is a standard of giving for every individual, and this we are to find out each for herself. If it were written on the walls of our rooms how large or how small a sum we should give, we should not be treated as moral agents. God has a plan for every farthing he has placed in our hands. If we are willing and obedient we may know his plan, but no one will know how much he ought to give unless he has a strong desire to know. God will make our treasures, whether few or many, a touchstone,—a test of the willingness of our hearts. If God asks a part of our pittance, we must not inquire how we can get along without it. God's blessing depends on the manner in which we use what he has committed to us for his cause. The Bible teaches us to give a portion of our income to the Lord, and we must give it before we expend anything for ourselves. Our standard must be different from that of those who have gone before us. We ought to rise as much higher than our parents as we are younger, for we have more light and greater opportunities. . . . Before we take up our contribution, let us all take time in our closets to consider the worth of a single soul. Have we ever given, and toiled, and prayed for those in darkness till we felt the sacrifice? Are you ready to go yourself to the ends of the earth for the salvation of others? If we send others to endure the toils, shall we not practice self-denial?"

Our Prayer Calendar for 1894 will be ready for delivery by October 1st. It is slightly different in size and shape from the present one; the mite boxes being omitted, and the type is larger and clearer. As has been said in former years, it is not our design simply to add another to the many calendars issued each year, but it is published with a distinct purpose in view,—to unite and centralize the prayers of God's people on different parts of our work in turn. It is not necessary to enlarge upon the absolute necessity of prayer for every department of our Board. Our missionaries plead for it with an earnestness born of an absolute dependence upon it, both for their personal needs, for the progress, at times for the preservation, of their work. Whatever adds definiteness, personality, and intelligence to our prayers adds to their power. Should not this reminder of our distant laborers find a place in the household of every member of our auxiliaries in that "secret place of the Most High" which we all cherish so sacredly in our homes?

THE medical work for women in Van, Turkey, started a year ago by Dr. ace M. Kimball, who was then new as a doctor, although by no means w as a missionary, has proved remarkably successful. The dispensary crowded, and a recent letter says: "Dr. Kimball's practice has had a y marked and beneficial effect upon our general work. There has been arge and steady increase in the attendance of women at the services, in their interest in the truth. Her work is largely among the women it the poor, and is of truly a missionary character. This element has one else to go to, for Turkish doctors cannot see women, and will not the poor."

Of the changing aspect of Bible women's work in Foochow, Miss Garretson tes:—

would emphasize the importance of working for the Christian women the church. We are having a larger access of women to the church than merly. The faithful seed-sowing of years has not been without fruit. en, too, the wives of some of the men who have joined the church have en gathered in, so that the work of our two regularly paid Bible women s materially changed during the last year. Formerly it was going on the eet and seeking invitations into heathen families. Sometimes they would zeive warm, hearty invitations, and find willing listeners; but more freently they would be invited in from mere idle curiosity, and often treated th great indifference, and even rudeness. It used to be pitiable to hear em ask us to pray for them, and to note the weary expression on their es, for we knew how discouraging the work was; but now they have so iny Christian homes to go to, where they are not only kindly received, but here they are made to feel the touch of Christian sympathy, that it lifts the rden from their hearts, and they come back to tell us what good opportuies they have had. They teach these Christian mothers to read the Bible d repeat some of the most familiar hymns, and how to train their little es; and also encourage them to attend regularly the Sabbath services and weekly prayer meetings. Sometimes they hold the Thursday afternoon Eyer meeting at one of the Christian homes instead of at the church, where 'y usually meet; and using these Christian homes as centers, they get the others to help them by inviting in their non-Christian friends, relatives, d neighbors. The schoolgirls' homes, too, are places where the Bible men are kindly received, so that their work seems much more encourag-3 and productive of good. I would ask that you often remember these ble women in your prayers. Their work is hard, and they need all your apathy and prayers for them.

[Written for LIFE AND LIGHT.] WORK FOR THE BLIND IN CHINA.

BY MISS C. F. GORDON-CUMMING.

I have been asked to write a paper for Life and Light. I know of no subject so appropriate, or which is more intensely interesting, than the work which has been commenced at Peking, by a poor Scotchman, for the instruction of the hitherto utterly neglected blind of China. As yet this work is on a very small scale,—a mere seedling; but it is a seedling which assuredly will develop into a wide-spreading tree of healing and of knowledge, whose far-reaching branches will overshadow the empire with its beneficent influence.

To begin with, let me tell you something about the humble worker who has been so specially and unmistakably raised up for this very difficult work, and endowed with such peculiar talents for puzzling out its details.

William Murray was the son of a sawmiller near Glasgow, and would, in the natural course of things, have followed his father's profession, but for what we call "an accident"; namely, that when about nine years of age, while too fearlessly examining the machinery, his left arm was torn off, and thus he was disabled, and forced to seek some other means of earning his bread.

In due course of time he obtained employment as a rural postman, but constantly cherished a great longing to be employed on some sort of mission work; and in order to fit himself for whatever might be given him to do, he daily beguiled his long, weary tramps by studying the Old and New Testaments in the original Hebrew and Greek, reserving a while for daily prayer that his Lord would show to him plainly what he would have him to do.

Ere long his services were accepted by the Directors of the Bible Society of Scotland, who appointed him their colporteur to carry portions of the Holy Scriptures in foreign languages for sale among the crews of the ships of all nations which congregated on the Clyde. Rapidly acquiring scraps of divers tongues, this gentle young salesman did his work so effectually that it soon became evident that he was destined for mission work in some form. With this end in view he resolved to attend classes at the Old College, but without allowing his studies to interfere with his regular work. All day long, therefore, through the gloomy Glasgow winters, he stood in the street beside his Bible wagon, hurrying back to his lodgings for a hasty supper, then studying till nine o'clock, and rising daily at 3 A. M. (on the chill wintry mornings), in order to prepare for his classes at college from 8 till 10 A. M., at which hour he began another day of street bookselling.

Thus seven years passed, and in 1871 he obtained his heart's desire, and was sent out to China as a Bible-seller for the Society. In the first instance he remained six months at Chefoo, engaged not only in mastering the Chinese language, but also in the bewildering task of learning to recognize at sight the four thousand intricate characters by which it is represented on paper. For the Chinese maintain that there are four thousand distinct sounds in the language, and each has its separate, very elaborate hieroglyphic, far more complicated than is our whole alphabet.

One of the first sights which deeply impressed Mr. Murray, as it must impress every foreigner, is the lamentable number of blind persons of both sexes, who go about in bands of a dozen or more, the first feeling his or her way with a long stick, the others following,—literally the blind leading the blind, and all yelling discordant so-called songs to extract infinitesimal coin from the deafened bystanders. This extraordinary prevalence of blindness is due to many causes,—neglected smallpox, opthalmia, leprosy, hot dust, and, above all, sheer dirt.

The poor sufferers are, as a rule, utterly degraded, and most miserable in every sense; yet, when Mr. Murray was selling his books, some of these occasionally drew near and asked him to sell them a copy of this "foreign classic of Jesus." Then he would ask of what use could it be to them, as they cannot read it, and the answer would be, "Perhaps some day some one will read it to us." Then Mr. Murray would tell them how in Britain blind persons are taught to read and to write, but "he seemed to them as one that mocked," so utterly incredible did such a thing appear. And well might it seem so were it indeed necessary to represent those terrible four thousand sounds! But Mr. Murray's heart was filled with an unspeakable longing to do something for these poor neglected creatures, and it became his ceaseless prayer that some way of helping them might be made plain to him.

The first step in the chain of revelation vouchsafed to him was that he might reduce the number of sounds, so he set himself to accomplish this task; and ere very long he had the joy of proving to the Chinese that terribly difficult as is their language, at least it does not own four thousand distinct sounds, but only four hundred and eight. Here was a great gain; but when you realize that in English we have only forty-one distinct sounds, which we represent by twenty-four letters of the alphabet, the difficulty of representing four hundred and eight sounds to a blind person seems insuperable.

Murray, however, was undaunted. Ceaselessly looking for the guidance of God's Holy Spirit, he advanced step by step. While Bible selling in Glasgow he had been struck by seeing blind persons come to purchase books

prepared on Moore's alphabetical system and on Braille's system of embossed dots, and then and there he had thoroughly mastered both systems. Now he considered whether either of these could be applied to Chinese, and he saw that Braille's was immeasurably superior for the representation of fine shades of sound, such as those "tones" which render the Chinese language so painfully complicated, as infinitesimal variation in the inflexions convey such totally different meanings.

The Chinese have no alphabet, but they are clever in the use of numerals,

and Mr. Murray soon perceived that these might prove invaluable allies. Without ever using more than six dots at a time, so as to form an imaginary square, in the considerable number of different arrangements, of which he selected nine to represent numerals. These placed on three rows represent units, tens, and hundreds, so a blind person touching a triple line reads 1-0-5=105 and 3-2-0=320, and so on. He then composed four hundred and eight rhymes, beginning with a numeral and ending with one of the four hundred and eight sounds. These the blind pupil rapidly learns by heart, and the instant his finger touches the number he instinctively utters the corresponding sound. It is difficult to explain this clearly, but the great point is that to the blind it is extraordinarily simple, and they master it with the greatest facility, and also learn to reproduce it themselves by puncturing the dots on paper fixed in a frame.

So whereas the average Chinaman with full use of his eyes takes about six years to learn to read his own books, and very few indeed ever learn to write, the most miserably neglected blind person, boy or girl, man or woman, seems to find no difficulty in acquiring the arts of both reading and writing fluently in less than two months; and to this precious knowledge is very soon added that of musical notes and how to write them, all in embossed dots.

I had been traveling for about twelve years in many delightful corners of the earth and studying matters of very varied interest in many lands, ere what seemed to myself very aimless wanderings led me to Peking, where, by a totally unexpected chain of circumstances, I found myself hospitably welcomed at the London Mission, and there met my quiet, retiring countryman, who very kindly escorted me to see many strange scenes in that wonderful city, and finally invited me to come and hear his blind pupils read.

I found a couple of men and a couple of lads reading with evident delight; but being accustomed to seeing blind readers in Europe, I quite failed at first to realize the full import of what I saw and heard, till it was explained to me that it was only about two months since (after eight years of ceaseless, particle).

tient work and prayer) Mr. Murray had so far succeeded in puzzling out all the perplexing details of his system that he had determined to try whether it was comprehensible to the blind. So every one knew that up to that time these students had been miserable, half-starved and half-naked beggars, howling for alms on the streets. Then, to their amazement, Mr. Murray (whose



CH'ANG, THE BLIND APOSTLE OF MANCHURIA.

de income then, as now, was his slender salary) offered them board and leging if they would come to his house and try to master his system. See that in China book-learning is held in the highest honor, they willingly homored what they deemed his harmless phase of lunacy; and soon, to their inexpressible delight and amazement, found themselves able to read and to write.

From this successful beginning we hoped at first that Mr. Murray would be able, in a wonderfully short time, to teach a whole body of blind Scripture readers. But, alas! though to do so would be easy, the majority of the adult blind are so hopelessly depraved that it would be absolutely impossible to employ them, and Mr. Murray was very soon convinced that in order to do any lasting good he must work as patiently as do the trainers of Europeans; in other words he must take his pupils in hand as young as possible, and train them for years, as boys and as young men, till their inborn heatherism and dark superstitions are rooted out, and replaced by a healthy, reliable Christianity. Certainly he has had some very bright instances of adult blind converts; but these are rather the exception, and as a general rule he finds most satisfaction in the bright young creatures seven or eight years of age, both boys and girls. Of these, about half a dozen boys go daily to read aloud at the chapels of the various missions in Peking, where many of their countrymen, who would never come near a European teacher, pause to see these small lads reading with the tips of the fingers, and in some cases playing the harmonium or American organ as an accompaniment to hymns which tell Bible stories. The interest thus awakened has in many cases led to further inquiry and true conversion.

But if the extension of the work is slower than was at first hoped, it is so sure that we take comfort in the analogy of the slow development of the little acorn into the majestic oak, with its wide-spreading branches; for one of the most remarkable points in Mr. Murray's system is that it applies equally well to the very varied dialects of all the provinces in the huge Chinese empire. Men from Canton, who literally cannot understand the spoken language of Peking, acquire this with perfect facility; so that wherever a mission has been started, of whatever Christian denomination, it can send one of its own blind to be taught by Mr. Murray, and then return to start a school in his own town, for his own mission. Thus it is hoped that a network of this good influence may gradually overspread this empire. Reading and writing are acquired simultaneously. Each blind person is supplied with a writing frame with raised lines to guide him, and a strip of metal pierced all along with holes, through which the blind person, with his stylus, punctures one, two, or more dots with a rapidity quite equal to the average pace of a sighted writer. As a general rule sighted Chinamen generally take about six years to learn to read their 4,000 intricate characters. Very few ever learn to write. But, as I have already stated, the blind master both in two months.

A great feature of the school is that all the work in preparing books is done on the spot. In England books for the blind are very costly; but at Peking all is done by the blind, for the blind. By means of a very simple

d ingenious mechanical contrivance, invented by Mr. Murray, they work rapidly that any one lad can easily turn out more work than three sighted in in England can do in the same time, and also more accurately, and, of irse, far cheaper. A London workman considers three pages of embossed reotyping to be a good day's work. A Chinese blind lad will easily proce ten pages a day. So all the work of stereotyping, printing, and bind; is done in school, as part of the course of lessons; so that Mr. Murray able to offer copies for sale at an amazingly low price compared with that books prepared for the blind in England. Sighted men have, however, assist in embossing from the stereotyped sheets. Now the four Gospels, set of the Epistles, the book of Psalms, and some other parts of the Bible 1 of other books are ready, each forming one concise volume, such as the allest lad can conveniently carry.

Crieff, Scotland.

(To be continued.)

EUROPEAN TURKEY.

SOME BIBLE WOMEN IN BULGARIA.

BY MISS E. M. STONE.

Miss Stone, who has had charge of the Bible-woman's work in Bulgaria and Macenia for nearly fifteen years, has great cause for satisfaction in her own work and that the Bible women whom she has trained. The last report, just received, is full of erest; but we have space only for the following extracts:—

In two instances daughters and their mothers have worked together with eat gain to both parties and to the work. The providence of God overmed our plan for Mrs. Gana Yankooa to continue in her most promising ork in Ichtiman, and sent her first to watch by the bedside of her daughter the hospital in Pazardjek, during an attack of scarlet fever, in which her was despaired of. When, to the surprise of all who had watched the ogress of her illness, Parashkeva came back to health and a degree of ength, she was impatient to take up the work to which she had been osen, and for which her papers had been approved by the government im-Ediately after her graduation in Samokov last autumn. It was evident then at her mother must go with her to guard her in her weakness and inexperice in initiating her work. The people of Ichtiman were inconsolable er the loss of their loved teacher; for though there were only two professed aristian brethren, and not a single woman, to lead this devoted worker one house to another when she first went to that railroad town, yet so sch grace had been granted to her labors that nineteen women were enusiastically learning to read, and there were not hours enough in the day satisfy those who wished to hear from her of the way of life.

God's call was, however, plain. The mother and daughter went first in company to the village of Abdulari, near Pazardjek. Here they gave the first three weeks of Bible woman's work ever enjoyed by that little community of new followers of the Truth,—helping them especially to learn to sing the sweet songs of Zion, for which they had a great longing. From Abdulari they returned to Pazardjek; and thence by a way which led very close to the "valley of the shadow of death," they went together to the daughter's appointed, and the mother's unexpected, work in Tserova.



MISS E. M. STONE.

What wonder that, although they found coldness and reluctant hearts, because of estrangement and misunderstandings, they nevertheless accomplished the mission for which they had been sent, and overcame all opposition. They establishedin that grape-growing village, where wine is used the year around in every family-a children's temperance 50ciety with eighteen members, and secured the love of the pupils so that a rod was unknown in the discipline of the school throughout the entire year, to the unbounded amazement of the parents and of the teachers in the adjacent village school. They closed their short school year with such a successful examination as was never known before in Tserovo. The attendance upon the woman's meeting and upon church and Surday school was built up by their faithful house-to-house visitation, and by the attractiveness of the organ played by Parashkeva, and by the service of

song led by her pure, sweet voice. Was it any wonder that when the day of their departure came the friends who had welcomed them but coldly, sent them away with their tears and blessings? Ichtiman rejoiced in their returns accompanied by the little organ, and together they have so won the attention of the people during the press of their summer work, that last Sabbath the audience numbered seventy-eight, including about fifty children.

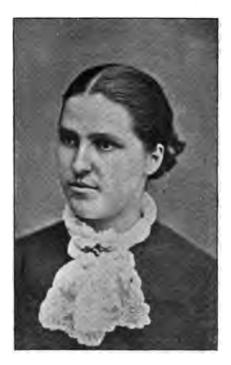
other mother and daughter were Mrs. Kerefinka Oosheva and her er Yanitza, who is one of the most promising young candidates in the at Samokov as an accession to the corps of Bible workers, of whom

ther is one of the most conl and valued. On account youth and somewhat deliulth, Yanitza was granted a respite from school. She t in Banya, Macedonia, f forward the school of six children, and the work the women during the illher mother, besides assistin all the branches of work he has been in health. Durne weeks she was left with re responsibility, while her went to open new work in

Eight women have been ; to read; and since Janu-



GARIAN BIBLE WOMAN.



A BULGARIAN BIBLE WOMAN.

ary first a temperance society has been organized, whose members number ten of the women, besides the children.

Only about ten houses of Pravoslavs remained unvisited during the year, and our Bible woman found many open and waiting hearts. Even into Turkish homes she goes, and finds a hearty welcome, nor does she shrink from an interview with the village priest when the occasion offers.

them has sometimes been able to make her no answer, and at others, "Let them (the mission) give money to me, and I also will tell the that this is the right way to teach God's truth." Another priest

openly confessed before many witnesses that the gospel is the truth, that evangelical faith is the right faith; but that the Pravoslavs do not follow it

For some months past the young preacher in Mehonia has made Bany part of his charge, and is encouraged in soul by his meeting with these also eager and hungry disciples. Our Mehonia workers were kept, not in priso but in the frontier Turkish town of Djumaya, on bail from April to Jun The Bible woman, Miss Vella Kondeva, and the preacher of Mehonia



BULGARIAN PEASANTS.

Samakov, after the meeting there last Easter of the Bulgarian Evangelic Society, with good courage to return to their work. Only one remark a Mr. Hristoff, that he expected to spend the next night but one in prison in Djumaya, showed that they were aware of the difficulties and dangers which awaited them at the Turkish boundary. Mr. Hristoff took upon himself the responsibility of Miss Kondeva's books as well as his own; for it is well known that books, papers, and letters excite the special scrutiny of the guardians of the Turkish national safety.



But his magnanimity did not long save our teacher. He escaped prise but was not allowed to leave the city; she unsuspectingly went her way, unc her father's escort, to her home and work in Mehonia, a day's ride distal Her security continued but a few days, however, when an official summon her to the Konak, where she was informed that questionable sentiments h been found in her papers, and that she must at once return to Djumay There was no escape from the demand, and soon she too was in the bounda town, awaiting with trepidation the sentence of the government officis concerning her books. Some copies of the S. S. Times (!) composed t objectionable literature in her possession, and a book on missions, the Ame can Board Almanac for 1893, and some old numbers of the Zocintza, the of the preacher. During their detention they tried to do all the good th could, but Miss Kondeva especially found difficulty in reaching wom and girls, being under accusation as an offender. The Archmandra and others frightened the women by telling them that she was a dangero person.

Time hung heavy on her hands, and her heart was sore with longing bring some of these unawakened souls to the knowledge of the truth. Be her woman's wit came to the rescue! She found the opportunity to she some of her crocheting, sewing, etc., and lo! the fear of the women and gimelted away before their desire to do the same things. Many houses we thus opened to her, where she found opportunities for religious conversations when, at last, our friends were freed to return to Mehonia, many wom assembled to bid them Godspeed, and sorrowed that they must part so so Thus even this trying experience was turned into joy. It is interesting know that after their long detention, where her other books and papers we delivered to Miss Kondeva, the S. S. Times was condemned as too danger to pass into Macedonia, and was retained by the government! During to absence of their spiritual leaders the people had done what they could keep up the work, and the younger sister of Miss Kondeva went on with to school.

The baby organ, left by Rev. W. W. Sleeper upon his return to Amersome years since, has ever since done good service in the Bible work the Razlog District of Macedonia, sometimes making long journeys horseback into Southern and Western Macedonia. This year it has be in Macedonia, and in the hands of Miss Kondeva has been instrumen in drawing new hearers to the place of prayer, and rejoicing the her of the preacher.

JAPAN.

THE PRESENT STATUS OF WOMEN IN JAPAN.

BY A MISSIONARY.

The greatest obstacle in the advance of the Japanese woman is the Japaneman. To have enlightened respect instead of ignorant reverence for men of the country, means that men must be worthy of such respect, or receive it from women whose eyes have been opened to the truth. The manese wife is told that however immoral or weak-minded her husband is, her he must seem to be the personification of virtue and wisdom. The manese schoolgirl is taught that no matter what her natural ability, or the ficiency she attains in her studies, she is still inferior to an ignorant man, sex constituting his divine right to be reverenced.

competent women are holding responsible positions in Japan, such as cipals of schools, etc.; that is, they are efficiently performing the duties such positions, but the name is withheld from them, because if it were an nowledged fact, all the men teachers would be in open rebellion, and soon ald compel the lady teacher to resign. A schoolgirl recently wrote a er in which she told how smoothly school matters are going on under the tagement of a Japanese woman, who is now acting as head teacher; but closed her letter saying, "Pray with us that God may soon give us a to stand at the head;" meaning that if such an abnormal state of affairs e to continue the school would be ruined. Whenever a woman is made minent in any way she is the object of jealousy and dislike, and must soon gn her position.

unother great difficulty is with the women themselves. Many are too prant to know there is a better way. A large number are so wedded to tom that they do not wish any change. As girls, they are taught that the at object of life is to be married. They can be induced to do only those use of which men approve. A few years ago, when the education of s was a popular thing, we had to restrain them from overstudy; now they d constant incitement, except for the few things that the sentiment of todeclares important. Many of our most promising pupils within a year two of graduation, have been taken from school to spend six months or the in learning housekeeping, as a preparation for a very early marriage. See parents were abundantly able to support them at school, but it is contend a disgrace not to be married before twenty. Again, if all foreigners the a unit on the subject of the higher education of girls, they would create rong sentiment in favor of it; but as a large number of English and Geris living here feel that the merest rudiments, combined with some accom-

plishments, are sufficient for a woman, the educated Japanese are much puzzled. A German physician, who is accused of having done more than any other foreigner to bring about the crusade against girls' schools, constantly declares to the Japanese doctors under his tuition, and publicly in print, that even if a higher education were necessary for a woman, which it is not, a woman's brain is not constituted for receiving it, for it is impossible for her to attempt it and keep her health. The editor of the most influential foreign newspaper in Japan favors this idea, and many are the changes rung upon it in his paper, and afterward translated and published in Japanese newspapers.

It is coming to be more and more clearly recognized that in the near future, foreign influence will be reduced to a minimum, and that the regeneration of Japan must be accomplished through the efforts of the Japanese themselves. Not that the need here has in the slightest degree diminished, nor that foreign teachers are more unfitted than formerly to do good work, but that the intense nationalistic spirit of the people will not permit foreigners to help them. But will not the old-time conservatism, now dominant, also prevent educated Japanese women from working for their sieters? Their efforts mean reform, and reform means abandoning many antiquated and unjust customs, while the nationalistic spirit says, "Cling to everything that is distinctively Japanese because it is Japanese." With the prejudice of the more educated classes, and the apathy and blind following of custom on the part of the ignorant ones, the way at present seems to be full of stumbling blocks.

It is interesting to note what becomes of the educated young women who return from America. If they have been sent to fit themselves for a definite position which is kept open for them, their path is comparatively smooth; but if not their lot is a sad one, as women are jealous of them, men shund them as strong-minded and denationalized, and their families reproach them as having brought disgrace upon them instead of staying at home, marrying, and acting like other women. One young lady of great ability has said with tears that there seemed to be no place for her in her own country and family. The Japanese would not employ her; and after many months of waiting, she is now holding an inferior position in a mission school, while eminently fitted to be a leader.

If I were asked to give my opinion on the subject of sending a Japanese girl abroad for education, I would say, unless it is to fit her for some definited place, and if she is not a rare woman who can modestly but firmly maintain her dignity against the pressure of public opinion, and not be made very unhappy by being ignored or misunderstood, it is much better to remain in

Japan and study at the Kobe College for girls, that is now prepared to give a liberal education. This is the situation as it seems to me at the present time; but who can predict the future? Another turn of the national kaleidoscope, and the girls' schools may again be on the crest of the wave.

As far as possible I am endeavoring to help forward the temperance movement, and find that when the moral aspects of the case do not have much weight, the scientific temperance phase of the question almost always compels attention, and wins thought. The Congregational churches make total abstinence a requisite to those applying for baptism, but most denominations and nationalities leave the matter optional.

TURKEY.

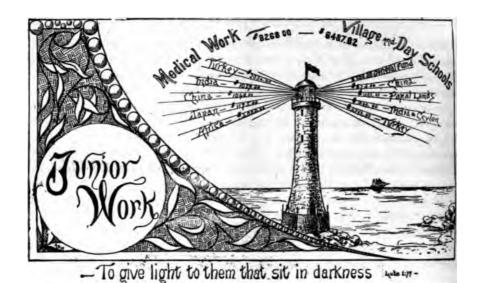
A SELF-GOVERNMENT ASSOCIATION.

Miss Patrick, the President of the American College for girls at Constantinople writes, August, 1893, of the Self-Government Association of the College:—

The college department during the whole of last year was governed, as regards all interior discipline, by a fully organized association of students quite independent of the Faculty. This Association was organized by the students last September at the suggestion of the Faculty.

They drew up a Constitution which was subject to the approval of the Faculty. This Constitution, after being accepted by the Faculty, constituted the working rules of the Association. The Association appointed the necessary officers, and the members of the Faculty had no further responsibility in regard to the order of the College or the discipline of the students, except to report any delinquencies that might come under their observation to the proper officers of the Association. Yora Miloshoff, an Armenian of the Senior class, was the President, and she did beautifully. At the end of the year they appointed their officers for another year, so that everything may begin in order the first of next term.

It worked wonderfully well, and we never had such order before, for naughty girls found no place to hide away from officers who were always present with them; and they could not complain of the authority of their fellow-students, for they themselves elected them. Of course the preparatory students were not included in this arrangement, but were governed by the old rules. We were proud of the success of the Association; and one result was added dignity of character, which was very noticeable in the students themselves.



[Written for LIFE AND LIGHT.]
THE "MISS PATIENCE BAND."

BY "PANSY."

It was a very warm day, even for August; all the windows in Madame Stover's sewing room were wide open: "Not that there is any breeze," said Elsie; "there isn't enough air stirring to move a feather, but it looks more humane to see the windows up. Girls, what do you suppose the country looks like on such a day; do you really believe it is cool anywhere?"

- "I should like to try it and decide for myself," said Minnie, drawing her thread wearily through the shimmering stuff she was working on, which fel in fleecy clouds all about her feet.
- "Suppose we write a note to Miss Carrington, and ask her if it is cool a the seaside," laughed Elsie; "she might take the hint and invite us all down there to spend a month with her; she owes something to the girls who worl from daylight to midnight to get her ready to be married, while she flit about at the seaside, and takes her ease. There is a great difference in girls whether there is in weather or not."
- "It isn't the girls, Elsie," said Anna Burns from her corner, where sh was making delicate ruffles, "it is the 'environment,' as our minister is fon of saying; he never preaches a sermon without having that word in it, and I'm growing interested in it. Don't you suppose if our environments wer the same as Miss Carrington's we could flit about and take our ease as well as she can? What else has she ever had to do in life?"

ure enough!" assented Minnie. "Much she knows about heat, for ice! If I could dress in cobweb muslin and priceless lace, and sit in a nock and read, or pretend to, while half a dozen young men hovered to wait on me, I could keep reasonably cool, I'll warrant you. Mrs. er says Miss Carrington is the most amiable young person she ever knew; ouldn't be amiable if they had nothing more to try them than she has? It ironment again; and I told Mrs. Chester so. I'm rather tired of hearlelen Carrington's praises sung, myself."

ne is benevolent," said Anna; "I heard she gave f.fty dollars at the missionneeting, the night before she left for Long Branch, as a thank offering." "ifty dollars!" echoed Minnie, in contempt. "What is that for her to

Fifty cents apiece from us girls would be a larger thank offering than a Carrington ever thought of. Dear me!" she added, waxing eloquent, a moment's thought, "I guess it would! Don't we know well enough we couldn't one of us give fifty cents for missions without making a ice; and what do you suppose Helen Carrington knows about sacrifice? has reasons enough for thank offerings, the land knows; but I don't, considering her fortune, that she did such wonders to give fifty dollars, girls," lowering her voice and glancing to the farther side of the room, e sat a small, middle-aged woman in a dark print dress, with gray hair ed straight back from a low forehead, and wound in a meek little knob d, which was stabbed through the center with a single hairpin, "Miss nce gave five dollars as a thank offering on that very evening; and what Ielen Carrington's fifty beside that!"

ere was a general exclamation of surprise and incredulity. "That is she did," said Elsie, emphatically. "I happened to be at that meeting If, for a wonder. I don't often go to missionary meetings, for I've ng to give; and especially I don't go on thank-offering night, for I've ng in life to be thankful for, and everybody knows it. But that evening ie Wilson took a notion to go and dragged me along with her, and we the parade which was made over the fifty dollars, and the composed, r-of-course way in which Miss Patience's five was received; for my if they had sung the long-meter doxology, or something, over hers, I it would have been all right."

think," said Minnie, taking quick little stitches, and speaking indigy, "that they ought to have given it right straight back, and told her to me and get herself a comfortable supper. Why, she is awfully poor! as to earn with her needle everything she has in the world, and take of an old blind aunt, beside. The idea of her giving five dollars to ons! I think it is a shame." "Still, I suppose she wanted to, or she wouldn't have given it. I wonder why?"

The girl who made this contribution to the conversation had not spoken before; she sat a little apart from the others, and had apparently been giving undivided attention to her work. She was paler and thinner than any of the others, and had about her an air of preoccupation; as if while her body was present her thoughts were far away, and were more often than otherwise sad ones. She arrested her flying needle as she spoke, and looked thoughtfully at the worn little face of Miss Patience, who was so different from the other occupants of the room. None of the ten or a dozen girls who spent their lives in the large sewing room could have been over twenty; but Miss Patience was probably forty, at least, and there were days when she looked nearer fifty; but that was when the blind aunt, for whom she cared, had had a suffering night.

"Goodness knows!" said Minnie, in answer to the pale girl's words.
"Talk about thank offerings! I should like to be told what Miss Patience has to be thankful for! The rest of us are young, at least, and there may some day come some sort of a change to break the monotony of our lives; but what change can there be for her,—except a coffin? Perhaps she looks forward to that with thankfulness; at least, she won't have to sew when she gets there."

"O, Minnie!" said the pale girl, "don't be so reckless; you are not so badly off in a good many ways as you might be. I wonder what Miss Patience's story is,—don't you feel sure she has one? I can see it flash in her eyes once in a while when Madame is particularly aggravating. I would give something to hear her tell it, and to know just what her five-dollar thank offering was for."

"Let's ask her," said Minnie, who was apt to be the aggressive spirit in that room; "let's make her tell us a story. Miss Patience!" She raised her voice, at the name, and the little woman at the farther window gave a start, as if called back from some other country; but she glanced over at the girls with a quiet smile, and said:—

" What is it, Minnie?"

"We have been sermonizing while you have been dreaming; we want you to tell us a story. Elsie, here, went to church one evening, for a wonder, and she says while she was there you gave five dollars for a thank offering; and we want to know how you came to do it, and what you find to be thankful for? We are sure there is a story lurking somewhere about that five dollars. Don't you think it is your duty to rest us this horrid afternoon by giving it to us?"

The slow color which did not often gather on Miss Patience's face, except under an unusually sharp rebuke from Madame, began to appear. She seemed surprised, and touched, and embarrassed,—all in one.

"Why," she said, at last, with a little deprecating smile, "how should there be anything to tell? It was the annual thank-offering evening, and I gave my five, just as I always do; that was all."

"You don't mean to say, Miss Patience, that you give five dollars a year to missions!"

Miss Patience bowed her head. "It isn't much," she said, "but it is better than nothing; every little cent, you know, is of consequence. I give the ten cents a month, like the others, but the five I keep for the thank-offering evening, because it is a special."

"Well, I never heard the like of that!" said Elsie, almost with indignation. "I wouldn't do it, Miss Patience; I don't think you are called upon to to any such thing. Why, it is fifty times more, in proportion, than Helen Carrington, even, thinks of giving,—and they call her benevolent."

"Hush up, Elsie, you can preach your indignation sermon another time," mid Minnie; "just now we want Miss Patience's story,—there is certainly a story. Tell us why you do it,—how you came to in the first place, and how long you have been doing it?"

"Seventeen years," said Miss Patience, meekly.

"Seventeen years! Girls, just think of it! Seventeen times five—eightyfive dollars! Who would have thought it! That is more money than I ever
expect to have at one time in my life, and you have wasted it on missions!"

"I know you don't mean that it has been wasted," said Miss Patience, meekly; "that is just your way of talking. Why, as I told you, it was a thank offering. I promised it to the Lord if he would give me strength to earn it, and he always has. It gives me a great deal of pleasure to lay some side each week, and see it grow. I don't know but it is the pleasantest thing I have in life."

Her little gray eyes seemed to brighten and soften over the thought; while he girls looked at her curiously, and waited with a touch of respect. They were all fond of Miss Patience. It had not occurred to them before that she and a story, but perhaps there was a romance hidden in her quiet life. What if she would give it to them?

"I've a mind to tell you about it," she said after a moment's thoughtful silence. "I never meant to tell it, but it may help some of you somehow. I don't quite see how, but it seems as though the Lord wanted me to tell you. Oh! it isn't much of a story—nothing to tell, you know, though it was a good deal to live. You see, girls, I had a friend once when I was as

young as any of you. I was very fond of him, and had reason to be; in was good and noble in those early days. We were engaged to be married. As Miss Patience said this, the pink glowed on her cheeks. "We had a few happy weeks; then trouble began to come. James had enemies who did him harm; and his father died, and left debts that he could not pay, and this hurt him; for he was an honorable man, James was. His enemies post tended to be friends,—they are the worst kind of enemies, girls,—and they and his troubles led him astray. It is the old story, of course; it was drink. that made him go wrong. I think it most always is; haven't you noticed it? Then he was so ashamed and discouraged that he couldn't seem willing to stay at home and try to overcome it; so he went away,—shipped on a sailing vessel, and went to sea. He—he ran away, girls." The faded blue eyes drooped lower over the buttonholes, and the pink on the wrinkled cheek deepened. Miss Patience did not like to say the words, that was plain; but she must be truthful at all cost to herself. "He wasn't quite himself, you know, when he did it, or he never would. It was in August that he went twenty-one years ago last Saturday. We were to have been married in Sept tember. Miss Carrington's wedding day was to have been mine; I mean mine was to have been twenty-one years ago, on the same day of the month That seems strange, doesn't it?" And that pathetic little smile, which almost a tear, stole over her face again. "After the first shock of getting on without him was over, I began to hope a great deal for James, because he had at last gotten away from his old associates; but he found some on the ocean that were no better, and he found his worst enemy there, too. You can't get away from liquor somehow, whether you are on land or water. I couldn't hear news of him for a good while, and I never heard much about that time. I don't know yet, and never shall, I think, not here, how be came to be left away off in a seaport of Japan. He was sick, and he been drinking hard, one of the sailors said,—the one who told me mod about him,—and somehow he was left. They didn't say they deserted him, sick and alone among strangers, and I don't want to be hard on people; but however it was, they came home without him, and the captain couldn't significant any more than that he didn't come back when he ought to, and it was a good riddance. Some of my very darkest days came on me then, girls. Japan seemed to me to be at the very ends of the earth; I didn't know where was, in fact, and couldn't seem to find out. There were more than to years when I didn't hear from him at all. I wrote-oh! I sent letter addressed all sorts of ways, but he never got them; and I would lie awake nights, and think and pray. There was a little while when I almost couldn't pray, and that frightened me; for if I couldn't trust myself to God, with

was to become of James or me? But that didn't last. I hid in Him, and he covered me with his hand as he promised until the calamity was overpast; but the days won't bear telling about."

Nothing more pitiful than the tones of Miss Patience's voice and the droop of her sad eyes could be imagined. To the hushed and sympathetic girls they told a story in themselves.

(To be continued.)

FOR MISSION CIRCLE MEETINGS.

BY LOUISE ORDWAY TEAD.

Subject: The Healing of the Sick in Foreign Lands.

Any one of the many accounts of the Great Physician's miraculous cures makes an appropriate Scripture selection with which to open the meeting.

The contrast is very great between our own land, with its many physicians, hospitals, and dispensaries, and lands where little is understood of disease and its cure, and where remedies are often foolish or cruel.

Cures for diseases in other lands: "In *India* if they are suffering from rheumatism they tie a peacock's feather around the leg to cure it. If they have fever they brand the chest and stomach with a hot iron." "Much use is made of charms, such as particular bones or fluids, or membranes of snakes, sowls, and small animals. Festoons across the street of certain leaves, and in their houses and temples ceremonies in the worship of gods and devils, incantations, etc., are frequently used to avert disease or drive it away."

China. In China the people use herbs and poultices a great deal. They burn incense before some idol to tickle his ears, then they take some of the sahes and incense stick to the sick room. Dried caterpillars and worms, shavings of deer and goat horn, pieces of skin of the elephant and the rhimoceros, tigers' bones, dried centipedes, and snake skins are all used as remedies.

Japan. In country districts needles are thrust into parts of the body to cure disease, charms are worn, and sick people are supposed to be possessed of evil spirits, or the spirit of a fox or badger.

In contrast to all this our trained medical missionaries go out with useful medicines, and knowing a great deal about the best cures for sickness. They have more than this,—the love of the Lord Jesus in their hearts; and as they heal the body they bring forgiveness and peace to the soul.

Dr. Root furnishes some of the most graphic descriptions of the medical work in India. Leaflet No. 2. Medical Work in the Villages of Southern India, LIFE AND LIGHT, September, 1892. Dayspring, June and July, 1889.

The hospital for women and children in Foochow does an important work. The building is described in Life and Light, December, 1889. The graduation exercises of the first class of medical students and their pictures will be found in Life and Light, July, 1892. Interesting letters from Dr. Woodhull are also in Life and Light, January, 1890, September, 1890, February, 1893. The dispensary at Tung-cho, China, is doing an encouraging work. Leaflet, The Dispensary at Tung-cho; price 3 cents.

In Kyoto, Japan, we find a training school for nurses; and thirty-seven young women have gone from it to work for the Saviour, and heal the sick and suffering ones. Leaflet, Training School for Nurses; price 3 cents.

Fix in the memory the medical work by drawing a red Maltese cross, and write in each of the four parts doctor, nurse, dispensary, hospital. This is the work we are trying to do; but by it we are trying to bring the cross of Christ to all people. The four principal places in which we are doing this are Madura, India; Tung-cho, North China; Foochow, China; Kyoto, Japan.

Our Mork at yome.

AFTER VACATION-WHAT?

BY ALICE M. KYLE.

When "summer lies sleeping under sapphire skies," and the tasseled golden-rod becomes the calendar of the waning of the vacation month, it may seem strange that the blue waves, as they curl up along a silvery beach, should carry in their rhythm the suggestive question of our title. Yet why not?

Home from shore and mountain, invigorated as to body and brain, hasten our busy missionary workers. It has been a season of refreshing, let us hope. Perhaps on hotel veranda, or beside the sea, or among the hills, helpful thoughts have been exchanged, and plans for more aggressive work outlined. Is not the season of harvest and fruitage following swift upon the beauty of the midsummer stillness?

As with the natural, so also with the spiritual, and the season for the "ingathering" approaches. Just a few hints as to the varieties of fruit and the methods of garnering. Oh, the difference in orchards! Have we not all noted it? Some so thrifty and well-pruned; others gnarled and uncared for, with a tangle of underbrush which makes one sigh. Does it make you

of the difference between your missionary auxiliary and the one you bout this summer? And which is the "fruitful vine"? After vacaan excellent time to get that much-talked-about other woman to join ixiliary. You have tried before? We do not doubt it. Did she not that she "meant to join after the spring house-cleaning was over summer company gone." Do not give her a chance to remember reserving," but try once more for a new graft upon the —— Branch. ant it may be a fruitful one, to gladden the heart of some missionary tant corner of our Lord's vineyard!

October air will make you strong to carry out your good resolution to esent at every auxiliary meeting." I wonder if, as you meet in the d church parlor, or in the pleasant parsonage after the rest and pleasthe summer, it will not give you strength, also, as you remember the innew every morning and fresh every evening,"—the "journeying i," which mean so much to us and to our dear ones,—to lift up your thanksgiving and petition for the dear missionaries who on land and drawing near unto their desired haven, or who are seeking another where they may fulfill all the Master's will.

tit be true any longer that your pastor's wife does not "know what then Mrs. — is absent, as she is the only one besides myself who in prayer"? Surely after vacation there will be eager petitioners I's bounty, and thanksgivings for his loving kindness.

not the very best time now to organize that mission circle? The nare ready for it, there is a young lady in the church who "wants Christian work to do." She will not tell you so unless she is asked, can find her, and see how rich a harvest will follow that seed-sowrthe children are easy to interest, quick to respond, and generous to Many times during the spring this word came to us: "I should never ved the cause of foreign missions as I do had I not learned to love it lld in the mission circle."

aps you think that just after vacation is not a good time to bring your friends that little matter about subscribing for LIFE AND LIGHT. make the mistake of waiting until January, for Christmas comes not fore January, and you know what a convenient excuse "just at the time there are so many demands," can be made. No; get the new ption, to which you pledged yourself last January, at once, for these nbers will contain much your friend will want to know about the yor Calendar for '94, which is to be ready very soon, and is anothering to know about after vacation.

ourse the Branch meeting is one of the most delightful ones, and you attend it; but what do you plan to do to make it a success? You can thing, all of you,—gladden the hearts of the good faithful Branch and the dear missionary who comes so far to talk to you, by making arty from your church which shall surprise them, both in numbers cordial, interested, expressive faces in the audience. For there is a fference in audiences as well as in orchards. But while you are thus ed, practical ways carrying out the purposes which come to you be-

side the summer sea or beneath the whispering pines, do not forget, dear friend, that this is a time for earnest prayer and for single-hearted consecration to the peculiar work of teaching all nations "to know Messiah's name." Perhaps never since Christ gave his last precious command have so many doors of opportunity stood wide open before Christian women. When our Lord would send you on his errands, will you delay? "The King's business requireth haste." With a deeper consecration, a more prevailing prayer, then may we all strive together, after these days of rest,—

"To give to each soul, whether here or there,
The bread that shall satisfy;
To think not of home, nor of distance dim,
But to give as He gave, with 'the world for Him'
Our strength and our battle cry."

TOPICS FOR AUXILIARY MEETINGS.

October.—The Medical Work of the Board. (See Life and Light for September.)

November. Thank-offering Meetings.

December.—Christmas Observances on Mission Ground.

1894.

January.—New Openings for Mission Work among Women.

February.—Schools of the Board in China and Japan. March.—Young Ladies' Work at Home and Abroad.

April.—Easter Service: The Resurrection of Christ a Pledge of the Salvation of the World.

May.—Schools of the Board in Micronesia and Papal Lands.

June.—Temperance Work in Mission Lands.

THANK-OFFERING MEETINGS.

TOPIC FOR NOVEMBER.

Programme.

1. Singing.

2. Bible Reading: See Life and Light for September, 1889, page 426,

and August, 1892.

3. Responsive Service. The thank-offering service used at the last annual meeting of the Board will be printed in the monthly leaflet. Copies may be obtained from the Board rooms, at one cent each. Invitations for Thank-offering meetings may also be had at the Board rooms free.

4. Two three-minute talks on the general subject of Thank Offerings.

5. Reasons for Thanksgiving in Board Work. At home. That the Board has commenced its second quarter of a century with so good a degree of prosperity; (2) for a personal share in the work; (3) enumeration of reasons for thanksgiving in the local auxiliary or mission circle. Abroadative: For the completion of the Zulu sanitarium, which gives so much comfort to the missionaries. See Life and Light for May, 1893. Turkey: The good success of our schools; Life and Light for May, 1890,

302. India: The special growth of Bible women's work; LIFE it for April, 1893. China: For steadfast Christians. T for February, 1893; successful work in Pao-ting-fu, September, zpan: The success of the Kumi-ai churches. See article by Dr. iffis in The Congregationalist for August 10, 1893. eletion of the translation of the Bible in the Gilbert Island language. The remarkable success of the school in San Sebastian. See LIGHT for April and November, 1893.

entation of Envelopes.

onal Reasons for Thanksgiving.

ort of the amount in the envelopes, followed by several short

ing.

ieral hints and material see Life and Light for October, 1890; September, and October, 1891; August and September, 1892.

IAL meeting of the Woman's Board of Missions will be held in et Church, Portland, Me., on Wednesday and Thursday, Nov. 8-9, ecording to a vote at the annual meeting, in January, that meeting ld as an experiment to help in the decision as to whether it may be ange the time of the annual meeting of the Board. It will be in is like an annual meeting, with the exception of certain legal action st be taken at the usual time according to the constitution. session will be held on Tuesday, November 7th, as usual. 'ortland will be happy to entertain all delegates regularly appointed anches, and missionaries during the meeting. All such desiring nent are requested to send their names before October 9th to Miss ow, 714 Congress Street, Portland. To any delegates or others desire to secure board, suitable places at reasonable prices will be ided on application to the address given above

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18 to August 18, 1893.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

2h.—Mrs. W. S. Dana, Treas. x., 23; Machias, Aux., 9.11; Irs. Geo. B. Page. 10; Albany, er and Mrs. Clark, 1.25; Frye., 5.50; Wilton, Cong. Ch., 7; C. S. C., 6; Newcastle, Mission Circle, 32; Knighted Hands, 23 56 ed Hands, 23.50,

117 36 117 36

Total.

NEW HAMPSHIRE.

tire Branch.-Miss A. E. Mc-ess. Alton, Aux., 1, Y. P. S. eas. Alton, Aux., 1, Y. P. S. cworth, Aux., 12; Bennington, Aux., 4; Centre Harbor, Aux., 9.75; Chester, Aux., 20; Hampstead, Aux., 22; Jaffrey, Aux., const. L. M. Mrs. N. S. Phelps, 25; Laconia, Aux., 27; Lebanon, Aux., 32.40; Orford, Aux., of wh. 25 const. L. M. Mrs. M. H. Kenyon, 29; Pembroke, Ladies of Cong. Ch., 9.50; Penacook, Aux., 22.25; Raymond, Aux., prev. contri. const. L. M. Mrs. Emma S. Tilton, 6; Somersworth, Aux., 50, Y. P. S. C. E., 12, Junior Y. P. S. C. E., 4; Tamworth, Aux., 5; Walpole, Aux., of wh. 25 const. L. M. Mrs. Mary F. Barnes, 35; Webster, Aux., 13.70,

340 60

Total.

340 60

VERMONT.			Green's Farms, Aux., 20; Higganum,	
Fermont Branch.—Mrs. T. M. Howard, Treas. Elizabethtown, N. Y., Mrs. A. A. A., 2; Jeffersonville, Aux., 5; John- son, 10; Saxton's River, Merry Rills, 7; St. Johnsbury, No. Ch., Aux., 29; Swan- ton, Aux., prev. contri. const. L. M. Miss Marcia E. Smith, 14.25. Ex., 13.30,		95	Aux., 14; Litchfield, Aux., 62.20; Middletown, First Ch., Aux., of wh. 50 to const. L. M's Miss Harriet Matilda Hazen and Miss Helen Bradford Hazen, 151; Millington, Aux., 5; Naugatuck, Aux., 7.89; Norwalk, Aux., 6; Plymouth, Aux., 40; Roxbury, Aux., 22.05; Salisbury, Aux., 17; Stamford, Aux., 25; Stratford, Aux., 63.18; Wallingford, Aux., 30; Woodbridge, Aux., 20; Yale College Ch. Aux., 5.	
Total,	53	95	Aux., 30; Woodbridge, Aux., 20; Yale	
MASSACHUSETTS.		3	College Ch., Aux., 5, Hartford Branch.—Mrs. M. B. Scott, Treas. Columbia, Aux., 25; Newington,	783 63
Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Bedford, Golden Rule Soc., 5; Winchester, Aux., 104.75; Wake- field, S. S., 12.50, Ranakable Branch.—Miss A. Snow. Treas	122	95	King's Messenger Mission Circle, 7.35; Rockville, Aux., 32; Storrs, Aux., 10;	
Die receive Di conorni Licino Lei Cito il Li Cito			Vernon Centre, Aux., 15,	119 35
Falmouth, Aux., Conway.—Mission Circle,		00	Total,	913 28
Franklin Co. Branch.—Miss L. A. Spar- hawk, Treas. Charlemont, Mite Boxes,			LEGACY.	
4; Montague, Ch., 1.75; Shelburne, Aux., 6.52,		97	TrumbullLegacy of Catharine S. Booth,	315 🗯
Hampshire Co. BranchMiss H.J. Knee-	100		NEW YORK.	
land, Treas. Hatfield, Wide Awakes, 6.07; Northampton, Edwards Ch., Aux.,		_	New York State Branch Miss C. A.	
2.50, Middlesex Branch.—Mrs. E. H. Bigelow,		57	Holmes, Treas. Albany, First Ch., Aux., 70; Binghamton, Mrs. Edw. Taylor, 19; Buffalo, Pilgrim Ch., Aux., 5, Cheerful Givers, 1; Crown Point, Y. P. S. C. E.,	
Treas, Framingham Anx	32	00	Buffalo, Pilgrim Ch., Aux., 5, Cheerful Givers, 1; Crown Point, Y. P. S. C. E.,	
North Middlesex Branch.—Mrs. A. R. Wheeler, Treas. Pepperell, Aux., Norfolk and Pilgrim Branch.—Mrs. C. T.	10	00	20: Gloversville, Aux., 10: Homer, Mrs.	
Tirrell, Treas. Wollaston, Y. P. S. C. E., Suffolk BranchMiss M. B. Child, Treas.	9	34	Coleman Hitchcock, const. L. M. Mrs. Imogene J. Olney, 25; Lockport, East Ave. Ch., Aux., 10; Richville, Aux., 10;	
Boston, Mt. Vernon Ch., Aux., 32, Shaw-mut Branch, Willing Workers, 75,			Syracuse, Plymouth Ch., Aux., 33. Ex.,	
Shawmut Helpers, Shawmut Ch., 4.83,			17.45,	181 55
Central Ch., S. S., 5.85, Friend, 60;			Total,	181 59
Brighton, Little Helpers, 5; Cambridge- port, S. K. Sparrow, Thank Off., 5, Bearers of Glad Tidings, 25; Newton			DISTRICT OF COLUMBIA.	
Centre, M. Louise Sylvester, 3.20; New-			Mt. PleasantMary F. Berry,	5 00
ton Highlands, Cong. S. S., 1; Roxbury, Immanuel Ch., Aux., const. L. M. Miss			Total,	6 00
Immanuel Ch., Aux., const. L. M. Miss Jessie Bartlett, 25; Highland, Cong. Ch., Aux., 66.25; South Boston, Phillips Ch.,			VIRGINIA.	
Aux., 19.90; Revere, First Cong. Ch.,			AlexandriaWild Tiger Soc.,	23 00
Aux., 19.90; Revere, First Cong. Ch., Aux., 10; Waltham, Cong. Ch., Aux., const. L. M. Mrs. Sarah J. Luce, 25, Worcester Co. Branch.—Mrs. C. E. New-	363	03	Total,	23 00
ton, freas. First Cong. Ch., Primary			and the second second	
Class,	20	-	Waldo.—A Friend,	5 00
Total,	613	63		500
RHODE ISLAND.			Total,	D W
Rhode Island Branch.—Miss A. T. White, Treas. Peacedale, Y. P. S. C. E., 5; Bristol, Aux., 15; Pawtucket, Park Pl. Ch., Tarsus Twenty, 5; Barrington, Aux., 50; Providence, Beneficent Cong.			OHIO.	
Bristol, Aux., 15; Pawtucket, Park Pl.			North Munroeville.—H. M. St. John,	
Aux., 50; Providence, Beneficent Cong.			Total,	4 44
Ch., 275,	350		AFRICA.	
Total,	350	00	Bailundu.—Mrs. Wm. E. Fay,	5 00
CONNECTICUT.			Total,	5 04
Somers.—Harriet R. Pease, Suffield.—A Friend, New Haven Branch.—Miss J. Twining, Treas. Branford, Aux., 10; Bridgeport,	10	00 40	General Funds, 2 Variety Account, Legacy,	25 15 315 39
Aux., 212.81; Canaan, Aux., 25; Crom- well, Aux., 14; Danbury, First Ch., Aux.,			Total, \$2	,963 41
7; Darien, Aux., 18; Goshen, Aux., 9.50;			Miss Harriet W. May, Ass't Tre	25.



YOUNG LADIES' BRANCH.

ing Ladies' Branch of the W. B. M. P. held its regular bieting at the Plymouth Church, San Francisco, on Saturday, June o'clock. After spending a pleasant half hour in conversation, was called to order by the President, who read a part of Isaiah d in prayer. After singing a hymn, the minutes of the last meetad and accepted. The receipt of ten dollars from the Young ciety at Saratoga was reported.

ident reported that at Fresno, resolutions were passed by the ndeavor Convention approving and indorsing the work of the ies' Branch. It was found that no answers had been received ters written some time ago to Christian Endeavor Societies; sident requested that other letters be written to these societies, of the resolutions adopted at Fresno, and showing them that we dorsement of our work.

e for the next meeting was appointed to be the Third Congregah, San Francisco. It is to be held the third Saturday of August, the annual meeting; so a Nominating Committee was appointed. no letter from Miss Gunnison, so special prayer was offered for work. After singing a hymn, Rev. Mr. Hager, a missionary in number of years, was introduced by the President. He spoke nal experience, telling how he was led to become a missionary, vork among the Chinese women. The meeting was closed by Prayer, repeated in concert; and as many of the members as stayed to look at some photographs, which were shown and exdr. Hager.

INDIA.

REV. J. C. PERKINS "ON THE ITINERARY."

I HAVE been in the village for several days, and am having a profitable time. I am much more comfortable in my tent than when I visit villages without it. I can see people, preach, and talk and listen to their tales from 6 A. M. to 9 A. M., and then get away from the dogs, the flies, the smells, and the endless hubbub of an Indian village, to read, study, and quietly write in my tent, which is pitched outside the village. Then at 4 P. M. I go out again, returning at 7 to dinner, and then go again for evening preaching. As it is the itinerary, the preachers are with me, and their tent is pitched near mine. They come to me to make reports, and hold prayer meetings before going out to preach. I thought last night we might have been taken for a branch of the Salvation Army,—six or eight preachers and the missionary filing through the streets to the tune of a sacred lyric, one playing the violin, another the cymbals, another a drum, one carrying a lantern, and the missionary a candlestick. We stopped at three different places, and preached and sang to attentive audiences.

A woman died here in this village day before yesterday, bitten by a cobra She only lived two hours after the bite; so the people, I thought, were rather solemnized, and they were quite willing to hear about that place to which they are very likely to go on short notice. . . . I went to the village this morning, where there is one Christian man of great firmness. The pastor told me that the high-caste people had taken him on three different occasions and beaten him, and he said, "Beat away; you can kill me, bu you cannot make me leave Christ," and they let him alone, seeing it is not use. Talk about India not being ready for Christ! I wonder what Calfornia youth would stand these beatings for Christ. There is another interesting case. In a village where nearly everybody is either a thief or drunkard, there is an old man who for years has been an earnest, faithful disciple, standing like a tall dighthouse in the midst of the darkness of the village.

STONED BY BRAHMINS.

I had my first stoning last week. We had been showing the pictures of Christ's life on the sciopticon; and after the lights were out and all was fit ished, and we were departing for our tents, the stones came down, and was so dark we could not see who was doing it. I sent the catechist on, an turned back with my lantern bearer to the crowd and spoke with them, not thinking they would stone me while alone, but when I had gone a little ditance from the crowd more stones came. The next morning the polic came, and were so earnest in their search that the head man of the village

came and begged me to let them off this time, and they would assure me that I and my catechists could preach at any hour of the day or night without fear of molestation. Of course I granted the request. We are not often treated in this way, but this village is under the power of a set of Brahmins, who stir the people up against us.

A REMARKABLE CONVERSION.

FROM MISS MARY PERKINS.

YESTERDAY I witnessed a scene which I never did before. A young man of Arrupukottai, of Surda caste, openly and boldly came to our church and worshiped with us. Some of his heathen relatives stood outside the church during the service. He was not willing to go home with them at once, fearing persecution, but waited a few hours in Pastor Taylor's house. I went to his house afew hours after the service, and saw him and his people. His happy face was a great contrast to the dark and rather angry looks of some of his male relatives. The women were weeping pitifully. I should have rejoiced to have kept him from his people, and sent him to Pasumalai to-day. He is twenty-six years old, and is married, so that it would not have been against the law if he stayed willingly; but we have many of his caste in the girls' school (Hindu), and I have a number of the women reading with my Bible women.

I would rather my brother would decide such a question. It would not be well to anger them; it would break up our school and injure the work. It would be better if the young man would get away from his home and go himself to Pasumalai. He has a relative who has recently been converted in Tirumangalum Station, and this relative is studying in the Pasumalai Seminary. The young Surda wishes to go there. He openly confessed Christ before men yesterday, and I am sure his name was confessed before the Father in heaven. He came into the church and kneeled down and prayed, as all of our people do when they enter the church.

There are five thousand of his caste in Arrupukottai, and he is the only one who has turned to God, to our knowledge. I fear the persecution and trial he will have to meet with; but we must pray that his faith fail not. The women about him will go without food for days; men and women will prostrate themselves before him, and beseech him not to leave them; they will put ashes on their heads, and, I suppose, weep and lament.

I do pray that Christ may seem altogether lovely to him, and his salvation from eternal death seem to him worth the loss of all earthly good. You will pray for him. I hope he may be snatched as a brand from the fire. His relative in Pasumalai is the only Christian of his caste in the Madura Mission, I think.

FROM MISS WILSON-EN ROUTE.

To W. B. M. P.—MY DEAR FRIENDS: I have no doubt you will be all glad to know of my safe arrival in Honolulu, and the kind reception I have received. I am more thankful than pleased with both the climate and people here. They are all so very kind that I have felt perfectly at home, and am having a delightful time. I don't think I ever enjoyed anything quite so much in my life as I did the trip down. I kept very well, and found in Dr. Frazer and daughter of Oakland, Mrs. Banning, and several others, very pleasant companions. The trip ended all too soon to suit us, but I will soon be on the water again, as we expect to go with the Morning Star next Wednesday, the 7th.

I have been staying with Mrs. George Castle. Miss Kinney of Ruk is here also, so it makes it very pleasant for me. She helped me very much in making my final preparation. Miss Kinney and myself will be the only passengers going down. If we go directly to Kusaie the trip will take nineteen days, and if by Gilbert Islands thirty.

I might tell you of many things that would interest you, but between callers, lunches, dinners, and meetings, we do not have much time left for letter writing. Hope to send you longer letters from Kusaie. Please do not forget to remember me at "the throne of grace." With lots of love to you all,

LOUISE E. WILSON.

HONOLULU, June 5, 1893.

THE marvelous way in which our missionaries keep up with the times, is a constant surprise to those who are conversant with their doings. All the new ideas, as soon as they are proved to be valuable, are seized by these faraway workers, adapted to their different surroundings, and made to tell on the progress of the kingdom. Now it is the summer school which is being established here and there in the different fields. Two late letters give an account of successful attempts in this line. One is in Bardesag, Turkey, where all the preachers and teachers in the region roundabout were brought together for a month for the study of the Bible, Armenian history, and other valuable topics. Large numbers were in attendance, and most valuable results are expected for the earnest men and women who are so isolated from other workers in the inspiration and encouragement received, as well as instruction. The other school spoken of was in Suma, near Kobe, in Japan, early in July. There were over six hundred present of all denominations, and as it was near the center of our own mission work, our members were represented in force.



EDITORIAL COMMITTEE.

Mrs. George M. Clark, 73 Bellevue Place, Chicago.

Mrs. H. M. Lyman.

Mrs. James G. Johnson.

Miss Sarah Pollock.

Mrs. Graham Taylor.

CHINA.

ON THE RIVER BETWEEN TIENTSIN AND PAO-TING-FU. BY MISS JENNIE E. CHAPIN.

WE went on board our boat at Tung-cho last Saturday afternoon. It is now Tuesday noon, and we are considerably more than half way to Paoting-fu; so we hope to be back in Tung-cho by the end of next week. I wonder if you have any idea what traveling by native boats on the rivers in China is like. It is by far the easiest and pleasantest mode of travel that we have. The boats are called "house boats," and that is what they really are. There is a little house in the center of the boat, with a narrow walk running each side of it, and quite an open space at the stem and stern, where the boatmen stay to manage the boat. We have an unusually large boat, and quiet and pleasant, and we have Mrs. Noble's cook with us, who prepares our food; so we are as well situated as we could possibly be to have a restful time. We have three rooms, a bedroom, a dining room, and a sitting room, separated from each other by doors; so that we can have a better chance for privacy than is ordinary on these boats. The cook, also, has a little room back of ours, which is under cover, where he prepares our food. Of course we had to bring all our food with us, and our dishes, and bedding, and everything which we need to use. Our bedroom consists of a platform of boards, where we spread our mattresses and bedding. In our dining room is a table, and two stools on which we can sit to eat. There is also a broad board running the length of one side of the room, which answers as a side table, or sideboard. In our sitting room there is a broad board running the length of each side of the room, on which we sit to read or write. We have had a favoring breeze most of the time since we started; so we have moved easily along with sails, though in a good many places in the windings of the river the boatmen have used oars. I presume before we reach home again the boatmen will have had a great deal of "tracking" to do; that means walking on the bank and drawing the boat by ropes, like a canal boat at home, only that men draw the boats here instead of horses.

I was very glad to learn from your letter that the executive ladies of the W. B. M. I. were taking steps toward finding another lady for Peking. 1 wish very much that one could come out next fall. If she were here now there would be plenty for her to do. Of course for the first year or two her main strength should be given to the acquiring of the language; but besides that, to give her a little change, she could be becoming acquainted with the girls of the school, who would be delighted to give her lessons in speaking Chinese; or she could immediately take up some little duties in connection with the school which would not require much knowledge of the language. Miss Russell, whose department is work for women, has charge of several little day schools, the studies of which are elementary, and a new lady could very soon be prepared to hear the weekly reviews in these little schools. There is enough country work to keep one lady busy most of the time; and if there were another lady here, so that the work in the city would have its needed complement of workers, it would be possible to carry on more of the interesting and most important country work. Last year a lady was asked for for Peking at our annual mission meeting, and this year the request has again been made, still more urgently, and I do hope that it will soon be granted.

Another medical lady has also been asked for Peking. Miss Dr. Murdock, although stationed at Peking, has been away in Kalgan the greater part of the time, where her presence has been most imperatively needed on account of the great amount of illness in that station. You will have heard that dear Miss Diament has gone to her rest and her reward. She passed away after a short illness of typhoid fever. And so another lady is needed to take her place. She will be greatly missed in her station; and to me it is a sore personal bereavement, as she was one of the few unmarried ladies who were on the ground when I came to China, and she has been a dear friend of mine

for more than twenty years. But she has had her wish in going home directly from her work, and with only a short illness.

If there were another medical lady in Peking, the work for women in the country would be carried on much more successfully; for the Chinese all appreciate what is done for their bodily well-being, and when they come for bodily healing it gives an opportunity to tell them about their souls.

We have thirty-six girls now in school; rather less than we had a year or two ago. This falling off in numbers is accounted for in two ways. One is, that we do not now take children under twelve years of age. That, according to Chinese count, is only ten or eleven according to our way of counting. The Chinese count their birthdays according to new years instead of by birthdays, as we do. If a child is born the last day of the year, then on New Year's Day he will have lived in two years, and so will be called two years old, when he will, in reality, be but two days old. So you see how the discrepancy comes between Chinese and Western count. If we had accommodations for a primary department for our school, so that we could have little children in the schoolroom only a part of the day, and the rest of the time they could be out at play in places where they would not disturb those in the schoolroom, we might be willing to take little children; as things are, we think it wise to take those only who are able to remain in the schoolroom for the six regular school hours. The day schools of the stations furnish places where the little children can study for a few hours a day, and where they can go over the primary studies; and so when they come to us we do not need to teach them the very beginnings of school knowledge. Another reason for the falling off of our numbers is, that we have decided not to take any more girls with bound feet. The Chinese are so extremely conservative that it is very hard to induce them to change any of the customs that have come down to them from their ancestors. Christianity is surely, though slowly, changing views about a great many things, and we need to help them forward in these good changes by bringing a little pressure to bear upon them. Now, a good many of our church members are unbinding their daughters' feet, or leaving the little ones unbound, in order that they may come to our school by and by. At our annual meeting, this spring, there was an enthusiastic discussion of the subject by the native Christians at which time an anti-foot-binding society was formed, which a large number of them joined. So I hope it will not be many years before the barbarous custom will be banished from the families of all our church members; and I think it will not be long before the numbers of our school will again be replenished with more desirable material than ever before.

May 23, '93.

AN APPEAL FOR HELPERS.

BY MISS ELLA J. NEWTON.

WE do so hope you can send us help this year. Of the seven young ladies we needed so much when I was at home, Miss Chittenden is the only one who has come, and the need is greater now than then. Miss Garretson will remain another term, which will close the school year; and if Miss Chittenden is with me then (she is in the city now teaching English in the boys' school), I do not suppose the Board would feel they could give us any one else in the school while so much other work in the mission is unprovided for, though there is plenty of work for three. We are able to do almost nothing among the women, and the opportunities were never so good. Then one is apt to forget how long a lady needs to study before she is really prepared to take up responsible work in the Chinese language, in which all our work is done, except the little English in the boys' school.

Our girls' school is larger than ever before; have had sixty-four boarders, but two or three are away now, one with smallpox. We are hoping she was taken away soon enough to avoid contagion, as neither Miss G. or myself have had it; and we are so crowded, some even sleeping three in a room, that we have no place to isolate a contagious case. One dear little girl has died, but not in the school. She was from a heathen family, and her mother was so anxious to have us take her that she deceived about her age. After she had been here some weeks she seemed poorly for several days, and her mother took her home. The disease developed into brain fever; and though the doctor thought she might have lived with proper care, we could not interfere and give it. In her delirium she lived over the school life, and begged someone to teach her to pray. She had learned only a little of the truth; but we can simply trust her in the dear Saviour's hands, knowing that he is very pitiful and of tender mercy.

Four of our girls united with the church at the last communion, and a number more have joined our Y. P. S. C. E. The Holy Spirit has been manifest among them for some weeks; and almost every day they have a twilight prayer meeting among themselves, the leader being a girl from a heathen family, who has only been with us two or three terms. Just now she has started a society among the little ones, with a pledge against lying, which is one of their most common sins. We are very happy in the blessing God is giving us; but our hearts cry out for more, and it grieves us beyond measure to see the harvest all around us waiting for lack of reapers. Surely the responsibility must rest on somebody.

Foochow, May 17, '93.

CLIPPINGS.

CLIPPINGS.

On the editor's desk lie some letters, which she is not at liberty to give entire, but fore restoring them to their owners some extracts will be no betrayal of confidence.

I AM greatly obliged to you, dear friend, for sending me the Mispah alendar. How much joy and satisfaction workers both at home and abroad ceive from having it in their homes. The idea of such a calendar was pitally conceived and most attractively carried into execution.

ENCLOSED please find one dollar and a half. The dollar is my sister's liver offering toward the \$11,000 the young ladies wish to raise, and the half ollar is my silver offering toward the \$7,500 that the children are going to ve. We have a little meeting with mamma, who cannot go out much beuse she is sick. We call ourselves the Seed Sowers. I am the treasurer. In addressing my letter to you this beautiful morning, it gives me great easure to inform you that my husband is instructing Mr. Ward to remit to our order \$25 in honor of this anniversary year, and as a thank offering that e, too, have a share in this glorious work. These few poor dollars feebly press our thanks, and could we increase it tenfold, yet the half would main untold. As the years go by, a deepening sense of our obligation to od and a perishing world grows upon us, and the joy of being colaborers ith him in forwarding the work which he left for his followers to complete, one which overshadows all others.

WILL you accept our thanks for the Mispah Calendar at this late date? We we enjoyed it so much! I hung it in the schoolroom. If the friends knew we their prayers for one soul were answered, they would believe in prayer. were in great trouble at that time, having been obliged to exclude one of e girls from the school. Her home is in far-away Roumania, and we did to know what to do about sending her so far, when, during that week tapart for prayer for us, her uncle consented to take her to his home in a lighboring city. During that same week, also, the Lord took away the ide from my own heart, and made me willing to do something that I had en unable to do for five months. What joy and peace came with the erformance of that duty!

I FREQUENTLY hear of some woman or girl "very stupid, but growing ighter since she became a Christian," or "dreadfully dirty or shiftless, but owing neater since she began to read the Bible." The cases of boycotting man's business because he has become a Protestant, are so many they would a pamphlet. It is the rule here. I was not aware until coming here that e Protestants have furnished seventy martyrs to the faith within twenty ears, two of them missionaries. But the good work is going on. You ay for it, I know. Please add a prayer sometimes for your friend.

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For the Bridge Builders.

JAPAN.

All donors to the Kobe Building Fund will be glad to see from this extract that the Science Building is up.

KOBE, JAPAN, June 30, 1893.

DEAR MRS. LEAKE: I write this afternoon to report to you 20.40 en contributed by our girls' missionary society to the "Bridge." They promised the twenty en, and began bravely on it; but at their last meeting, about a month ago, they found themselves nearly five en short, although the treasurer said all the individual pledges had been met. So extra gifts were asked for. Some came in, but last Saturday morning, at prayers, the president of the society announced that in order to make up the amount it would be necessary to have a contribution averaging four sen (cents) a member. They voted to give the amount, and I suggested that perhaps some of us could give eight sen, in case any one could not afford the four. I think it is greatly to the credit of the girls that the amount was more than made up these last days of the school year, when there are so many expenses for them.

We had quite an interesting meeting, a few weeks ago, at which eight chairs arranged in a semicircle represented the piers of the bridge. One person was appointed for each pier, and as she was called upon she rose from her seat on the floor and occupied her chair while she told her story, until all the chairs were filled. We had real personal letters from Miss Bates and two of her girls, to represent Turkey; Dr. Holbrook appropriately spoke for China. Miss White's letter from Mexico, in a late number of Mission Studies, seemed to link us with that country, since we knew her here. The story for the other piers was told in the first person, as if the missionaries were present.

I shall not send you the money just now, although I report it, because of the condition of exchange. One dollar of American gold is worth now about 1.60 in en, which is very good for us when we are receiving money from home, but which would make our twenty en into a very small amount of American money. So I shall just hold the money a little longer, in the hope that exchange may be more favorable before your year closes.

July 4.—The clans are beginning to gather for our annual mission meeting, which opens to-morrow. Every one admires our beautiful Science Building, which is nearly finished on the outside, and fast approaching completion

within. Dr. Holbrook has been warmly congratulated on her success, and one or two gentlemen (not in our mission) who have had experience in building here, have expressed their admiration most warmly, especially when they learned how reasonably the work was being done. They could not believe at first that it was possible to put up such a building at such a price. We are almost as proud of it as you Chicago people are of the Woman's Building at the Exposition. The builder is a Christian man who put up Dr. Holbrook's house in Tottori, so she had some previous experience with him. The building is promised for the first of October, but Doctor says she thinks it will be done earlier. We have been unusually favored this spring in the weather, and both the building and our own health have felt the benefit.

We want to begin work at once on the Music Building, in order to have it plastered before cold weather. We have nearly enough money on hand already for the building proper, not including furnishing for that or the apparatus for the Science Building, or several other things which count up to a large amount, and are necessary expenses as well as the building itself. So I think we shall begin work this month, trusting that the money will come in as needed. . . . Yours most sincerely,

SUSAN A. SEARLE.

For the Coral Workers.

SUGGESTIONS FOR A CLOSING MEETING.

THE Children's Missionary Society had been drilled all through the winter, by its leader, on children's work for children in far-off lands. It was soon to close for the summer, and the last meeting of the year must be the best. After various plans suggested by different friends the following was chosen, and carried out with success.

A number of questions having reference to the subjects studied were written on slips of paper; and carefully worded answers, so simple and clear that all could understand and remember that this was familiar ground, were also written out, and each numbered question had a corresponding number on its answer. To each one of the thirty children was given an answer; while the questions were in charge of a quick, clear-headed boy, one of the oldest in the society.

Other exercises were prepared, and the children invited all their friends to be present on Monday afternoon, their society day, while notice of the meeting was also given on the church calendar. That the audience was large, speaks well for the interest taken in the society and for the enthusiasm of its members.

The children marched to the platform, singing, "Jesus Bids Us Shine," and arranged themselves facing their boy leader, and, led by him, repeated in concert some selected verses from the Bible. Then he held his list of questions, and called out promptly: "No. 1, describe a school in China." "No. 2, why do Chinese children need to be told about Jesus?" "No. 3, tell us about the kitchen god." So the questions went round, and the corresponding answers were read in clear, loud tones, which were the result of a good deal of careful drilling. Some of these answers were long, some short; some more entertaining than others, to recall wandering thoughts.

After this part of the programme came a few recitations, poems, and anecdotes. One little girl recited the beautiful poem, "The Children's Crusade," by Margaret J. Preston. Another repeated with spirit the verses, "God Wants the Boys," and a boy said the companion verses, "God Wants the Girls." But on the whole the boys preferred prose, and related two or three anecdotes with good effect.

Now followed the secretary's report of the work for the year. The boy leader stepped aside, and a girl took his place, and read a simple, interesting account of the year's work and study. The treasurer, a boy, then gave a report of the money raised, and some of the ways of earning this money were told without mentioning the donors' names. For example: ten cents for chopping wood; ten cents for dusting a room; twenty cents for taking care of baby. The audience found this report very entertaining.

After another hymn, the pastor led in a closing prayer. The children then marched out in order, while the boy leader said to the audience that the girls would serve afternoon tea to any who desired it. Sure enough, as the sliding doors opened, there were revealed the little girls turned into waiters, with white caps and aprons, and there were some attractive little tables set with cups and saucers. "Tea and cookies, ten cents," said a modest little card on each table; and the tea and cookies were good enough to cost twenty, and the waiters sweet enough to charm all into taking some. The boys also made themselves useful in various ways, and when the guests had departed were seen assisting the girls in disposing of cookies and lemonade, which a thoughtful mother had substituted for the tea; and a merry close they had to the last meeting for that year of their missionary society.

Yome Department.

STUDIES IN MISSIONS.

Plan of Lessons for 1893.

October.—A Chapter of Results. (In the Foreign Field.)

November.—A Quarter of a Century. (At Home.)

December .- Outlook for the Year 1894.

A CHAPTER OF RESULTS IN THE FOREIGN FIELD.

SINCE the beginning of this our twenty-fifth year we have reviewed the fruits of our quarter century of work in various lines. Beginning with results shown in the character of individual women, we next considered the work of our schools and of their graduates. Something of what the Spirit of God has wrought, both through our own and other Boards, has passed in review before us; also the Bible work in all lands; and lastly, the work of the medical missionary. Having thus climbed, step by step, to our high watchtower, with the question "What of the night?" sounding in our ears, we see with a kindling eye that "the morning cometh." Let us for one brief hour, before our twenty-five years shall close, sweep the broad horizon and get a momentary vision of the missionary progress since our Woman's Boards began.

The Work Accomplished by Woman's Boards. (1) Our Congregational Woman's Boards. Helps will be found in all the numbers of the Mission Studies for 1893, and in the Life and Light for 1893. Compare their last reports with the beginnings. (2) What Other Woman's Boards Have Done. See the Reports of the various American and English societies, and also Statistics of Woman's Missionary Work in the Missionary Review.

Enlargement of the General Work: In number of churches; number of converts; of adherents; native laborers; common schools; high schools, colleges, and seminaries; hospitals and dispensaries. (1) Of our own American Board; (2) Of all missionary societies. This may be done by comparing the reports of the societies of twenty-five years ago with those of to-day. The Statistics of India and Ceylon may be found in the Missionary Review of April, 1893. The Statistics of the Missionary Boards of Canada and the United States in the same periodical for January, and those of the English and continental societies in the February number.

The New Missions of Twenty-five Years: (1) Our own; (2) Of other Boards. It will not be practicable to study them all, but material for two fine papers or addresses may be found under this head. One of them should be the field glass, to bring before mental vision a panorama of the whole. The other might give a well-condensed study of one mission, showing what it is possible for the gospel to accomplish in twenty-five years. Mission Studies for October will give information on the above topics. Send to W. B. M. I., 59 Dearborn Street, Chicago.

A large map of the world will be found almost indispensable in the study of such a wide theme. It will greatly increase the interest if tiny dots of bright-colored paper be pinned on to indicate the points occupied,—the new stations in red, with different colors to show the work of the different denominations. A large map of Africa thus trimmed will be found specially encouraging, because so many of the stations now occupied have been opened since our Woman's Work began.

THE NECESSITY OF MISSIONARY INTELLIGENCE IN THE EVANGELIZATION OF THE WORLD, AND HOW MAY IT BE DISSEMINATED.

BY MRS. MARY KELSEY.

It is said that no man can be lifted in the scale of civilization or helped into the kingdom of God by those who do not recognize his worth. If this statement is accepted, the first part of my subject—"The Necessity of Missionary Intelligence in the Evangelization of the World"—is answered. The Church's marching orders, found in the last two verses of Matthew's Gospel, leave no room for question,—"Go ye, therefore, and teach all nations; . . . teaching them to observe all things whatsoever I have commanded you." The world is to be evangelized in obedience to this command. Christ's body is the Church. The Holy Spirit is its counselor, comforter, and guide. Led by this Spirit, the Church is to go, through its representatives, its money, and its prayers, to every nation, kindred, and tribe, proclaiming the fatherhood of God and the universal brotherhood of man. Every man must learn to recognize every other man as a brother; and so long as it is necessary to say, "Know thou the Lord." prayers and alms must come up together before him for the unsaved of all lands.

With uncertain steps and slow, doubtful, and for centuries even, at times, apparently unmindful of the obligation, the Church slowly awakes to its opportunity. "Long lost in night, upon the horizon gleams the light of

breathing dawn." It is believed that this lack of interest and zeal has been largely the result of lack of information in regard to the obligations and the needs. Facts are said to be the figures of God that furnish fuel for missions. The poor and the unsaved are to-day more in number than ever before. The miracle of a holy life is still unheard. More than a million of human beings are without even a nominal Christianity. Endless variations on the old, old theme of a Saviour who saves from sin, are in world-wide demand. Canon Farrar says that "if all the inhabitants of the globe were to pass by us in long procession, two thirds of the whole innumerable company would be fetish worshipers, or fire worshipers, or idolaters, or followers of Confucius, or sunk in the thinly veiled negations of Buddhism."

What is being done by the Church universal in what has well been called this golden age of responsibility? Less than eight thousand workers sent by all denominations from all Christian lands to the unevangelized; over three thousand languages and dialects known, and the Bible translated into two hundred and sixty. Of the abounding and increasing wealth of Christendom, one sixteenth of one per cent is sent to satisfy the longings to which no human heart is a stranger. We are commanded to teach all nations, yet only one third of a cent a year is given in the United States for each heathen to instruct him in the way of life. Dr. Duff said that the Christian Church was simply playing at missions. Is even this true, when one half the membership of our churches give absolutely nothing, and nine tenths of all contributions to foreign missions are given by one tenth of the membership? Is it possible that the answer once given by a small boy to the question, "Who were the Pharisees?" might in this nineteenth century be applied to the Christian Church and its members: "A sect noted for their stinginess; and one of them one day brought a penny to the Lord Jesus, who took the penny into his hand, and turned it round and looked at it, and said, 'Whose subscription is this?""

The most pathetic sight is that of a man whose mind is perfectly clear and active who has, through impeded circulation, lost control of his body. This seems the condition of the Holy Spirit. His body, the Church, does not respond to the directing mind, or the world would speedily be evangelized. Think how the hand responds to the thought even before it is fairly formed in the mind. If Christians are a hand or foot of Christ's body, how should they respond to his Spirit?

It has been estimated that if each church member would make it his or her business to give the gospel to twenty persons annually in heathendom, five years would not elapse until every creature on earth would have heard the zlad tidings of salvation. The late Earl of Shaftsbury said: "It has been in

the power of those who told the truth, having means, knowledge opportunity, to have evangelized the globe fifty times over." W responsible not only for what we know, but for what we might know; a know the facts of modern missions is the necessary condition of intel interest. In this missionary century will the omissions once winked overlooked?

In one of the magazines devoted to the interests of foreign missions, appeared a few months ago an article entitled, "They Did Not Know," vividly pictured the worse than midnight darkness which settled over tl of one woman in India because a society of young ladies in America ha interest in raising money for foreign missions, and voted not to continue gifts. A soul lost, perhaps eternally, because of greater interest in a music, or pleasure. Ah, the terrible thought, and yet they did not k It was once my privilege to hear Miss Bissell, the daughter of, and nov self, a missionary in India, personate a Hindu woman of high caste. splendent in jewels, her robes costly and beautiful, she spoke of her husband and mother-in-law; of the two beautiful children, a sor daughter; and she was happy and satisfied. But one sad day the bo sick; in spite of loving ministries and offerings rich and rare to the god worshiped, the child grew worse. A more costly sacrifice must be 1 The priests declared, "The gods are angry; the baby girl must be give her brother's life." The mother prayed in agony, but gods and priests, unrelenting in cruelty, compelled the mother's hands to throw the littl into the Ganges; and her eyes saw the baby hands stretched out, and he heard in terror its cries as the crocodiles came to do their bloody 1 Night after night the cries of the baby, the sound of bones being crust cruel jaws, drove sleep from dry eyes; in agony she cursed the gods c fathers. They were so cruel! She had heard that the white lady's Go different; that he said, "Suffer the children to come unto me," but she believe it; for if true, the white lady would surely have told her and the baby. I once heard a good woman say that she could never pray fo self and her children without remembering that there were two hu heathen women in the world for whom she was responsible, and that 1 she prayed for them, no prayers would go up to God in their behalf. Christian parents know the sufferings of over twenty million of child wi in India, and not besiege the gates of heaven and give of their mone giving ceases to be felt? It is not possible that Christian people can They surely do not understand. A little incident was related which illustrates the reason of the indifference. A baby was c piteously in a crowded sleeping car at night. A harsh voice called "Won't that child's mother stop its noise, so that people in the car can get some sleep?" A man's voice answered: "The baby's mother is in her coffin in the baggage car, and I have been awake with the little one for three nights. I will do my best to keep her quiet." A sudden rush from the berth, a voice no longer rough, but broken and tender, said: "I beg your pardon; I didn't understand. Sir, I would not have said it for the world if I had understood. Let me take the baby;" and up and down the car paced the strong man hushing the motherless child to sleep. With apologies he carried it to the bereaved father. He did not understand. Ah, if the Christian people understood what it means to be a heathen!

Dr. Strong asserts the prospect to be that in the course of a few generations the heathen world will become either Christian or agnostic. Which it will become depends on the Church. We live in a missionary century. man can be a Christian to-day simply for himself. "Thou must remember that thou wast created for the purpose of helping to bring the world to Christ," is the admonition of a Friend. How missionary intelligence can be disseminated so that each Christian shall recognize his or her obligation to help in the evangelization of the world, is one of the problems of the Church in this the last decade of the nineteenth century. Are you in-Interest others. Precious fruits must be hand picked. Each man, each woman, must reach out after the lost. Fathers and mothers must see to it that their children are intelligent in regard to the needs of the world, and instructed as to their personal obligation to redeem it to Christ. Professors in theological seminaries owe it to those under their instruction to teach that the field is the world. Pastors and Sunday-school teachers have wide opportunity. From each pulpit in Christendom, in every Sundayschool class where the precepts of Christ are studied, no uncertain sound should be heard as to man's duty to his brother man. This work cannot be done at one's ease, with the mere surplus of wealth and fragments of time. It is not fitful and occasional liberality that will secure the evangelization of the world.

The vision of all the prophets shall yet come true, but it will come by a vigorous and aggressive work all along the line. Dr. Storrs says: "Let us settle it in our minds that the world is not to be converted to God by good people sitting in pews and listening to sermons,—even the best,—or sitting in rocking-chairs and reading good books. The work is vast, difficult, Possible,—a work that calls for the labor of enthusiasm, for prayers and tears, for sweat drops, and perhaps for blood drops. Contributions of money are not enough; one's very life must be in it, in the temper of the Divine self-sacrifice." Every church must become a missionary church; and every member, at least in spirit, in liberality, and in prayer, a missionary.

Woman's work for woman is broadening and ennobling woman's sphere. Going where no man physician would be permitted to go,—into the sick room of the wife and mother,—the representatives of the various Woman's Boards find their way, carrying messages of apostles, healing by and for Christ. A wide door of opportunity opens before those honored of God, and consecrated by him for this glorious work. The opal is said to be cold and lusterless till its iridescence is brought out by the touch of the human hand. Precious jewels in harems and zenanas will yet "shine as the stars, forever and ever," because perchance your daughter or mine reaches the helping hand to these, our sisters, in their darkness and sin. The malaria of superstition, and ignorance, and sin disappears when the Sun of Righteousness arises with healing in his wings; and yet (shall I confess before members of other denominations?) five-sixth of the women belonging to the Congregational church manifest no interest in sending the gospel to non-Christian lands. Over sea and land, in crowded streets and country hamlets, the winged messengers of the press fly, scattering everywhere the blessed truth that Christ has risen. Innumerable redeemed ones about the throne of God to-day sing Alleluiah, because of the Saviour found through the teachings of the printed Word. In ever-increasing ratio as the years roll by, as Bibles and religious literature increase, information will be disseminated. The ends of the earth seem to be not far off from each other in this day of steam and electricity. The struggle was long and bitter-centuries even passedbefore the hold of heathenism was broken in Britain, and Germany, and the Scandinavian nations. To-day, China with its millions, Africa, and India, and many dark places in far-off islands of the sea, long the abodes of cruelty, are coming in contact with religious thought. Books and magazines, tracts and leaflets, and even the newspapers, scatter information broadcast. The Acts of the Apostles still abound in thrilling adventure. Extracts from the biography of John G. Paton read like tales from the "Arabian Nights." Pen pictures of what has been accomplished add signal victories to the triumphs of the Church. The World's Congress of Missions, to be held in connection with the Columbian Exposition in Chicago, will give opportunity for workers of all denominations to compare methods, report progress, and devise plans for the speedy evangelization of the world. However persevering in labors many and hard the Church may be, this work must mainly be done by seeking a new baptism of the Spirit. Dr. Pierson asserts that "every time the Church has set herself to praying, there have been stupendous movements in the mission field; and that from the inception of modern missions to the present period, no important stage or step of their development has ever occurred, except in connection with prayer." No honest effort or prayer made in Christ's name ever fails of his blessing. The commendation reads, "Well done, good and faithful servant," not "good and successful servant." Among the innumerable throng about the throne, God grant some redeemed ones may be found because of the money you and I have given, the prayers we have offered, and the lives we have lived.

Grinnell. Iowa.

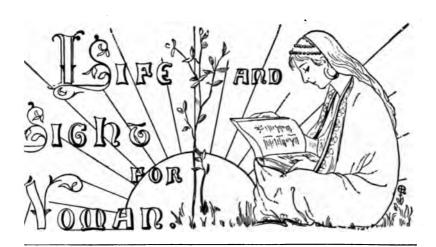
WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 18 TO AUGUST 18, 1893.

LECTION AND A	OCLI I	6 TO AUGUST 16, 1888.	
ILLINOIS.	1	gan, 17.75; Waverly, An Illinois Friend,	
BRANCHMrs. W. A. Talcott, of Rock-	- 1	25,	151 25
ford, Treas. June 18 to July 18: Atkin-	- 1		
son, 10; Cambridge, Mrs. A. A. H., 5;	- 1	Total,	838 96
Champaign 875: Chicago, First Ch.	- 1	INDIANA.	
Champaign, 8.75; Chicago, First Ch., 209, Kenwood Ev. Ch., 30.44, Lake View,	1		
Ch. of the Redeemer, 25, New. Eng. Ch.,	ì	BRANCHMiss S. M. Gilbert, of Terre	
14.50, Union Pk. Ch., 90.45, Mrs. F. A.		Haute, Treas. Lake Gage,	2 70
Noble, 100, Mrs. H. Singer, 50; Engle-		JUVENILE: Hosmer, Soldiers of Jesus,	
wood, Mrs. Meek, 15; Forestville, Ch.,		3.60; Lake Gage, Busy Bees, 2.30,	5 90
15 OK : Malvin 2 10 : Maline 9K : Ottowe		SILVER FUND: Terre Haute, First Ch.,	
15.95; Melvin, 3.10; Moline, 25; Ottawa,		Mrs. Wilson Naylor,	25 00
30; Plainfield, 25; Port Byron, 20.70;		CABRIE BELL MEMORIAL: Portland, A	
Park Ridge, 10; Rockford, Second Ch.,		Friend, 1; Washington, 50 cts.,	1 50
Mrs. R. E., 10; Sterling, to const. L. M.		· · · · · · · · · · · · · · · · · ·	
Mrs. L. L. Johnson, 25; Wheaton, First	28 89	Total.	35 10
	20 00	,	
JUNIOR: Chicago, M. E. D., 5, First Ch.,	30 00	IOWA.	
	av w		
JUVENILE: Chicago, Lincoln Ch., 8.75,		BRANCH.—Mrs. C. E. Rew, of Grinnell,	
Lake View, Church of the Redeemer, 1,	1	Treas. Almoral, 5; Bear Grove, 1; Bur-	
South Ch., King's Daughters, 5.81;	1	lington, 31.75; Castleville, 3; Charles	
Evanston, Light Bearers, 6.49; Gales-	i i	City, 10; Cherokee, 14; Decorah, 20; Des	
burg, Old First Ch., 15; Rock Falls,	39 55	Moines, Plymouth Ch., 16.14; Grinnell, 55; Lawler, Mrs. Crandall, 3; Magnolia,	
	39 00	55; Lawler, Mrs. Crandall, 3; Magnolia,	
C. E.: Bloomington, 65 cts.; Cambridge,	1	3; Sabula, Mrs. Wood, 5; Stewart, 15;	
10; Chicago, Leavitt St. Ch., 5.25;		Toledo, 4.47,	186 36
Wheaton, First Ch., 1.50, College Ch.,		JUNIOR: Des Moines, Plymouth Rock, 30;	
	88 66		100 00
SUNDAY SCHOOL: Lombard,	15 00	JUVENILE: Peterson, Mission Band,	15 00
SILVER FUND: Chicago, Lincoln Pk. Mission Band, 15, Lake View, Ch. of the Redeemer, Mission Band, 1; Evanston, Mrs. S. E. H., 1; Port Byron, 1; Summers and 10, Supposed Mexico, Pand		C. E.: Mt. Pleasant,	5 00
sion Band, 10, Lake view, Ch. of the	- 1	SUNDAY SCHOOLS: Des Moines, Plymouth	
Redeemer, Mission Band, 1; Evanston,		Ch., 4.18; Eldora, 8.09; Mt. Pleasant,	
Mrs. S. E. H., 1; Port Byron, 1; Sum-		5.23; Onawa, Birthday Boxes, 1.90,	14 40
merciale, io, somenaux, mission band,	1	THANK OFFERING: McGregor, for Bible	
		INANA OFFERING, ACCINED, ICI DIDIO	
5; Wheaton, First Ch., 1; Cambridge,		Reader, Harpoot,	37 28
10,	44 00		37 28 1 00
1ó,		Reader, Harpoot,	
1ó,	44 00 896 10	Reader, Harpoot, SILVER FUND: Cherokee,	1 00
10, Total, 8		Reader, Harpoot, SILVER FUND: Cherokee,	1 00
10, Total, July 18 to August 18: Alton, Ch. of the		Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total,	1 00 5 00
10, Total, July 18 to August 18: Alton, Ch. of the		Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird,	1 00 5 00
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.56; Batavia, 11.25; Chicago, E. S. R., 3,		Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS.	1 00 5 00
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evans-		Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANOH.—Mrs. W. A. Coats, of Topeka,	1 00 5 00
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evans- ton, 42; Glencoe, 45.75; Harvey, 3.55;		Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2;	1 00 5 00
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evans- ton, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 60; Hamilton, 5.10; Lyonsville,		Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover,	1 00 5 00
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evans- ton, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 60; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo,		Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANGE.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, b; Eureka, 10.35; Garnett. 2.70; Kirwin,	1 00 5 00 364 04
16, July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.56; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 60; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy,		Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5,	1 00 5 00 364 04
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evans- ton, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 69; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford,		Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend.	1 00 5 00 364 04
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evans- ton, 42; Glencoe, 46.75; Harvey, 3.55; Hinsdale, 60; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly,	196 10	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5,	1 00 5 00 364 04
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 60; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly, 12.41.		Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill,	1 00 5 00 364 04 63 05 5 00 6 70
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 69; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.56; Rantoul, 6; Waverly, 12.41. JUNIOR: Alton, Ch. of the Redeemer, 6.75;	196 10	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill,	1 00 5 00 364 04
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 60; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly, 12.41. JUNIOR: Alton, Ch. of the Redeemer, 6.75; Chicago, First Ch., 21, South Ch., 64.75;	196 10	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANGH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill, Total, July 18 to August 18: Arkansas City, 10;	1 00 5 00 364 04 63 05 5 00 6 70
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 60; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly, 12.41. JUNIOR: Alton, Ch. of the Redeemer, 6.75; Chicago, First Ch., 21, South Ch., 64.75; Galesburg, First Cong, Ch., The Philer-	152 76	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANOH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill, Total, July 18 to August 18: Arkansas City, 10; Atchison, 9.05: Clay Center, 1: Dover, 5:	1 00 5 00 364 04 63 05 5 00 6 70
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 69; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly, 12.41. JUNIOR: Alton, Ch. of the Redeemer, 6.75; Galesburg, First Ch., 21, South Ch., 64.75; Galesburg, First Cong. Ch., The Philergians, 7.15.	196 10	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANOH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill, Total, July 18 to August 18: Arkansas City, 10; Atchison, 9.05: Clay Center, 1: Dover, 5:	1 00 5 00 364 04 63 05 5 00 6 70
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencee, 45.75; Harvey, 3.55; Hinsdale, 60; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly, 12.41. JUNIOR: Alton, Ch. of the Redeemer, 6.75; Chicago, First Ch., 21, South Ch., 64.75; Galesburg, First Cong. Ch., The Philergians, 7.15,	152 76	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANOH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill, Total, July 18 to August 18: Arkansas City, 10; Atchison, 9.05: Clay Center, 1: Dover, 5:	1 00 5 00 364 04 63 05 5 00 6 70
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 69; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly, 12.41. JUNIOR: Alton, Ch. of the Redeemer, 6.75; Galesburg. First Ch., 21, South Ch., 64.75; Galesburg. First Cong. Ch., The Philergians, 7.15. JUVENILE: Chicago, Covenant Ch., Star Soc., 7.50, Lake View, Ch. of the Re-	152 76	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill, Total, July 18 to August 18: Arkansas City, 10; Atchison, 9.05; Clay Center, 1; Dover, 5; Kirwin, 17 60; Lawrence, 4.25; Louisville, 65 cta; Topeka, Central, 11.65; Udall, 5; Vernon, 1; Westmoreland,	1 00 5 00 364 04 63 05 5 00 6 70 74 75
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 60; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Guiney, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly, 12.41. JUNIOR: Alton, Ch. of the Redeemer, 6.75; Chicago, First Ch., 21, South Ch., 64.75; Galesburg. First Cong. Ch., The Philergians, 7.15, JUVENILE: Chicago, Covenant Ch., Star Soc., 7.50, Lake View, Ch. of the Redeemer, 2. Union Pk. Ch., 56; Joy	M52 76 99 65	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANOH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill, Total, July 18 to August 18: Arkansas City, 10; Atchison, 9.05: Clay Center, 1: Dover, 5:	1 00 5 00 364 04 63 05 5 00 6 70
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 60; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Guiney, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly, 12.41. JUNIOR: Alton, Ch. of the Redeemer, 6.75; Chicago, First Ch., 21, South Ch., 64.75; Galesburg. First Cong. Ch., The Philergians, 7.15, JUVENILE: Chicago, Covenant Ch., Star Soc., 7.50, Lake View, Ch. of the Redeemer, 2. Union Pk. Ch., 56; Joy	396 10 452 76 99 65	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANOH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill, Total, July 18 to August 18: Arkansas City, 10; Atchison, 9.05; Clay Center, 1; Dover, 5; Kirwin, 17 60; Lawrence, 4.25; Louis- ville, 65 cta; Topeka, Central, 11.65; Udall, 5; Vernon, 1; Westmoreland, 1.74,	1 00 5 00 364 04 63 05 5 00 6 70 74 75
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 60; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.56; Rantoul, 6; Waverly, 12.41, JUNIOR: Alton, Ch. of the Redeemer, 6.75; Chicago, First Ch., 21, South Ch., 64.75; Galesburg. First Cong. Ch., The Philergians, 7.15, JUVENILE: Chicago, Covenant Ch., Star Soc., 7.50, Lake View, Ch. of the Redeemer, 2, Union Pk. Ch., 56; Joy Prairie, 6.25, Sunday School.; Hinsdale,	M52 76 99 65	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill, Total, July 18 to August 18: Arkansas City, 10; Atchison, 9.05; Clay Center, 1; Dover, 5; Kirwin, 17 60; Lawrence, 4.25; Louisville, 65 cta; Topeka, Central, 11.65; Udall, 5; Vernon, 1; Westmoreland,	1 00 5 00 364 04 63 05 5 00 6 70 74 75
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 69; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly, 12.41. JUNIOR: Alton, Ch. of the Redeemer, 6.75; Chicago, First Ch., 21, South Ch., 64.75; Galesburg, First Cong, Ch., The Philergians, 7.15, Juvenile: Chicago, Covenant Ch., Star Soc., 7.50, Lake View, Ch. of the Redeemer, 2, Union Pk. Ch., 56; Joy Prairie, 6.25, Sunday School.: Hinsdale, C. E. Abiurdon, 12: Chicago, Plymouth	396 10 452 76 99 65	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANOH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill, Total, July 18 to August 18: Arkansas City, 10; Atchison, 9.05; Clay Center, 1; Dover, 5; Kirwin, 17 60; Lawrence, 4.25; Louisville, 26 cta; Topeka, Central, 11.85; Udall, 5; Vernon, 1; Westmoreland, 1.74,	1 00 5 00 364 04 63 05 5 00 6 70 74 75
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 69; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly, 12.41. JUNIOR: Alton, Ch. of the Redeemer, 6.75; Chicago, First Ch., 21, South Ch., 64.75; Galesburg. First Cong. Ch., The Philergians, 7.15, JUVENILE: Chicago, Covenant Ch., Stardeemer, 2, Union Pk. Ch., 56; Joy Prairie, 6.25, SUNDAY SCHOOL: Hinsdale, C. E.; Abingdon, 12; Chicago, Plymouth Ch., Junn, 17.71, Union Pk. Ch., Oakley	396 10 452 76 99 65	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANOH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill, Total, July 18 to August 18: Arkansas City, 10; Atchison, 9.05; Clay Center, 1; Dover, 5; Kirwin, 17 60; Lawrence, 4.25; Louis- ville, 65 cta; Topeka, Central, 11.65; Udall, 5; Vernon, 1; Westmoreland, 1.74,	1 00 5 00 364 04 63 05 5 00 6 70 74 75
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.56; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 60; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Guiney, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly, 12.41. JUNIOR: Alton, Ch. of the Redeemer, 6.75; Chicago, First Ch., 21, South Ch., 64.75; Galesburg. First Cong. Ch., The Philergians, 7.15, JUVENILE: Chicago, Covenant Ch., Star Soc., 7.50, Lake View, Ch. of the Redeemer, 2, Union Pk. Ch., 56; Joy Prairie, 6.25, SUNDAY SCHOOL: Hinsdale, C. E.: Abingdon, 12; Chicago, Plymouth Ch., Jun., 17.71, Union Pk. Ch., Oakley Aye. Br., Jun, 4.30; Rockford, Second	152 76 99 65 71 75 25 00	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANOH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill, Total, July 18 to August 18: Arkansas City, 10; Atchison, 9.05; Clay Center, 1; Dover, 5; Kirwin, 17 60; Lawrence, 4.25; Louisville, 65 cta; Topeka, Central, 11.65; Udall, 5; Vernon, 1; Westmoreland, 1.74, Total, MICHIGAN.	1 00 5 00 364 04 63 05 5 00 6 70 74 75
July 18 to August 18: Alton, Ch. of the Redeemer, 6; Aurora, First Ch., 8.50; Batavia, 11.25; Chicago, E. S. R., 3, Douglas Pk. Ch., 5; Decatur, 5; Evanston, 42; Glencoe, 45.75; Harvey, 3.55; Hinsdale, 69; Hamilton, 5.10; Lyonsville, 8; Oak Park, 136; Oneida, 11.30; Polo, Ind. Pres. Ch., 8.35; Payson, 10; Quincy, of wh. 2 is Thank Off., 22; Rockford, First Ch., 43.55; Rantoul, 6; Waverly, 12.41. JUNIOR: Alton, Ch. of the Redeemer, 6.75; Galesburg. First Ch., 21, South Ch., 64.75; Galesburg. First Cong. Ch., The Philergians, 7.15, JUVENILE: Chicago, Covenant Ch., Star Soc., 7.50, Lake View, Ch. of the Redeemer, 2, Union Pk. Ch., 56; Joy Prairie, 6.25, Sunday School: Hinsdale, C. E.; Abingdon, 12; Chicago, Plymouth Ch., Jun., 17.11, Union Pk. Ch., Oakley Ave. Br., Jun., 4.30; Rockford, Second Ch. 456.	396 10 452 76 99 65	Reader, Harpoot, SILVER FUND: Cherokee, SPECIAL: Osceola, Miss Jennie Baird, Total, KANSAS. BRANGH.—Mrs. W. A. Coats, of Topeka, Treas. June 18 to July 18: Athol, 2; Comet, 1; Diamond Springs, 1; Dover, 5; Eureka, 10.35; Garnett. 2.70; Kirwin, 34; Louisville, 2; Maple Hill, 5, C. E.: Great Bend, JUVENILE: Maple Hill, Total, July 18 to August 18: Arkansas City, 10; Atchison, 9.05; Clay Center, 1; Dover, 5; Kirwin. 17 60; Lawrence, 4.25; Louisville, 65 cta.; Topeka, Central, 11.65; Udall, 5; Vernon, 1; Westmoreland, 1.74, Total, MICHIGAN. BRANGE.—Mrs. Robert Campbell, of Ann	1 00 5 00 364 04 63 05 5 00 6 70 74 75
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JUNIOR: Alpine and Walker, 5.75; Detroit, First Ch., Girls' Guild of C. E., 10, Wood- ward Ave., 30; Grand Rapids, Park Ch., 20; South Haven, C. E., 10, JUVENILE: North Adams, Merry Gleaners, SILVER FUND: Whittaker,	75 75 1 50 25 00	JUNIOR: Milwaukee, Gr. Ave. Ch., King's Daughters, 2.25; Sparta, C. E., 4.80, 765 JUVERILE: Reloit, First, S. S., for Bridg- man School, 30, for medical work under Mr. Henry Porter, 10; Green Bay, Pres. S. S., for M. S. M., 14; Milwaukee, Gr. Ave. Ch., 27; Springvale, Leon and
Total,	251 89	Lenora Painster, 2,
MINNESOTA.		Less expenses, 7 30
BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Elk River,	•	Total, 353 ft
15: Excelsior, 3.45; Hutchinson, I,	19 45	LIFE MEMBER: Janesville, Mrs. Mary C. Otis.
JUVENILE: Hutchinson, King's Daughters, 4; Stillwater, The Gleaners, 3,	7 00	AFRICA.
cock, 1.80,	3 18	Bailundu.—Mrs. W. M. Stover, "Silver," 58
SILVER FUND: Hutchinson, Aux., Special: Belgrade, Aux., for Miss Mil-	1 00	Total, 25 0
lard,	3 00	CHINA.
Total,	83 63	Pang-Chuang.—Misses Wyckoff, "Silver," 25 00
NORTH DAKOTA.		Total, 25 00
BRANCHMrs. G. L. O'Neale, of Buxton,	,	Total, 24
Treas. Caledonia, 5.60; Buxton, 5, JUVENILE: Caledonia, 1.43; Buxton, Pearl	10 60	MASSACHUBETTS.
Gatherers, 2, C. E.: Cummings,	3 43 2 50	Newton Centre.—" A.,"
tal,	16 53	Total, 25 00
		MICRONESIA.
ORIO.		Kusais.—King's Daughters,
Branch.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 25; Brooklyn.	,	Total, 35 W
40; Cleveland, First Ch., 29.50, Hough Ave. Ch., 1.50; Harbor, Second Ch., 12.50;		NEW YORK.
Oberlin, 55; Toledo, First Ch., 110; Missionary Alliance of Grand River Con-	•	Lancaster.—Miss C. O. Van Duzee, of Persia,
ference, 2.50, Junion: Painesville,	293 50 15 00	Total, 500
JUVENILE: Elyria, Little Helpers, SILVER FUND: Cleveland, First Ch., 6, Hough Ave. Ch., 1; Oberlin, 5; Spring-	30 00	NOBTH CAROLINA.
	54 50	All Healing.—Mission Band, Penny Offer-
field, First Ch., 42.50,		ing, 100
Less expenses,	393 00 16 00	Total, 1 00
Total,	377 00	TENNESSEE.
SOUTH DAKOTA.		Grand View.—Children's Penny Offering,
		"for the poor little girls and widows of India," 5 @
BRANCH.—Mrs. C. S. Kingsbury, Sioux Falls, Treas. Mission Hill,	10 00 2 80	Total, 500
JUVENILE: Howard, S. S. Birthday Box, BILVER FUND: Canton, 4, Miss. Band,		TEXAS.
6.50; Henry, 8; Richland, Mrs. Albert Shurtleff, 10,	28 50	DallasMrs. Minnie Wilson, 10; El Paso,
Total,	41 30	Flossie Barnes, 1,
WISCONSIN.		Total, 11 00
BRANCH.—Mrs. R. Coburn, of Whitewater,		MISCELLANEOUS.
Treas. Clinton, 6; Evansville, 6.25; Janesville, 25; Milwaukee, of wh. 100		Sale of leaflets, 13.50; boxes, 75 cts.; envelopes, etc., 59 cts.,
from Miss Loomis as a memorial of her		Receipts for month, 3.495 12
mother, 138.57; Milton, 14; New Richmond, 12.75; Racine, 6.60; Springvale, 8; Sparta, 14; Stoughton, 5; Viroqua. 10, 2 SILVER FUND: Chippewa Falls, Mrs. Gower, 1; Milton, 2; Rosendale, Mrs. R. N. Scribner, 1; Sparta, 20,		Previously acknowledged, 40,495 10
		Total since October, \$43,991 22
		MISS JESSIE C. FITCH, Ass't Trees.
. , ,	24.00	· — · · · · · · · · · · · · · · · · · ·



XXIII.

NOVEMBER, 1893.

No. 11.

pect Great Things from God. Attempt Great Things for God.

THE CHRIST'S LAST COMMAND.

BY MARIA A. WEST.

ye into all the world, and preach the gospel to every creature." Mark xvi. 15.

t, we dare not disobey
ust supreme command,
und work with thee to-day
uls in every land!
and all we have are thine,
with thee this work divine.

the heav'ns, our brother's blood from the crimsoned ground; the earth a mighty flood ful woes abound. Il we ever guiltless be, ve rise and work with thee?

thro' all earth's broad domain rkest distant shores, thy finger pointing plain, wide-open doors; ve turn our eyes away, ilt thou own us in "that day"? From teeming India's peopled plains,
From Afric's surging throngs,
From China's millions, come the strains
Of saddest, deepest wrongs;
Japan and islands of the sea
Lift up their voice and cry to thee!

And from thy chosen Calvary land,—
From Jews and Gentiles all,
Crushed 'neath the Moslem's iron hand,
There comes the same sad call.
And if we shut our ears to-day,
Lord, when we meet what will thou say?

Baptize our hearts with fire,
To burn the selfish dross,
And kindle consecrate desire,
To bear thy blessed cross!
So shall thy Church arise and shine,
Endued with power and life divine.

A little unpretending tract has been issued by the American Bible Society, giving an account of "the making of a version of the Bible for Gilbert Islanders," mostly in Mr. Bingham's own words. It is a simple but wonderful story of the way in which a man who had passed the "dead line of fifty," with impaired health and weak eyesight, undertook the immense task of translating the whole Old Testament from the Hebrew into Gilbert Island language. Entirely alone, with the exception of the aid of his devoted wife, and later that of three Gilbert Islanders, he went on; sometimes translating only two or three verses in a day, several times compelled to make long pauses through illness; he persevered for ten years, and the task was done. He had the satisfaction of seeing the whole in print April 11, 1893.

Doubtless many remarkable incidents occurred in these long years of labor, but only one is given,—an extract from another leaslet. It is as follows:—

AFTER five years spent in the Gilbert Islands, the Rev. Hiram Bingham sent his translation of Matthew's Gospel to Honolulu to be printed. Thirteen months after, the Morning Star returned to Apaiang, but it brought no printed copy of Matthew! To compensate for the disappointment, however, Mr. Bingham was told that a printing press had been sent him, and he could print it himself. But when the freight had been landed and the boxes were opened, they found types, and rollers, and ink, and other needful things, but no press. Renewed inquiry led both the captain and mate to say confidently that everything had been landed. This made his heart heavy for a night, though joy came in the morning; for the next day the press was found.

Then came an unforeseen difficulty; he had a press, but no printer, and it would take months to learn how to use it. Not till a new trade was mastered could the people have the printed Gospel.

Two days after the Morning Star had left, a boat arrived with a party of men who had been shipwrecked some hundreds of miles away. After ten days on the ocean they reached the island of Maiana. The next day they started for Apaiang, in hope of getting passage to Honolulu in the Morning Star. A head wind sent them back and kept them weatherbound five days. Again they started for Apaiang, and arrived two days too late. Their hopes were frustrated; but one of the company was a printer, and he was willing to leave the sea and settle down to his old employment at the very point where he was so much needed. "And," says Mr. Bingham, "we love to think that God sent that kind printer to us over the wide ocean, to help us in giving the Word of Life to the poor Gilbert Islanders."

- "THE world was made for women, too," is the motto of a society of native women in Bombay.
- "Young People's Society of Buddhist Endeavor" has a strange sound; but according to Rev. R. E. M'Alpine, in the Missionary Review, these

societies are among the latest efforts of the priests in Japan to impede the progress of Christianity in that country. Sooner or later they will find that he secret of power does not lie in methods or organizations, but in the life and teachings of Christ himself.

MR. WISHARD, on his recent tour, found the impression current in Japan but Christianity in America is losing ground.

MISS GERALDINE GUINNESS describes the ideal worker needed in the China Inland Mission as "God's man, in God's place, doing God's work, in God's way, for God's glory." These five conditions comprehend a consecration that would make every talent, every effort tell to its utmost. Every one an be God's man and work for his glory; but it is not always easy to be sure that one is in God's place, doing God's work in God's way. We believe, however, that no one need be long in the dark on even these points if he is thoroughly consecrated.

"IF I believed in seven births, as the Hindus do," says Miss Fletcher, of Calcutta, "I should pray that in each life I might be a missionary."

The daily press gives the following with reference to the statements of the W. C. T. U. missionaries as to legalized vice in India, mentioned in our August number. The report of the Government Committee to inquire into the truth of the charges of the American missionary ladies, Mrs. Andrew and Dr. Kate Bushnell, that, contrary to a resolution of the House of Commons, an officially controlled system of vice exists in India's military cantonments, fully bears out their allegations. Lord Roberts, who, when commander-in-chief, denied their statements, writes a letter offering an unreserved apology to the ladies, stating that he has been misinformed, and that the orders which were given were undoubtedly disobeyed in many stations without his knowledge.

A CHINESE who had been the slave of opium smoking for thirty-nine years gave up the practice, and his reform seemed likely to be permanent. When asked how he had broken off the terrible habit, he replied, "I used my two knees."

SOMETHING to think about in our meeting at Portland. Said Mr. James Momro, formerly Chief Commissioner of Police in London, now a missioniry in India, at one of the May meetings, "One of the chief obstacles to
he Christianization of India is these Exeter Hall meetings. So many conent themselves with attending big meetings and applauding, when they ought
o go out to India themselves." This sentiment was received not with aplause, but with a silence which indicated conviction.

A PAMPHLET entitled "Entertainments" has been compiled and published by Mrs. H. E. Kramer, of Akron, Ohio. The book contains eighty pages of directions for giving entertainments or socials of great novelty and variety. It cannot fail to furnish many helpful suggestions to all interested in arranging a social part for regular meetings, or who wish to raise money for charitable objects. Price, 50 cents. To be had on application to Miss A. R. Hartshorn, I Congregational House, Boston.

PROGRESS IN INDIA.—Dr. Morison, the medical missionary of Rampore Bauleah, in Bengal, has a district containing one million five hundred thousand people; and with another near-lying district he has over tw million people, and for the last fifteen years he has been the one solitary missionary upon whose shoulders all the work has lain. Mrs. Morison, in speaking of the changes she has seen in the opening up of the zenanas at Bauleah, and the eagerness of the women to hear and know the gospel, adds this interesting word about the outside districts: "We used to go itinerating with the boat and the tent. The first time we went the people were so frightened that when they saw the boat coming they ran into their houses. I remember on one occasion, when we had exhausted all our food, we came to a place where were a number of the ryot's villages. I told the servant to go and get milk for the baby; but though he offered twice and treble the price, he could get no food, they were so frightened. At last we came to a village, and I saw a number of women peeping round the zenana, and I resolved, 'I will go ashore myself, and see if I cannot get a little milk.' I landed, and they all disappeared. I went up to a house and asked, 'May I come in?' and when they heard that I spoke Bengalee they could not resist it. They came out, and I said, 'I am a mother, like yourselves, and I have got a baby, and I want some milk; will you not bring me some?" They came out and gave me the milk, and would take no money for it. The next year we went back the same way, and we found the people all ready to receive us. But it was a sight the last time we went. proceeded up the small rivers, the people ran, carrying their vessels to get the medicines, and carrying the sick and lame to be treated. At first we carried only one small box of books and medicine; but in some of our later visits, besides the medicines, no less than five hundred copies of different books were sold; and when my husband returned after two years and a half's furlough, he found that the work was still going on and the leaven still exercising its leavening influence. In this last month's letter he says the most sanguine believer at home could not conceive how many silent believers there are to-day."-Medical Missions at Home and Abroad.

CHINA.

WORK FOR THE BLIND IN CHINA.

BY MISS C. F. GORDON-CUMMING.

(Concluded.)

SPACE fails me to tell of the ingenious means by which Mr. Murray instructs his students in arithmetic, geography, and music, also in weaving, shoemaking, and other industrial arts. But the strangest of all work for the blind is that of becoming teachers of persons with normal sight. People often said: "What an anomaly it is that blind persons can learn to read and write in two months, while sighted persons take six years to acquire the art of reading only. Why do you not do something for ordinary mortals?" So then Mr. Murray invented a raised type in strong black lines on the same system as the raised dots, and now blind lads prepare books in this new type for the use of sighted persons, and then teach all who will, to read them; and willing students easily master this system in four days, and are then competent to read the Christian books prepared in this type. As regards their own Chinese classics, they can master them at their leisure, but the chances are in favor of their becoming Christians in the interval.

Another of Mr. Murray's inventions for the good of the Chinese is an admirable system of shorthand. Strange to say, a people who hold all literary pursuits in such exceeding reverence, had never attempted anything of the sort, and the surprise and delight of those who have acquired this, and find themselves able to note down every word of a rapid speech, is unbounded.

To those who know the excruciating noise which passes for singing among the ordinary blind beggars of China, it is marvelous to hear with what facility the students at the blind school learn really good music, and how rapidly they master musical notation and the art of writing music from dictation. All the pupils are provided with music frames. Suppose they are to take a new hymn in four parts, Mr. Murray dictates, and in about twenty minutes they have written it out perfectly. Then each learns his own part, ready to sing next day. Beginners are taught by having the embossed symbol pasted on to each note of piano or organ, so that each student reads the written score with one hand, while with the other he finds out the notes.

Several blind lads have been trained as organists for the chapels of different missions, notably, "Peter," who was one of the earliest pupils, a poor little beggar boy. From the first he was eminently satisfactory, and having a marked talent for music, he soon became organist of the London Mission. He likewise is teacher of the school, and is Mr. Murray's right hand in

I said just now that, as a general rule, the adult blind are almost irreclaimably immoral. That refers to those who have been blind from their early youth. But some of the brightest converts are found in the number of those who have become blind in later years. Of these the most remarkable is "Chang," the blind evangelist of Manchuria, that vast province which till very recently was not visited by any missionary effort.

Chang had all his life been a devout worshiper of the Taoist gods; but when at thirty years of age he became suddenly blind, he traveled from his mountain village to Monkden, the capital, there to consult the European medical missionaries. These failed to restore his sight, but the teaching which he heard struck home, and took root so deeply that he asked to be admitted to Christian baptism. His teacher insisted on a time of probation, and urged him to remain at the mission for further instruction. But his newly awakened love and zeal could brook no delay. "None of my own people," he said, "have ever heard of the Lord Jesus and his offer of eternal life, and I cannot possibly delay carrying his message to them."

So he returned to his mountain, his friend promising soon to follow him. But the pressure of work proved more than one overtasked man could meet, so that six months elapsed ere he was able to redeem his promise, and then had considerable difficulty in reaching this remote village. But when he did so he learned that, day by day, the blind man had been incessantly traveling from village to village (across the muddy swamps and over the steep hill paths, which had proved so difficult and wearisome to the foreigner gifted with sight), in order to tell all who would listen this good news of eternal life by Jesus Christ. And the result was that many had heard him earnestly, and some had already resolved to face the probability of persecution even to death, as the result of professing themselves followers of Jesus. So on the morrow nine men, headed by their sightless teacher, received holy baptism; while others were required to wait for further instruction.

Then it was urged on this earnest evangelist that he must go to the school at Peking, and learn to read the Holy Scriptures and other sacred books. Naturally the idea that he could ever be taught to read and write seemed to him like a fable. Nevertheless, he started on the long, difficult journey, involving so many troublesome changes from cart to boat, boat to ship, then boat again and cart, crossing the Yellow Sea and up the Peiho River to

^{*}Strange to say, the very beginning of the work now fairly started in Manchuria was the sale, by Mr. Murray, of a copy of the Gospels, which fell into the hands of Wang, a devout Buddhist, awakening so much interest that he sought further instruction, and not only became himself a most earnest evangelist, but was the means of converting many, of whom a considerable number have become zealous teachers, thus spreading the Truth as far as possible by purely native agency.

Peking. There, to his own infinite surprise, within three months he so thoroughly mastered the arts of reading and writing, and also of writing music, that he was able to take a pupil and instruct him in all these arts.

Fain would Mr. Murray have detained him to receive a lengthened course of tuition; but his longing to impart all his new knowledge to his countrymen decided him to return at once. About the close of 1890 he returned to Peking for further instruction on various points, and is now working zealously as ever in the Manchurian mountains. Already about three hundred of his converts have been admitted to baptism, and there is every reason to believe that these are stanch, true men.

I have only space for a few words regarding the female school, the progress of which has necessarily been slower than that for boys, on account of the rigid seclusion of women which is required by Chinese views of propriety. So there was the initial difficulty of providing a teacher even for such women as would venture to come; for, of course, no Chinese woman with any self-respect would appear in the presence of any man, and only Mr. Murray himself was competent to teach. This difficulty was finally solved by a blind woman, who was resolved to learn, and so she persuaded a very young boy to come daily and teach her the lesson he had just been taught, in reading, writing, and on the concertina; and so well did this method answer that she very soon mastered all these mysteries, and then offered herself as teacher of blind girls, and those who do come prove quite as apt pupils as do the boys. At first it seemed as if a grand field for blind women was open among the 150,000,000 Chinese women, living in absolute seclusion in their own crowded homes, diligently training their sons in the filial duty of worshiping their own ancestors. So that the "women's quarters" are the stronghold of ancestor worship, which lies at the very root of all the national life of China, and these strongholds can only be stormed by women. Foreign ladies are few, and most of the Christian converts are women of the lower classes, who would not be acceptable to Chinese ladies. But all would welcome the blind Scripture readers. Here, however, an insuperable difficulty arose, for it became evident that to send a blind woman into a heathen home would involve gravest peril to herself. At first we thought that could be overcome, by raising an extra £10 a year to support a respectable-sighted woman to take care of each blind girl. But at present reliable women are not to be had, so this agency cannot be developed till we have a generation of carefully trained Christian women, who can be trusted to escort their blind sisters.

Terrible indeed is it for Christian workers to be foiled at every turn by gross wickedness and the dense darkness of cruel superstition. As an

instance of the latter, I may mention that we hoped a solution of the difficulty of finding occupation for blind women had been found when two American lady doctors took one from the school to their hospital in the country. has a fine voice, and reads very well. The patients were delighted, but the ignorant country people of the neighborhood raised a riot, declaring that now they had good proof of the sorceries of the foreigners; that it was well known that they stole the eyes of Chinese men and women to make foreign medicine, and then bewitched their victims and made it appear as if they could read and write. In short, they would doubtless have pulled down the hospital had not poor Ruth been removed, and sent back to Peking. Doubtless in due time the way will be made plain for blind women to work in some effectual manner. Certainly there are some in whom neither zeal nor perseverance are lacking. For instance, just before Christmas, 1892, Mr. Murray wrote about a blind woman twenty-seven years of age, whose good old husband, aged sixty, had just brought her from their home in Shantung Province, a journey of four hundred and seventy miles. They had been twenty-five days on the journey, in the bitterly cold winter, with piercing winds blowing fiercely from the frozen plains of Mongolia, the woman sitting perched on one side of the quaint wheelbarrow, with only one large, central wheel, which is the ordinary conveyance of the poor. This was drawn by her husband and pushed by another man. In this difficult fashion, in a country practically without roads, they had traveled this long distance, in order that the young, blind wife might receive all possible instruction, and thus might be fitted to return to her own village and there commence work as a teacher in connection with the English Baptist Mission. I think most sighted persons would shrink from encountering all the dangers and difficulties of that long, long journey—well nigh a month of incessant, slow travel in the depth of winter; but this poor, uncouth Chinese peasant and his afflicted wife are Christians of the type which knows how to endure hardship unmurmuringly in the hope of being honored as workers in the Master's service. In conclusion, I would remind my readers that the extension of Mr. Murray's work is limited, by the necessity of feeding and clothing his students, each of whom cost about £10 Subscriptions in aid of the mission will be gladly received by the Rev. William Murray, School for the Blind, Peking. But in order to save him unnecessary correspondence and postage, it would be kind if some friend in America would undertake to receive small sums and forward them together.

The story of Mr. Murray's life and work up to the present date is told in a sixpenny book, which friends of this good cause are earnestly requested to circulate, "Work for the Blind in China," by C. F. Gordon-Cumming-Published by Messrs. Gilbert & Rivington, St. John's House, Clerkenwell, London, E. C.

REPORT OF WOMAN'S WORK IN SPAIN.

SPAIN.

REPORT OF WOMAN'S WORK IN SPAIN, 1892-1893.

BY MRS. ALICE GORDON GULICK.

We are very glad to be able to add to Mrs. Gulick's report the faces of the entire force of W. B. M. workers in Spain. While their special work is in "the International Institute," yet it will readily be seen that their influence extends far and wide outside.

As we enter upon the third decade of life in Spain, it is interesting to look back and compare the past with the present condition of the work.

During these years there has been a steady though slow change in public opinion in regard to evangelical work. Many of those who in 1872 were outspoken enemies of evangelical Christianity under the name of Protestantism, may be counted to-day as sympathizers, if not openly avowed friends. This is particularly the case among the educated men connected with the higher institutions of learning. As a field must be cleared of stubble and stones, and life-giving elements be mingled with the impoverished soil, that



MRS. ALICE GORDON GULICK.

the seed sown may fructify, so in such a land as Spain the sowing of the gospel seed must be preceded by toilsome and lengthy preparation.

BIBLE WOMEN.

Señora Maria Irache, of Zaragoza, reports a number of persons interested in the gospel through her visits and talks. In March she began to keep a record of her daily experiences, which are very interesting. For instance, she writes:—

"March 2.—I have been talking with a very fanatical lady this afternoon, who at first



CATHARINE H. BARBOUR.

did not wish to liste to me. Finally, after two hours discussions she decided that I was in the right, and then listened with much attention.

"March 3.—The owner of a shop where milk is sold likes to have me go there to talk about the gospel, not only with her, but with the women who come to buy milk. Among those who came in this afternoon was a woman who was so interested that she asked me to visit her in her home, and read the Bible with her.

"March 4.—This afternoon I have been in a tobacco shop (estance)

talking with those who came in to buy. Later I went to a shoe shop, and talked awhile with the owners. They were so much interested that they asked me to come again, to talk to the workmen employed there.

"March 9.—I was giving thanks to God to-day in a dry-goods store, because, as the result of many visits, the owner and her daughter came to our chapel and subscribed to the paper El Cristiano."

So this influence of a Christian woman is felt in many places in the city. Among those visited, according to her report, are the fish market, different shops, and private residences. She has also had many meetings in her own home.

In Santander, Doña Matilde de Tienda has had a busy, successful year of work. She does not report special cases, probably because she has no time to write about them. In time of sickness or of health she is ready for any and every good work that presents itself, not sparing herself day or night. How such a little body can accomplish so much and sleep and eat

so little, is a wonder to some of us. Santander will be the subject of a special report after the dedication of the new chapel, August 6th.

EDUCATIONAL WORK.

As the first class graduated from this school in 1882, it will be interesting to review the work of the graduates for ten years, as reported in LIFE AND LIGHT for November, 1892.

I had hoped to be able to see many if not all of them this year; but it has been impossible to visit more than a few. Four have been teaching in that section of Spain so interesting to us in this Columbian year; three in schools among the copper mines of Rio Tinto, about ten miles from Palos, and the other in Huelva, where the Columbian celebration was held last October. Perhaps the descendants of some of the sailors of the caravelas are in these schools. At all events the truth of the gospel is now being taught in these places, from which, four centuries ago, Columbus gathered his crews before sailing away into an unknown sea.



One of the graduates of the class of 1887, now blind, is teaching in San Lucar, in the Province of Jerez. She has suffered the loss of all things for the gospel. Even her mother and sister endeavored to have her put in prison by false accusation of wrongdoing. Now she is happy in active work for the Master. Teaching is made possible for her on account of her fine memory. A companion serves as eyes when they are absolutely necessary; but Carolina knows the pupils by their voices, and is able to have most of the classes herself. We

MARÍ L. FAGE



ALICE H. BUSHEE.

estimate that the graduates of this school have had direct religious influence over at least a thousand children during the year.

THE INTERNATIONAL INSTITUTE.

During 1892 a corporation was formed in Boston to co-operate with the American Board in the interests of this school. This corporation has for its object the raising of funds for a permanent building. This is much needed. The building at present occupied is inadequate to the needs of the institution unless it should be remodeled. As it is hired from year to year, there is danger that we

may some day or any day find that the lease will not be renewed. The owner may die or the building be sold. It seems, therefore, that it is only just to this work, which means so much sacrifice and labor in the past, and which has so much of promise for the future, that it should be secured against any possibility of destruction.

The past year has been one of solid, earnest work. Teachers and pupils, alike persistent and faithful in daily duty and discipline, have shown in the final examinations the brilliant results that were to be expected. The school stands first in the list of those sending pupils to the institute of the city for examinations. The marks received in thirty examinations were all of the three high grades,—Sobre-saliente, Notable, and Bueno. One or more pupils in every other school, and even in the institute itself, received the fatal mark suspenso, which means "not approved."

Three prizes were also obtained after competitive examinations, which will be given in October.

June 13th the kindergarten and primary classes of the day school were examined. July 11th and 12th the preparatory and Institute classes. Wednesday

afternoon, July 12th, the exercises were concluded by the reading of the Roll of Honor, and the presentation of certificates to the fortunate ones whose names appeared on that list. This was done by the United States Minister, Mr. Hannis Taylor, who, with his family, is spending the summer in San Sebastian. Among the guests present was one of the professors of the Institute.

ITEMS.

Three of the girls have united with the church during the year. All of the older scholars are now church members.

A Junior Christian Endeavor Society of forty-five members has been organized, including some of the children of the day school.

An exhibit of "Daily Work" was prepared and sent to the World's Fair in Chicago in April. We hope that some one may become interested in the bright Spanish girls whose work proves that better days are in store for Spain.



ANNA F. WEBB.

The Y. P. S. C. E. has prospered during the year. There have been meetings under the care of the missionary and temperance committees of great interest and profit. The Sabbath-school Committee has formed a library, and books are now carried by the children to their homes. which are often kept more than a week, so that "father can finish reading them." The Flower Committee has made the chapel very beautiful Sunday after Sunday with decorations of flowers and ferns. They were an especially helpful element at Christmas and on Children's Sunday in June. Social Committee has found an outlet for reserve

force in the monthly meetings of the mothers. They have been not easy very helpful, but have been learning how to work among the women when they go to their own homes. The girls themselves are so convinced of the value of the Y. P. S. C. E., that several who have gone to their homes plan to organize similar societies during the summer.

A little society of King's Daughters have prepared and given away many articles of clothing for the poor.

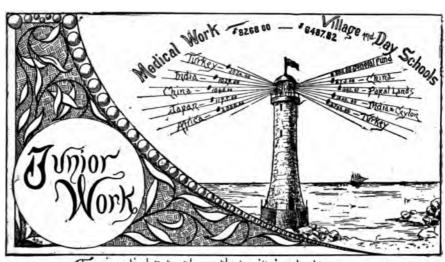
A visit from Dr. F. E. Clark and Mrs. Clark has been a wonderful stimulus to the school, and Christian endeavor has received a strong impulse.

Miss Anna Gordon, Superintendent of World's Juvenile Temperance work, has been with us, and has gathered into a permanent fold the beginnings of temperance societies among the older and younger pupils. The signatures of 612 children on cards tied together with Spanish colors were sent to the Temperance Department of the World's Fair with our exhibit. We have conquered the situation, and unlimited possibilities are ours. It remains for the friends who have helped thus far, and who have asked in prayer for these blessings, to make it possible for us to grasp them now that they are within our reach. Twenty years ago we did not dream of such open doors. God has opened them. Shall we follow his leading?

. Instituto Internacional, San Sebastian.

A WRITER in the *Christian*, London, says: "England spends thirty millions [of course this is pounds] a year upon preparing for war, one hundred and forty millions a year upon drink, and one million a year on Christian missions. But England thinks that God knows nothing about all this, and will in no wise call her to account. It makes us long for the time when nations will try the principles of Christianity for settling their differences instead of the principles of gunpowder. Let us suppose that kings and peoples were to love one another, and to settle their differences on the principles of love: what a change there would be! England would save many millions a year in money, and many thousands of precious lives."

THERE is but one lake on the surface of the globe from which there is no outlet, and that is the Dead Sea, which receives much but gives nothing. Such a lake is a perfect illustration of a church whose efforts all terminate upon itself. Around it there will be desolation, and in it there will be no life. -Ex.



-To give light to them that sit in darkness were-

THE "MISS PATIENCE BAND."

BY PANSY.

(Concluded.)

"Before the two AFTER a little she cleared her voice and began again. years were quite over mother died, and I was all alone. I suppose you will think me kind of wild and foolish; the neighbors did, and I suppose I was; I made up my mind to sell my bits of things, and take a little money that I had saved up, and try to get enough to go across seas and hunt for James. They told me I was crazy; but I thought I had nothing to keep me at home no duty, you know, mother being gone, and me all alone; but I was mistaken. That very summer Uncle George died, and Aunt Ann went blind, and had nobody to do for her. So of course I had to keep the bits of things, and go out West after her and bring her home, and sew for her and me, just as I had for mother and me. Then I was shut right up to prayer again. I always knew that praying and working went together when you could find any work to do; but the Lord had plainly taken my plan out of my hands, and told me to wait; so I just waited. One night I went to a missionary meeting. I didn't go generally, because they were in the daytime, and I couldn't spare the time, but this was in the evening, and a missionary spoke; and if you will believe it he was from Japan! I hadn't paid any attention to missions before that, I had been so busy and so full of trouble; and it hadn't even come to me that there were any good people away out there. This missionary told about how they helped an English sailor in their mission, once, "Nor had I," said Mrs. Johnstone. "It is very encouraging, I am sure. Let me see the list of names. Yes, I know some of these girls by sight. Minnie Adams, for instance; but I did not know she ever thought of the missionaries. This is something which ought to be worked up. Suppose I ask them to my social, Mrs. Powers? It is designed not only for the young people who are already members, but for those who can be induced to join us. There must be a good deal more to those girls than we have thought, or they would not send us unsought their hard-earned money."

Mrs. Powers considered this "the very thing"; and could not help smiling to herself over the wonderment there would be in some homes on receiving a personal invitation to Mrs. Russell Johnstone's elegant house. However, she had no idea of the sensation which was created thereby. For the next three days Madame Stover's sewing rooms were in a flutter. At first the girls were not "going a step! Catch them pushing themselves in where they were not wanted, and being laughing stocks for well-dressed girls!" It was the voice of Miss Patience which quietly combatted this idea. She did not believe the girls dressed very elegantly at their missionary socials. "It wouldn't be good taste, you know; and as for not being wanted, why would she have invited you if she didn't want you?"

This seemed a reasonable question, and led to others which were equally pertinent. The conclusion reached, much to the surprise of the girls themselves, was that they would go, for once, and see what Mrs. Johnstone's house was like; people said it was so elegant.

"I was in the hall once," said Minnie Adams, "waiting for a dress which had to be brought back, and things were so splendid there that I was afraid to sit down. I don't know how I should feel in the parlors, but I mean to try it and see. We have wanted something new to happen to us this long time; and now it has happened, I say let us meet it half way."

Every girl of them had a white gown of some sort; and with careful washing and ironing, and a fresh bit of lace here, or ribbon there, very pleasant results were obtained. Madame Stover herself need not have been ashamed of them when at last they were ready.

As for the evening, it was a revelation to them. Not a girl in the room was what they would have called elegantly dressed; in fact some of the costumes were simpler than their own; and what nice, sensible girls they seemed to be! Some of them whose fathers were millionaires, laughed and chatted with the sewing girls as though they had always known them. "You will all join our band, will you not?" they asked. "How splendid! We have wanted some new members this long time, and did not know where to look for them. You can't interest some of the girls in our church in mis-

sions. They say they don't believe in them. Of course that only shows that they don't know what they are talking about; but it serves as an excuse. We are so glad you are going to set them an example."

It would be too long a story to tell you in detail how this little beginning grew. I do not know that any of those interested were more astonished over its growth than were the nine girls themselves. When they finally accepted Mrs. Johnstone's invitation it had been with no thought of posing as those who were especially interested in missions.

"But then," said Minnie Adams, "if we were not, what business had we at a missionary social?" And by the same token they decided that they could do no less than join the band. They need not attend the meetings very often, and ten cents a month was not much even for them; besides, they could withdraw after a month or two. And they allowed their names to go on the record. And they of the "Miss Patience Band" have joined forces with that other society, and are supporting a teacher "all by themselves." Yes, they changed the name of the band by common consent, when one day the girls told them the story of Miss Patience and James.

"By all means let us be the 'Miss Patience Band,'" said the secretary, who was Helen Carrington Holmes; and she gave them a hundred-dollar bill as a "thank offering" the day her son showed his first tooth! Long ago the girls decided that "Helen Holmes was real benevolent, even if she was rich."

"The fact is we didn't understand people very well in those days," Elsie said, looking back two years as though a century had intervened. "I could never have imagined that it would give one such changed views of life simply to belong to a mission band. It makes a great difference to have one of our number president of a society. Don't you think so?"

"That is all very well," said Minnie Adams, "but what will that be compared with having one of our number blossom into a real live missionary herself!" Then all the girls looked at Elsie and laughed, for Elsie was shirring her last ruffles. She had earned and saved money enough, with a little judicious help from Helen Homes and one or two other members of the Miss Patience Band, whose efficient secretary she was, to spend a year at the school on which her heart and purpose had been steadily set for the last two years. And was not Jamie Walker studying for the ministry? and did not everybody know that he meant to go to China? and wasn't it perfectly plain that when the time for going came the "Miss Patience Band" would lose its secretary?

Ah! Miss Patience, meek little sewing woman that she was, had builded better than she knew when she told her quiet story to "the girls" that August day.

FOR MISSION CIRCLE MEETINGS.

BY LOUISE ORDWAY TEAD.

Programme for Thank-offering or Thanksgiving Meeting. Singing.—We are but Young. Mission Songs, No. 154. Prayer.

Scripture Selections.—Let each child recite a verse containing the word thanks, it having been announced in the notice for the meeting that such verses would be called for.

Hymn.—I gave My Life for Thee. Mission Songs, No. 65.

Business.—Reports of Secretary and Treasurer.

Offerings. Let these be collected in little baskets trimmed with grasses, grains, or autumn leaves.

When the offerings have been gathered let the children repeat, line by line, after the leader, or sing reverently, the selection found in Mission Songs, No. 151, "Only a Little Penny."

Stories appropriate to the subject may be told by the leader. Among the many are these from the *Mission Dayspring*: "Thanksgiving Day at Oodoopitty," December, 1882; "How much for Jesus?" January, 1887; "Benny's Thank-You Box," "Some Little Givers in Africa," October, 1889.

The leader may then give a short talk on the contrasted condition of children in other lands. Suggestions for this abound in our missionary magazines. In the *Mission Dayspring* will be found the following: "Put Yourself in Her Place," April, 1882; "Little Thankam," May, 1882; "A Slave Boy in Africa," June, 1886; "Little Widows," December, 1886; "A Letter from Japan," September, 1888; "Children in India," "The Story of Banbee," July, 1889.

At the close of this talk let the children tell some of the things in life which are far different from the life of heathen children. For example:—

- 1. I am thankful I have plenty of books and stories, and am not like the Turkish children who have none.
 - 2. I am thankful I am not taught to pray to hideous idols.
- 3. I am thankful I am not an African boy, to be sold for two or three hundred brass rods.
- 4. I thank the Lord that I am not a little widow in India, to be treated very cruelly and eat the poorest food.
- 5. I thank the Lord that I do not live in Japan, where children have a good time, but are not taught to pray or love the Lord.
- 6. I thank the Lord that my feet are not bound like the little Chinese girls' feet.
 - 7. I am thankful that I do not live in India, where children have bad sores,

troubles with their eyes, bites from insects, and many sicknesses with no kind doctors to make them well. •

- 8. I thank the Lord for the open Bible.
- 9. I thank Him that I know his love for me.
- 10. I am thankful I can love and serve the Master without being persecuted and troubled.

Close with singing, "The Whole Wide World for Jesus," Mission Songs, No. 79.

Our Work at Yome.

MRS. AGNEW CANVASSING FOR MISSIONARY MAGAZINES. BY FANNIE M. NOBLE.

"How does it happen that so many copies of the missionary magazines are taken in our little church?" did you say? Well, we don't take as many yet as we might, but it is a good deal better than we did two years ago. At that time, would you believe it, Mrs. Haley, our minister's wife, and Mrs. Wheaton, the president of the missionary society, were the only subscribers to such magazines in the congregation. Not a copy of Mission Dayspring was taken, and the minister's was the only copy of Missionary Herald. It hadn't always been so bad as that; at one time or another, several women had taken LIFE AND LIGHT when Mrs. Haley or Mrs. Wheaton had urged us to do so. But most of us are busy women and not accustomed to writing letters, especially business letters, and as our subscription expired in April, when we were right in the midst of house cleaning, it is not strange that we neglected to renew it.

I hardly know why, but somehow the missionary meetings kept getting smaller and smaller; we fell behind in our contributions, and at times were tempted to disband the society. But one day, a little more than two years ago, going late to the meeting, I found Mrs. Jones reading a letter from one of our Presbyterial secretaries, in which she requested that an agent be appointed in our society to solicit subscribers to the various missionary magazines. "Do not consider the appointment of an agent for missionary literature a matter of secondary importance. I would urge that you secure your best available material for this work. The qualifications of a successful agent," she added, "are these: first of all, a heart filled by the love of Christ, and thoroughly enlisted in the extension of his kingdom; then a pleasing manner, a practical turn of mind, zeal, and perseverance." You see I know every word of that letter, having read it so often. But five members were

present that day, and the other four discussed the matter pretty thoroughly; but all the time I was wondering who will be willing to undertake the work, and almost before I knew it, I had been chosen agent for missionary magazines.

It did not take long to learn that very few were hungering for the milk or for the strong meat served up in the missionary periodicals. were met by excuses as numerous and as varied as there were persons to make them. In almost every house I had seen one or more daily papers, while among a score of other periodicals, I had noticed The Century, Frank Leslic's Weckly, North American Review, Littell's Living Age, Puck, The Judge, The Ladies' Home Journal, The Household, The Delineator, Youth's Companion, Harper's Young People, St. Nicholas, and Babyland; also papers devoted to religion, temperance, politics, science, music, art, fashion, teaching, farming and housekeeping. It did seem that missions was the one object in which nobody was interested. I was yielding to discouragement. Each failure made the task harder; my tongue almost failed me, and the object of my call was presented in a timid, lifeless manner. strange that I interested no one in that which I had lost all interest in myself. "Did I get a single subscriber?" Yes, Mrs. Cooper reluctantly gave me ber name, and paid the price so grudgingly that I felt humiliated in taking & Then Miss Jane Manning said if I should succeed in securing a club for Mission Dayspring she would take it for her little niece, Jessie Radcliffe I knew she considered this the easiest way to dispose of me, and it did much to depress my spirits. From Mrs. Manning's I went to Mrs. Radcliffe's Knowing her to be worldly-minded and sarcastic, I can't tell you how I dreaded to go there. Without attempting to conceal her amusement, she asked if I were working for a premium, and added something about my turning out a colporteur. Her manner and words stung me, but that was not so bad as when Mrs. Hill asked to see a sample copy of Life AND Light. It chaggined me to say I had not thought to bring one, and b hear her dryly remark, "I never buy goods without seeing them."

Do you wonder that my husband was treated to a most dismal story? He had to attend an evening meeting, but upon leaving he said, "Don't be disheartened, Anna: you have taken this to the Lord, of course, and have done the work heartily as unto him, I know. He will do the rest: his promises are sure." If ever I felt condemned, it was then. Taken it to the Lord! It my custom to pray over everything I undertake, but sometimes it gets to be a more form, and the prayer offered that me ming had in it very little desire for help or expectation of receiving it; for all the time I had felt sufficient in myself for this work. Had whome my work hearths as more the Lord"!

The truth is I had not once thought of God's glory. The limit of my ambition had been to report a creditable number of magazines taken in our church at the next annual Presbyterial meeting. This had not seemed a work equal in importance to leading a meeting, writing a paper, or teaching in Sabbath school. Again I read the letter to which I have referred, and remembering what your Uncle George had said of the work, I for the first time was able to see it in its true light. It assumed a new dignity in my eyes, and clothed itself in possibilities before undreamed of. The more I thought of it, the stranger it seemed that so little importance is attached to missionary literature. Very rarely did I remember hearing it made the subject of prayer either from the pulpit or in the missionary meeting. Who, I said to myself, can estimate or trace the mighty power which may be exerted if I can induce but one child to take and read Mission Dayspring? The next hour was spent in pleading that I might be used in this work, and that in our own church he magazines might accomplish much toward preparing the way of the Lord. It was growing late, but I ran over to the parsonage and unburdened ny heart to Mrs. Haley, and from that night her prayers have been united with mine, and I now have been potent in obtaining the blessing which has ollowed.

The next morning sample copies of the magazine were ordered. During ne interval until they arrived I read a few back numbers, that I might itelligently recommend it, and subscribed for it myself, that I might constently ask others to do the same. I made a note of any suggestion of my usband or idea of my own. I studied the persons whom I expected to visit nd how best to approach them. When I resumed the work I said, I shall not give up until every man, woman and child has been asked subscribe for at least one of the magazines, and I shall trust the Lord to less the effort." And he did graciously bless and reward it. Taking time do the work thoroughly, but few homes were left unvisited. owers were exerted to set forth the attractions of the magazines, and to iterest the children in the pictures and stories of the bright little periodical evoted to them. When opportunity offered, sample copies of the magazines ere left in the homes for a few days; these were not infrequently returned ith orders for the same and the subscription price. If necessary a second all was made upon those who were undecided, and every effort followed up ntil a definite answer was obtained. Care was taken, however, not to seem btrusive. The canvass of the country district was most difficult. Where I could I rode, and walked reather was bad, the roads worse. here it was unsafe to ride. If the country people came to town, advantage as taken of it, and to places that could not be reached otherwise, a note

with sample copies of the magazine was sent. With gratitude to my Master who thus condescended to use me, I may say that no more thorough canvass ever was made. Excuses and refusals were still to be heard, but these were left with the Searcher of hearts. On the other hand, so many magazines found their way into homes where I least expected it, as well as where they naturally seemed to belong, that I could not but see in it an answer to my prayers.

In addition, you can understand the joy that was mine when Mrs. Jones said to me one afternoon at the meeting: "Mrs. Agnew, I do not know whether the credit of our attendance belongs to you or not, but the roll shows that it is the women who take the Missionary Magazine that come regularly to the meetings." Then Mrs. Bartlett spoke up with, "Well, I do know that for the first time since I have been treasurer, some of our members, in both town and country, have brought their money without waiting to be asked for it, saying, 'Since we read about the work, we know how much it is needed.'" At another time it was remarked that the meetings were growing in interest. Mrs. Wheaten answered: "I attribute this also to the magazines. There are often helpful suggestions in them, and then since you have taken to reading you are already interested and prepared to enjoy the meetings. The change is not so much in them as yourselves." Mrs. Haley added: "What most rejoices my heart is the increased spirituality of our members. largely owing, I think, to our coming in contact with the missionaries through their published letters; these letters are a continuous call to prayer, and in responding to it, the blessing has descended upon us."—Extract from Leastet of W. F. M. S. Adapted.

THE MISSIONARY CONFERENCE IN CHICAGO.

THE Conference of Women's Missionary Societies was held in Chicago, as announced, on Friday and Saturday, September 29th and 30th, in the Art Institute,—the building in which so many remarkable congresses have been held the last six months. Representatives from thirty-one different societies filled the hall to overflowing, many standing through all the sessions. Thirty-six short reports of different societies—five being sent from England and Scotland—were given at the different sessions, and formed a remarkable record of the growth of woman's missionary work during the last thirty years.

On Friday morning papers were presented on "Evangelistic Work in the Foreign Field," by Miss Clementina Butler, of the Methodist church, read by her sister, Mrs. Thurber; on "Medical Work," by Mrs. Isabella Bird Bishop of Scotland, read by Mrs. Joseph Cook of Boston. These were followed by discussions, carried on largely by missionaries of the different minations.

Friday afternoon was devoted to home missions, and a rich programme was given, arranged by ladies of different societies in New York City, under the lead of Mrs. D. R. James and Mrs. F. H. Pierson, of the Presbyterian church. There were papers on the best methods of enlisting the women in the churches, by Mrs. J. Fowler Welting (Methodist); "How best to Combine Educational, Missionary, and Industrial Training on Home Mission Fields," by Mrs. Flora K. Regal (Congregational); on "Scriptural Basis of Giving," by Mrs. Rachel B. Taylor (Baptist); on "The Relation which America's Home Mission Work bears to the World," by Mrs. E. B. Horton (Reformed). Each paper was followed by short addresses, enforcing the points of the papers or adding practical suggestions.

Saturday morning the subject of foreign missions was resumed. A very bright and suggestive paper on "Work for Foreign Missions among Young People in the Home Churches," was given by Mrs. N. M. Waterbury, of Boston (Baptist). This was followed by an address by Rev. F. E. Clark, D.D., on "The Relation of Christian Endeavor Societies to the various Missionary Boards"; after which opportunity was given for questions, which brought out many practical hints as to this relationship. After discussion on other points in young people's work, the remainder of the session was given to a consideration of methods. The topics were: "The Conduct of Meetings," opened by Mrs. Joseph Cook; "Raising Money," opened by Mrs. Esther Tuttle Pritchard (Society of Friends); "Missionary Literature," by Mrs. L. R. Keister-Harford (United Brethren); "Securing Missionaries and their Preparation for Work," opened by Mrs. Maria Jameson (Disciples of Christ). The interchange of ideas on these points was exceedingly valuable.

Saturday afternoon a most interesting paper on Educational Work in the Foreign Field, written by Miss Ella McGuire, Presbyterian missionary in Japan, was read by Mrs. A. H. Hopkins, of the Board of the Southwest. Discussion, conducted largely by missionaries, followed, and the remaining time was given to a Question Box, in charge of Mrs. Moses Smith, of the W. B. M. I.

All the sessions were crowded with valuable information, practical suggestions, and an interchange of ideas which were of the greatest interest to all. The audience was composed almost entirely of selected workers in the different societies, who came to give and receive all the help possible, and all were brought very near together through their common anxieties and discouragements, their blessings and rich rewards.

We regret that our space forbids more than this meager outline, but we are glad to say that a stenographic report of all the proceedings will be

published in a few weeks. We are sure that our constituency will desire to secure them for their own assistance and inspiration.

On the Monday following, October 2d, commenced the Woman's Congress of Missions, a gathering full of enthusiasm, and most successful in every way. Full accounts of it are given in the weekly religious papers.

TOPICS FOR AUXILIARY MEETINGS.

1893-94.

November.—Thank-offering Meetings. (See LIFE AND LIGHT for October.)

December.—Christmas Observances on Mission Ground.

January.—New Openings for Missionary Work Among Women.

February .- Schools of the Board in China and Japan.

March.—Young Ladies' Work at Home and Abroad.

April.—Easter Service. The Resurrection of Christ a Pledge of the Salvation of the World.

May. Schools of the Board in Micronesia and Papal Lands.

June.—Temperance Work in Mission Lands.

CHRISTMAS OBSERVANCES ON MISSION GROUND.

TOPIC FOR DECEMBER.

For the first division, see articles on "New Year in Japan," Life and Light, July, '77; "Chinese New Year," March, '78; "A New Year's Day in Madura," May, '86; "New Year's Celebrations in China," January, '91; "The Giants of Spain," March, '78; "A Heathen Festival," November, '81; "A Heathen Festival," July, '86; "The Holidays in Samsoun," January, '84.

For the second division, see "A Christmas Tree in China," July, '80; "Christmas at Kusaie," "Christmas in Bihé," "Christmas in the Kobe Kindergarten," January, '91; "Christmas at the Girls' College in Constantinople," "Christmas Under the Southern Cross," January, '93; "Christmas in Africa," June, '93.

For the third division, see "Christ for the Women of India," January, '91; "Christianity for the Women of Turkey," "Christianity for the Women of China," December, '91; "The Hindu Woman and Her Redemption," May,

'92; "Contrasts," December, '92.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18 to September 18, 1893, MISS ELLEN CARRUTH, Treasurer.

Cumberland Centre.—A Friend, 2 00
Portland.—Mrs. Martha McDonald, collector, 8 00
Searsport.—Y. P. S. C. E., 10 00
Total, 20 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. Mc-Intire, Treas. Atkinson, Aux., 15, Flowers of Hope, 25: Bedford, Aux., Thank Offering, 15.20; Bristol, Aux. and Friends, 21; Claremont, Aux.. const. L. M. Mrs. Elvira Rossiter, 33.25; Cornish, Aux., 7; East Derry, Aux., 13; Dover, First Ch., Aux., 56; Durham. Aux., 6; Exeter, Aux., 10, Mrs. W. Odlin, const. L. M. Miss Eva A. Dickey, 25; Farmington, Aux., 4.75; Gilmanton, Aux., 6; Goffstown, Aux., const. L. M. Mrs. K. Kendall, 26; Greenfield, Aux., 6.75; Greendall, 26; Greenfield, Aux., 6.75; Gree

land, Heartsease Mission Circle, Greenville, Aux., 3; Hanover, Y. P. S. C. E., 25, Wide Awakes, 15; Hillsboro Bridge, Aux., 20; Hollis, Aux., 25; Hud-Bridge, Aux., 20; Hollis, Aux., 25; Hudson, Aux., 11.50; Jaffrey, Lilies of the Field, 13.50; Keene, First Ch., Aux., const. L. M. Mrs. Mary Ripley and Mrs. J. S. Holt, 52, Second Ch., Aux., const. L. M. Mrs. L. C. Nichols, 25; Kensington, Aux., 11.25; Klngston, Aux., 19; Lancaster. Aux., 20; Lisbon, Aux., 14; Littleton, Aux., 24; Manchester, First Ch., Aux., 57, Young Ladies' Miss'y Soc'y, 16, Wallace Circle, 25, Miss Clara N. Brown, 21.12, Mrs. Holmes R. Pettee, 10, Franklin St. Ch., Aux., 100: Marlboro, Aux., 20.4; Mas-Mrs. Holmes R. Pettee, 10, Frankin St. Ch., Aux., 100; Mariboro, Aux., 20.41; MaBon, Aux., 10; Meriden, Aux., 10; Merrimack, Aux., 21; Nashua, Aux., 25; New
Boston, Aux., const. L.M. Mrs. Oscar G.
Mclintre, 25; N. Hampton, Aux., 25.50;
Northwood, Aux., const. L. M. Mrs. G. M. Northwood, Aux., const. L. M. Mrs. G. M. Hamilton, 25; Peterboro, Aux., 19; Plymouth, Aux., 22.26; Seabrook and Hampton Falls, Aux., 17; South Newmarket, Aux., prev. contri. const. L. M. Miss Nellie W. Pease, 18.50, Forget-me-not Y. P. S. C. E., 8, Buds of Promise, 6.50; Stratham, Aux., 32; Temple, Aux., 7; Tilton, Aux., 21.85, Curtice Mission Circle, 23; West Concord, Aux., 9; Wilton, Aux., 32.75; Wolfeboro, Aux., 6.72, Newell Circle, 5; Walpolé, Y. P. S. C. E., 15; Piermont, Homeland Circle, Cong. Ch., 5; Nashua, Opportunity Seekers, 23, 1

1,229 81 1,229 81

VERMONT.

Fermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., 5.25; Bakers-field, prev. contri. const. L. M. Mrs. John field, prev. contri. const. L. M. Mrs. John A. Perkins, 2; Barnet, Aux., 25; Barton, Aux., 25; Barton, Aux., 25; Barton, Aux., 25; Barton Landing, Aux., and Brownington, 15; Barton Landing, Jun. C. E., 9; Bennington, Aux., 25; Bennington Centre, Aux., constitute L. M. Mrs. Walter Sibly and Miss Kate Pool, 56.35; North Bennington, Aux., 10.50; East Berkshire, Aux., 12; Bradford, Aux., 12,60; Brandon, Aux., 20; West Brattleboro, prev. contribution const. Miss Elisa Cook, 15.79, Infant Class in S. 2; Brookfield, First Ch., prev. contri S., 2; Brookfield, First Ch., prev. contri. const. L. M. Mrs. William Robbins, 16, Second Ch., 22; Burlington, Aux., 170, Helping Hands, 20; Cabot, Aux., 18; Cambridgeport, Aux., 5.75; Castleton, Aux., 4; West Charleston, Aux., const. Cambridgeport, Aux., 5.19; Cassicton, Aux., const. L. M. Mrs. Kate C. Bennet, 25, Junior C. E. S., 5; Charlotte, Aux., 24; Clarendon. Aux., 5.25; Colchester, Aux., 7.34; Cornwall, Aux., 20.20; Danville. Aux., 16. M. C., 3.24, C. E. Soc'y and M. C., 8.89; Dunmerston, Aux., 21; Essex Junction, Aux., 12; Encaburg. Aux. Const. L. M. Dummerston, Aux., 21; Essex Junction, Aux., 13; Enosburg, Aux., const. L. M. Mrs. Myra E. Allen, 27.59, Ivy Leaf Band, 2.41; Fairlee, Aux., 1.50, Y. P. S. C. E., 3; Greensboro, Aux., 21.10; East Hardwick, Aux., 22; Hartford, Aux., prev. contri. const. L. M. Mrs. Horace C. Pease, 23.50; Hinesburg, Aux., 5; Jericho Centre, Aux. (7 of wh. in mem. of Mrs. Mary Lyman, by her daughter), 21.50; Johnson, Aux., const. L. M. Mrs. Albert Dwinell, 25; Ludlow, Aux., 20, M. C., 6.25; Lyndon, Aux., const. L. M.

Mrs. Amelia H. Hall, 25, Buds of Promise, 15; Lyndonville, Aux., const. L. M. Miss Esther Wilmot, 34.51, McIndoes, Aux., 17; Milton, Aux., const. L. M. Mrs. C. I. Ladd, 25; Montpelier, Bethany Aux., const. L. M. Mrs. Mary Rhinehart, 32.50; Newbury, Aux., 55.41; New Haven, Aux., 9.85; Newport, prev. contri. const. L. M. Mrs. D. M. Camp, 17; Norwich, Aux., 12.50; Orwell, Aux., 50.56; Peacham, Aux., const. L. M. Mrs. Carne Whitehill and Mrs. Milton Farrow, 63.20; Pittsford, Aux., 106, King's Daughters, 5; Post Mills, Aux., 16, Young Ladies, 5; Randolph, Aux., const. I. M. Miss Grace A. Stone, 27, S. S., 10; Rochester, Aux., 20; Rupert, Aux., 20.10; Rutland, Aux. (of wh. 25 by Mrs. Joanna C. Myrick const. self L. M., and 3.22 mite nioney by two members), 61.22; West Rutland, Aux., 8; Salisbury, Aux., 9.10; Saxton's River, V. P. S. C. E. 5. Sharon, Aux. 68 Mrs. Amelia H. Hall, 25, Buds of Prom-Aux., 8; Salisbury, Aux., 9.10; Saxton's River, Y. P. S. C. E., 5; Sharon, Aux. (of wh. 8 from Mrs. Susan Burbank and 8 wh. 8 from Mrs. Susain Burbank and 8 from Miss Sophia Steele), 30.45; Shoreham, Aux., 19.65; South Hero, Aux., 15; Springfield, Aux. (of wh. 15 Thank Offering), 59; St. Albans, Aux., 40; St. Johnsbury, No. Ch., Aux. (of wh. 75 by Mrs. Horace Fairbanks, const. L. M. Miss Margaret F. Newell, Isabel Noyes, and Louise Brooks Tyler, 25 by "S," const. L. M. Edith Lincoln Stone), 208, Young Ladies, 14, South Ch., Aux. (of wh. 25, L. M. Edith Lincoln Stone), 208, Young Ladles, 14, South Ch., Aux. (of wh. 25, by Mrs. Henry Fairbanks, const. L. M. Mrs. Henry Ely), 46, Young Ladles, 10, Little Helpers, 5; Stowe, Aux. (of wh. 17 Thank Offering), const. L. M. Miss Carrie Alger, 46; Strafford, Aux., 12; Swauton, King's Daughters, 1.10; North Troy, Aux., 5; Underbill, Aux., 16; Vergennes, Aux., 31, S. S., 28, Y. P. S. C. E., 7; Waterbury, Aux., const. L. M. Mrs. Charles Clark, 25.69; Lower Waterford, Aux., 8; Waterville, Aux., 2; Wells River, Aux., 10; Westminster, Aux., 1, 3.50; Wil-Aux., 10; Westminster, Aux., 12; Weiß River, Aux., 10; Westminster, Aux., 13.50; Wil-liston, Aux., 10.75; Wilmington, Aux., 8.75; Windham, Aux., 6; Windsor, Aux., const. L. M. Mrs. J. B. Farnsworth, 30.15; Woodstock, Aux., const. L. M. Mrs. Carrie Seaver, Mrs. W. E. Lewis, Mrs. Eva. M. Chandler, Miss Sarah Hutchinson (Thank Offering, 33), 103; Woodstock, Wide Awakes, 5. Less expenses, 3.46, 2,382 00

> Total. 2,382 00

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Winchester, Aux., 6; Law-rence, Lawrence St. Ch., Aux., 45.49; Wilmington, a Friend, 5; Wakefield,

Aux., 30,

Barnstable Co. Branch.—Miss Amelia
Show, Treas. Orleans, Aux.,

Berkshire Branch.—Mrs. C. E. West, Treas.
Dalton, Senior Aux., 128.54; Hinsdale,
Aux., 11.05; Housatonic, Aux., 16.15;
Lee, Aux., 323.75; Lenox, Aux., 10; North
Adams, Aux., 5, Y. L., Aux., 24.02; New
Lebanon, Aux., 3; Pittsfield, First Ch.,
Weekly Offering, 12, Aux., 2.65, Memo.
Soc'y, 2; Richmond, Aux., 2.

Essex North Co. Branch.—Mrs. Wallace
Kimball, Treas. Newburyport, Powell
M. C., 20; Georgetown, Memorial Ch., 40, 60 W

Essex South Co. BranchMiss S. W.	CONNECTICUT.
Clark, Treas. Danvers, Maple St. Aux., const. L. M. Miss Amy A. Learoyd, Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 13.40; Ashfield, Aux., 40; Northfield, Aux., 23; Orange, Aux., 70.44. Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Northampton, Miss Ellen C. Parsons,	Bastern Conn. Branch.—Miss M. I. Lock- wood, Theas. Thompson, Aux., 28; Not- wich, Park Ch., Aux., 1, Broadway Ch., Y. L. A., 1.75, Second Ch., Thistledown Soc., 40; New London, First Ch. (of wh. 25, from Mrs. McEwen, const. L. M. Mrs. Elizabeth K. Young), 70.35, Second Ch., Boys' and Girls' M. S., 20,
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Wellesley, Aux., 75.25; Lincoln, Aux, 65. North Middlesex Branch.—Mrs. A. R. Wheeler, Treas. Dunstable, Aux., 33.10;	Hartford Branch.—Mrs. Bradford Scott, Treas. Berlin, Golden Ridge M. C., 50; Collinsville, Cong. S. S., 5; Enfield, Gleaners, 50; Hartford, Asylum Hill M. B., 150; Newington, Jun. Aux., 3.99; Rocky Hill, Aux., 13; Suffield, Aux., 93.90; Wethersfield, M. C., 80,
Springfield Branch.—Miss H. T. Bucking-	Rocky Hill, Aux., 13; Suffield, Aux., 93.90; Wethersfield, M. C., 80,
ham, Treas. Holyoke, First Ch., Aux., 49; Ludlow Centre, Aux., 16-45, Precious Pearls, 5.10; Indian Orchard, Aux., 10; Springfield, First Ch., Aux., 60, Hope Ch., Aux., 25, Memorial Ch., Aux., 23.35, South Ch., Aux., 50, Junior Aux., 13, 247 90 Suffolk Branch. —Miss M. B. Child, Treas. Allston, Wide Awakes, 35; Boston, Mrs. Baldwin, 5, Union Ch., Aux., 22.25; Foxboro, Aux., 33; Newton, Mrs. S. L. B. Spear, Mite Box, 70 cts.; Newton Centre, Aux., 41.38; Newtonville, Morning Stars, 30; Roxbury, Eliot Ch., Aux., 10; Watertown, Philips Ch., Aux., 10; Wendell. —Ladies of Cong. Ch., 50	New Haven Branch.—Miss J. Twining, Treas. Bridgeport, North Ch., S. S., 60; Cromwell, Y. L. M. C., 30; Derby, E. W., 5; Greenwich, 13 of L., 34.24; Higga- num, C. W., 5; Killingworth, S. S., 2.58; Meriden, First Ch., C. G., 40; New Mil- ford, First Ch., S. S., 10; New Haven, United Ch., C. R., 3.10; Norfolk, Y. L. M. B., 25; Norwalk, S. S. C., 30; Port- land, C. R., 1.30; Roxbury, M. F., 10; Sharon, B. B., 50; Stamford, T. N., 30, C. R., 2.50; Torrington, V. G., 5; West- ville, Y. L. M. C., 35; Woodbury, V. G., 5; Rridgenort, Olivet Ch., Jun. 30; Gril.
West Newbury.—Y. P. S. C. E. of First Ch., 5 00 Worcester Co. Branch.—Mrs. E. A. Sum-	ford, First Ch., 16; Harwinton, Aux., 5; Higganum, Aux., 19.50; Killingworth,
ner, Treas. Blackstone, Aux., 12; West- boro, Aux., 50; Warren, Aux., prev. contri. const. L. M. Miss Edith Chadsev.	ford, First Ch., 16; Harwinton, Aux., 5; Higganum, Aux., 19.50; Killingworth, Aux., 12.52; Middletown, South Ch., Aux., 56; Redding, Aux., 2; Stamford, Jun. Aux., 5; Wallingford, Aux., 12.05, Jun. Aux., 5,
21.60; Worcester, Piedmont Ch., Aux., 98.44, Pilgrim Ch., Aux., 11.50, Union Ch., Aux., 93.75, South Ch., collection, 42.60, Ladies' M. C., 7.40, const. L. M.	Total, 1,135 #
42.60, Ladles' M. C., 7.40, const. L. M. Mrs. A. C. Conrad and Mrs. Gulius Garst, Salem St. Ch., Aux., 68.35, Central Ch., Aux., 11.83; Ware, Aux., const. L. M. Mrs. P. H. Sayendorph, Mrs. T. P. Studd, Miss Ella Eaton, Miss Emma	PENNSYLVANIA. Philadelphia Branch.—Miss E. Flavell,
Eaton, Miss Minnie Kochler, 149; Upton, Aux., 10; Hubbardston, Aux., 15; Whit- insville, Aux., const. L. M. Mrs. C. F. Baker, Mrs. J. Howard Burbank, Mrs. J. R. Thurston, Mrs. N. Eugene John-	Philadelphia Branch.—Miss E. Flavell, Treas. D. C., Washington, M. C., 135; N. J., Newark, Belleville Ave. Ch., Aux., 17.10; Plainfield, Aux., 10; Vineland, Mrs. E. K. Gray, 5; Westfield, Minister- ing Ch. L., 6.50; Philadelphia, Aux., 11, 1846 Pittsburg.—A Friend,
son, Mrs. Whipple, Mrs. M. Bachelor, Mrs. M. F. W. Abbott, Mrs. G. Marston Whitin, Mrs. Josiah Lasell, Mrs. A. F. Whitin, Mrs. P. W. Dudley, Mrs. Swan, Mrs. Joseph Burr, 596.35; Brookfield,	Total, 199 66
Aux., 6.25, Mrs. Geo. W. Johnson, 26, "Extra," 10, 1.230 07	FLORID▲.
Total, 2,759 14	Interlachen.—Aux., 10 00
LEGACY.	Total, 10 00
Worcester Co. Branch.—Legacy of Mrs. William C. King, Worcester, Mass., 200 00	CALIFORNIA.
RHODE ISLAND.	Oakland.—Algie M. Tenney,
Rhode Island Branch.—Miss A. T. White, Treas. Slatersville, Y. P. S. C. E., 3; Seekonk and East Providence, Aux.,	Total, 15 00
Seekonk and East Providence, Aux., 54.25: Bristol, Aux., 8; Barrington, Aux., 20; Westerly, Aux., 22.25; Providence, Central Ch., Girls' M. C., 40,	General Funds, 7,888 53 Variety Account, 19 87 Legacy, 200 60
Total, 147 50	Total, \$8,118 46



YOUNG LADIES' BRANCH.

REPORT OF THE ANNUAL MEETING.

The special interest of our annual meeting brought together an unusually large company in the Third Church, San Franciso, on Saturday, August 19th. The half hour of informal talk seemed to meet with general approbation, and by a quarter after two a pleasant hum of voices, and chairs drawn into neighborly circles, testified to friendships being vigorously cultivated. Fifteen minutes later a decorous quiet acknowledged the light tap that announced that the eighth annual meeting of the Young Ladies' Branch had been called to order. The Scripture lesson of universal brotherhood, as taught by the parable of the Good Samaritan, followed the familiar missionary hymn, and then the Society, led by the President, invoked the Divine blessing and guidance on the afternoon's proceedings.

After the approval of the minutes of the last meeting, the annual reports of the officers were read and accepted. Miss Flint, Recording Secretary, told of six meetings during the year, in the course of which we have heard four missionaries—Mr. Walkup, Miss Chittenden, Mrs. Gulick of Japan, and Mr. Hager. A great effort has been made to interest the young people of the Christian Endeavor Societies in our work; and while the extensive correspondence carried on with this in view has not resulted so favorably as had been hoped, a beginning has been made, and the movement indorsed by the Congregational Union at the Fresno convention. The report of Miss Lamont, Home Secretary, also alluded to these letters, and, in addition, gave encouraging accounts of the Saratoga auxiliary. The Cloverdale Gleaners, too, told of a good year's work, with funds forwarded to the treasurer in June. No formal report was received from the Cheerful Workers, Santa Cruz, but from private sources we learn of their continued interest.

Miss Gunnison's year, as reviewed by Miss Tenney, Foreign Secretary, brought out the lights and shadows of missionary life, showing encouraging spiritual advance among the pupils of the Matsuyama school, giving delightful

glimpses of beautiful Japanese scenes, but telling, also, of financial difficulties to be met, and of depression arising from tired frames, which begin to rebel against the hard, incessant work of such a station.

If only we could respond to the request to send some one to relieve "our missionary" this year, and so allow her a much-needed rest! The Treasurer's report was then read, the meeting waiting eagerly for Miss Goodhue to announce the balance to our credit. Subscriptions still due leave this distressingly low—\$564.15; and even if these are fully paid the sum will be far short of what we had hoped to raise. An earnest discussion of the financial condition, carried on later, resulted in a determination on the part of each auxiliary to make a vigorous effort to contribute additional sums sufficient to bring up the total to an amount at least sufficient to cover Miss Gunnison's salary. Two weeks of grace are before us, and we trust that prayer, faith, and self-denial may enable us to succeed.

The secretaries of the various societies in San Francisco, Oakland, Berkeley, and Alameda then read the reports of those auxiliaries. These showed varying degrees of prosperity during the twelve months, "hard times" figuring prominently in many cases; but one and all expressed a firm resolution not to yield to adverse circumstances, but to face all difficulties the new year may bring with renewed courage and honest, hard work. In addition to the regular auxiliaries, several Christian Endeavor Societies, in sympathy with our efforts, sent greetings by letter and delegates, although much to our regret a crowded programme prevented as extensive notice of these as was desirable. The friendly act was appreciated none the less, and most cordial welcome given to these recruits to our ranks. The societies thus represented were that of the First Church, Alameda, the Senior and Junior societies of Plymouth Avenue Church, Oakland, and that of the First Church, Sacramento. Press of time also obliged us to waive the reading of the constitution, as directed for the annual meeting, and much to our regret Miss Gunnison's letter had to be deferred till next time.

Business was then interrupted, that we might listen to the Rev. Mr. Pullan, whose hearty words of courage and faith did much toward lifting the burden of disappointment and distress that had settled upon us when the meager results of our year's work were announced. The text for his remarks was some vigorous, helpful thoughts from Dr. Strong's "New Era," upholding "an enthusiasm for humanity" as the spirit of true Christianity, the power of the present day, and the hope of future ages.

Returning to the docket, the report of the nominating committee was received, recommending the present officers for re-election, and the appointment of the presidents of the auxiliaries as a programme committee. The

secretary, instructed to cast the ballot accordingly, declared the following ticket elected: President, Miss M. F. Williams; Recording Secretary, Miss Alice Flint; Home Secretary, Miss Violet Lamont; Foreign Secretary, Miss C. D. Tenney; Treasurer, Miss G. E. Goodhue.

The few words of acknowledgment from the President began in a sadly discouraged strain, but closed by urging each member of the Branch to consider seriously her personal responsibility in the general condition, and to resolve that, in future, no duty or opportunity shall be neglected.

On Miss Williams's suggestion the Executive Committee was empowered to make special arrangements for the next meeting, with liberty as to time and place, with a view to preparing a programme especially attractive. Unfortunately no one present expected to be able to attend the Congress of Missions, to be held in Chicago the first week in October; and a prospect almost equally gloomy seemed to threaten the Santa Cruz meeting of the Woman's Board. While one or two hoped to be present, not enough could be depended upon to arrange for the usual "Young Ladies' Hour"; and whatever is prepared besides written reports must be left to the local society of Cheerful Workers. In accordance with the recommendation of the Board, and following the example of the Junior organizations of the Eastern and Middle States, the Branch chose an emblem to be used in connection with printed reports mentioning our work. The name of "Gate Openers," suggested some time ago by Miss Fay, was selected, and a little design of the Golden Gate, lettered with this title and the words, "Lift up your heads, O ye gates!" was adopted. Mrs. Cole, as representative of the Woman's Board, then read a letter from Mrs. Jewett, that brought kindly greeting and good wishes for the new year.

Next came the anticipated treat of the afternoon,—a talk from Miss Berry, for some time a missionary with Dr. Nevins of North China. How inspiring and helpful the words she spoke, and how, under the enthusiasm of her consecration, the duty of ministering to the scattered sheep of Christ's fold became transfigured into the most blessed of privileges! Lessons of patient heroism she told us; lessons of self-sacrifice and earnest devotion; lessons of faith in the Lord whose cause it is. And then, when the infection of her own courage had roused us to resolve on another attempt to raise the one hundred and fifty dollars so sorely needed, she led us in the closing prayer that entreated the aid of the Master in the effort.

And now, dear friend, you whose eyes may rest for a moment upon the report of our meeting, ask yourself if the Master may not be answering our prayer by putting it into your heart to help us. Dear girls, rejoicing in the happiness of youth, and freedom, and love, put yourselves for a short,

dreadful moment into the place of those other girls who hold no faintest right to these things, no right to their own lives, no right to their own souls, and for the love of God who has so blessed you, give a thank-offering to carry to them the good tidings of great joy which have made you what you are. Make it to-day, and send to our Treasurer, Miss Goodhue, 1722 Geary Street, San Francisco.

Thus was it finished, our eighth year, and thus was begun the ninth. What better watchword can we have for it than this: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

M. F. W.

BARREL OPENING.

[This proved to be a festive occasion at Pilgrim Church, East Oakland, judging from the following account, and in the interest of missions! Six months of open-mouthed barrels, and \$108 in the missionary treasury! Can we not have more barrels?]

NINETY prettily gilded barrels with appropriate labels had been given out by the Ladies' Missionary Society just six months ago. On the label was "To be opened." Consequently, on Wednesday evening, ladies, and even gentlemen, could be seen wending their way to the chapel with their barrel in hand. The barrels were left at the door as people entered, and then taken to the study, where the contents were counted.

The exercises of the evening were entirely missionary in their character. First, an interesting address by our pastor, speaking of the missionary work done by women in Bible times. Next, papers by Mrs. Farnum and Mrs. Wilcox; the former presenting the Home missionary work, and the latter the Foreign. Then came a pleasing feature of the evening given by ten of "The Wide Awakes"—Mrs. Wilcox's missionary band. They came marching in, singing "Only a Standard Bearer." They were dressed in white, and each carried a white banner with a large letter on it. As they told us in their recitation, this letter represented the country of which each spoke. These ten countries are the ones in which all the work of the American Board is done.

The children marched out of the room singing as they had come in. Our President, Mrs. Silcox, gave a very appropriate reading as to the different uses which people make of the mite barrel. She then called on Dr. Wilcox to report the amounts received from each barrel. He did so, and every one was delighted with the result—one hundred and eight dollars received, and fifteen barrels not returned. This money is to be divided between home and foreign missions.



EDITORIAL COMMITTEE.

Mrs. George M. Clark, 73 Bellevue Place, Chicago.

Mrs. H. M. Lyman.

Mrs. James G. Johnson.

Miss Sarah Pollock.

Mrs. Graham Taylor.

"DOMINUS ILLUMINATIO MEA."

COLLEGE HYMN.

mn sung at the close of Commencement exercises at the American College for Constantinople.

All holy, ever-living One,
With uncreated splendor bright!
Darkness may blot from heaven the sun,
Thou art my everlasting light.

Let every star withhold its ray,
Clouds hide the earth and sky from sight;
Fearless I still pursue my way
Toward Thee, my everlasting light.

Thou art the only source of day;
Forgetting thee alone is night;
All things for which we hope or pray
Flow from thine everlasting light.

Still nearer Thee my soul would rise; Thus she attains her highest flight, And, as the eagle sunward flies, Seeks thee, her everlasting light.

TURKEY.

RETURN TO BULGARIA.

BY MISS E. T. MALTBIE, OF SAMOKOV.

It is now a month since I arrived in Samokov. Guests, examinations, the preparations for annual meeting and the almost two weeks of its sessions, have eaten up all the time except what was necessary for rest from the fatigue of the long journey and for sleep. I have had many very precious opportunities of service for the Master among the friends and in talks with our girls, and of course I could not neglect these. The blessed Master's presence has been very comforting and strengthening to my heart, and it has been a great joy to be able to sympathize with and comfort sad hearts by directing them to Jesus, and carrying the burden with them to the feet of the Master in prayer.

The welcome given me by the friends and the school was most gratifying. The pupils and very many of the friends went far out on the plain toward Sophia, and waited for hours my coming. With flowers, song, and an address read by the first assistant teacher and joyful faces I was met, nor do I doubt that my own reflected equal happiness. Everything at the school looked very natural, but for its holiday attire of evergreen and flowers. My room was made very inviting with beautiful bouquets, while a banner with the words in evergreen, "Welcome to your Bulgarian Home" greeted me, and in our own language the same words were embroidered and hung upon my writing desk. My heart throbbed with emotions which words cannot express, and my spirit praised Him from whom all blessings flow, and from · whom cometh every good and perfect gift. Dear Miss Stone, with her usual thoughtfulness and self-forgetful care for others, had arranged everything so as to make it seem as much as possible a home-coming to me, and to emphasize the welcome of the girls and others. Seated in the carriage of Mrs. Haskell, whose sisterly kindness no gratitude of mine can ever repay, I could almost sing, "Home again, from a foreign shore," so really did I feel that I was in my place again. I say this with no undervaluation of the dear native land, whose invigorating air and refreshing association with friends and dear kindred, made it possible for me to take up my chosen work again with courage and hope. Miss Mary Haskell, my dear younger friend and associate, I found with the "whole armor on," and ready to give me a generous, cordial welcome to her side.

It was very pleasant to hear an enthusiastic friend say, "Every one of the Christian friends in Bulgaria is glad to have you return to labor again here."

We shall employ the same teachers as last year, except that Miss Evanka Akrobova will go to assist Miss Stone, as formerly. One of our young graduates will take her place in the school, and we shall have some assistance from Mrs. Ralu Georgava, who has taught for us before.

July 22, 1893.

SUMMER REST AT HARPOOT.

BY MISS CORINNA SHATTUCK, OF OORFA.

How I wish you might visit us here, for though ourselves guests, we have the privilege of receiving friends, for we have a nice little cottage all to ourselves, and our servant of all work here with us. The good friends have contributed furniture for rooms and all we can use for table, till we are in palatial circumstances compared with our "camping out" experiences in vacation time. Best of all is the sweet, fresh air of the garden, only twenty minutes from the city, and the group of missionary friends about us here. Now schools have closed all are here, though the gentlemen go daily to the city for their business.

Think of three couples who have been together here in the good work thirty-four years.—the Barnums, Allens, and Wheelers! Mrs. Allen and Dr. Wheeler, her brother, are at present quite feeble, and may not long continue. Each has a daughter in the home to tenderly care for and love them while teaching in the college. Then there are younger missionaries; and I have one little pupil in drawing, and my associate has her other lessons to relieve the mother, who always has the children's lessons, and no two who are companions in study. Is it not hard for teacher and pupils under such circumstances? My best strength, however, goes to Armenian. I began the language, you remember, last summer, and then had to leave the study, and only had my ears filled with it during the stay in Oorfa. I shall hope to get so as to use it before I return, and once I begin to use it I can pick up more. I am pretty dull in language, and but that I have Turkish so it is usually as easy for me to speak in it as in English, I might despair of getting Armenian at this late day; but I do not think it will prove time wholly wasted. My wee tots of the kindergarten (to open next autumn) will not know Turkish at all, and I must get in contact with them surely, for that is my grand foundation till I can have some homes that will go deeper in first influences, and that cannot be till we can have some mothers who had a girlhood and were educated; so I am back in the upper grade, holding on to the older ones; and so we swing around the circle, and, like my little pupil sitting this very moment by me at her work, we try to

straighten out the crooked and intensify the right, till all is complete and beautiful.

We have brought on our High School teacher, and she is eyes for Miss Mellinger and teacher for me, and together we are planning better handwork for our girls. They are very fond of fancywork, and we are getting pretty patterns for worsted and other work, our only fear being that many cannot afford to buy the material; for, do you know, some of our girls were hungry some days in school. At present I am purchasing some worsteds and such things as cannot be found in Oorfa, and we must work out the rest somehow. Many mothers feel as one expressed herself by saying: "I simply want my daughter to learn to read the Bible. Is salvation taught through arithmetic?"

The little library is but in its beginnings; several volumes are but ten or twelve tracts bound together, though we have a few very substantial books, and shall get a few more while here. One in mind about which I inquired last evening was "Tip Lewis," which has been translated in Armenian, and will surely do good. Some of our pupils have literally nothing for Sunday reading in their homes but the Bible and hymn book, and others but one or two tracts besides, while the best equipped have not a dozen books, probably. My little scientific lectures being in animals this year, I propose having something about stones, and perhaps a little in historic line, since some have brought old coins for our "Museum."

I feel very hopeful for a good Christian work next year among our girls. The eight of the first class are decided Christians, and they will admit others to their prayer circle when we reopen. It was so good of the ladies to send the money for kindergarten outfit. Just before I left, the plans for the rooms were decided upon. It did look dark for a time, as they thought there was no way but through an expenditure of £10 to fit up a proper place, which, with salaries of two teachers, was more than they felt they could do and carry other schools this year. We found an easier way, and I hope it will prove equally successful. I have a "baby organ" that must make music in several rooms for us.

It has been a rare treat to be here at commencement, and enjoy all with no responsibility in getting up the programme. I had never been here, though long desired to come. We came now because it was only a little farther than to go to Aintab or Marash, and we could be better accommodated for Miss M.'s state of eyes, and gain health in the cool, shady gardens.

WEDNESDAY, July 26th.

I have just returned from the woman's meeting, which they asked me to take charge of, as I did two weeks ago with much pleasure. I do not feel I can make too many acquaintances among good Christian people. I find

each a help, and I want to keep my heart open and more and more enlarged. I recently found a "new verse" in the Bible,—Ps. cxix. 32. Do you not also have the good of "new verses" sometimes?

JULY 22, 1893.

EXTRACTS FROM A LETTER WRITTEN BY MISS NELLIE S. BARTLETT, OF SMYRNA.

VILLARS SUR OLLON, CANTON DE VAUD, SWITZERLAND, Sept. 7, 1893.

This has been a summer very different from what we had planned, and God's will has proved quite other than it appeared to be when we left home, the 10th of July. Then my sweetest kindergarten teacher and her mother had promised to go to Afion Kara Hissar this fall with Mr. Bedikian, and there begin the new kindergarten. She was happy in planning for the work, and the day I left home was with me until noon, the brightest of those in the room.

Mr. Bedikian was to go to Afion Kara Hissar during the summer, get a house, etc., and papa and I were to accompany Muritza and her mother the last of September, and get things nicely started before returning to Smyrna to commence the lessons of the training class November 1st. The day after we reached Italy, where we were to spend the summer, we received a letter from Smyrna telling us that Muritza was taken ill the day after we left, and that after a distressing illness of six days had gone home to live with her Saviour. Her poor mother is left alone now, two sons, beautiful young men, having died two and four years ago. This daughter was her all in all, as she is a widow, and her only remaining child is a dissipated man of about forty, who is away from home, and when at home was only a trial. To me, also, Muritza was like a sister, so unselfish, so true, so faithful. She went to the hospital to visit a sick woman from her home, Brousa, and there contracted malignant erysipelas.

But what of Afion Kara Hissar? I know of only one other young lady who I think would have been successful in beginning the new work, and she cannot possibly leave the place where she is. Now, Mr. Bedikian, without an assistant, could not well begin and carry on a kindergarten in this country, as you may understand. What to do under the circumstances, which were beyond our control, was a great question, and much prayer was offered. I learn now that Mr. Bedikian has gone alone to Afion Kara Hissar, and will there open this fall a "Boys' Primary School," and introduce kindergarten methods just as far as he can. We had thought that a kindergarten was to

be the foundation of the educational work in that city, for which the people there have been pleading for some time. It now appears that God would have the foundation to be a primary school. Mr. Bedikian is just the one to begin, because he is so earnest, faithful, and consistent, and so filled with a true love for his pupils. Please pray most earnestly for him, that he may be filled with the Holy Spirit, and that he may be happy in his work. It is a great trial for him to go thus alone, and also not to have a pure kindergarten.

Poor Smyrna is to be pitied sadly. Cholera is not her worst curse (I mean the deaths by it), though that is bad enough. On account of the cholera all business is at a standstill, and starvation stares the poor in the face. Many earned the money for their winter supplies by packing figs; now no figs are exported, and these people are starving. The Jews, among whom is the most cholera, are not allowed to leave their own quarter; and as many of them lived by selling fruit, vegetables, and small wares about the city, they are now hungry. There has been one bread riot there, and bags of flour are stolen off the loads in broad daylight. Merchants sit in their shops with almost no trade, and many of them carry revolvers, that people may not enter and steal their goods. Our missionaries are in a suburb, safe and well, and doing all in their power to relieve others. Prav for poor Smyrna, too. It looks now as if our schools could not be opened before November 1st, and then we shall have few pupils; for eighty thousand people have fled from the city, and the exodus is still continuing. suburbs are full, and there have been cases of cholera in some of them.

REPORT OF WOMAN'S WORK IN HADJIN FIELD, JUNE 1892 TO JUNE 1893.

BY EULA G. BATES.

A REPORT, as I understand it, should be a record of events occurring or of work accomplished; but ours this year must, I fear, take largely a negative character, and tell of things which have not been done.

As the time for opening school last fall drew near, we were in a state of great uncertainty. Would the much-talked-of Boys' High School be realized, or would the boys still expect to be received into our school. The arrival of our associates, Mr. and Mrs. Martin, claiming the missionary house as their home, while altogether a matter for rejoicing and self-congratulation, at the same time deprived us of two schoolrooms, the use of which we had had for several years, and the question of how we would accommodate many pupils, should they come, was a very serious one.

The morning of October 15th came, and nothing having as yet been

decided about a boys' school, we received the fifteen boys applying to us for admission. Extra seats were crowded into our one large schoolroom, and the boys seated on one side of the room while the girls occupied the remainder. In our house we had thirty-seven boarders, a larger number than ever before, so that we were much crowded there; but we managed to give up one room to the school for a recitation room, and so have gotten along during the year. But not only were we thus crowded for room, our force of workers was very small in number. One of the teachers we had expected we released from her engagement to us in favor of Miss Webb's even greater need, and another one was detained by illness from reaching us at the appointed time. In this emergency, as in others which have arisen during the year, Baron Stepan Horhannesyan, preacher for the Second Congregation, has been our tower of strength, giving freely of his time and strength for the good of the school.

Both in the family and in the school we have sadly missed the help of former tried and faithful teachers; but in spite of all these things we feel that it has been a year of earnest and successful work in the school. All pupils have made a good advancement in their studies, and most of them have shown a Christian spirit. Especially have the sweet Christian lives, the love and knowledge of the Bible developed in certain little Gregorian girls, cheered our hearts. One half day each week has been devoted to a sewing class; a branch of education which we have hitherto perforce neglected, but which we hope in the future to make permanent. Through Mrs. Martin's kindness two of our girls have also had music lessons this year,—a thing long desired, but never before realized. A class of four girls, all of them Christians, was graduated June oth, having more nearly completed the course of study as we hope to have it than any former graduates of the school. The Pasha of Sis and the Hadjin Kaimakam, and other officials, with their various attendants were present at our public examination and graduating exercises, listening with perfect respect and attention, and apparently with great interest.

The kindergarten has not succeeded in opening the purses of would-be patrons, who profess themselves delighted with the school, quite so much as we had hoped it would do. It was really a great disappointment to us last fall when one after another of the well-to-do Protestant men took his children out of school, simply because he could not part from the two mejideas required. At the same time there have been thirty-six children in attendance; and the work done has been very satisfactory.

The older ones of the children have been developing their mathematical bumps in an admirable manner by means of addition and subtraction. After

the Easter vacation they also began to read in the Turkish primer, and are making good progress.

The primary schools in town, especially those in Lower Hadjin, have been well attended, and with abler teachers than ever before and the close supervision of the preacher, have done exceptionally good work. The primary Sunday school in Lower Hadjin and the Sunday school in the Kala District have more than kept up their last year's record. The attendance in the latter place has been especially encouraging, in that there has been a smaller proportion of very small children and a greater number of adults and well-grown boys and girls in attendance.

The heavy pressure of work upon the teachers of the Home, both native and American, prevented the resumption in the fall of any of the Monday meetings with the women in different districts of the city, which were so well attended and so encouraging to us last year. The women themselves were much disappointed, and have again and again asked to have them resumed; but until the first of May, when one of the village teachers came to us, it has been impossible. Since that time meetings have been held in two different places, with much interest manifested. Mrs. Coffing has met the women of the Second Congregation every Wednesday, adopting the Joseph Cook plan and preluding her lesson each week with a practical talk on the care of the sick, preparation of food, appropriateness in dress, training of children, or some kindred topic. A Bible woman has also done good and faithful work among these women, winning her way into many a place where no former Bible reader has ever succeeded in gaining an influence.

As to our village schools, I can speak only from hearsay. Last summer, after our return from Aintab, Mrs. Coffing and myself made a somewhat lengthy tour, including visits to all the villages of the field. It was just harvest time,—almost the only really busy time of the village people throughout the year,—so that comparatively little could be done, save to make necessary arrangements for the schools during the coming year.

The same two teachers have taught in Shar who taught there the year before, and the Shar people are unanimous and hearty in their praise of the schools and of the Christian character shown by these young women.

According to the reports of the Yenbakan people the school there this year has also been excellent.

Poor little Guramze was left teacherless as well as preacherless this year. In Tashju a new experiment was tried, and, I am sorry to say, failed. It being a place where we did not feel that a young girl could be sent, and the women being to the last degree needy, we engaged an elderly woman, and sent her to this remote little village. She did not stand the severe winds

well, became very homesick, and some weeks ago, when the mountain roads were opened, came to us, and with the first opportunity went on to Aintab. We are, however, glad to say that all the village speak in high terms of the efforts of the wife of the preacher who has been in Tashju this year. We fully realize that much might have been done to aid the work in these various villages by visits from the missionaries, but it has been impossible with the help we have had.

LIFE IN MEXICO.

BY MRS. HATTIE J. CRAWFORD.

This is the week that you are all praying for God's work in Mexico. Yesterday and the day before you were praying for the school in Hermosillo, and for me in particular. I wanted to sit down and write to you then, to tell you how it gave me new courage to feel that God would answer the prayers of those dear friends. Continued interruptions both days prevented my writing to you. But the thought that you were praying for me helped me to bear cheerfully the disappointment, for it really was to me the giving up of a cherished plan. Isn't it often so, that we need as much grace to bear with a right spirit these small disappointments and annoyances that come to us, as we do to endure a severe trial?

The scholars of the Hermosillo school are now enjoying their vacation, but we have hopes that in September we may reopen with a larger attendance than ever. Miss Burrows, of Hawkeye, Ia., appointed to this field, is now on her way. You will see her in Chicago; perhaps she has already been there. We, with many of the people here, are awaiting with interest her arrival. This summer we have been able to finish entirely the schoolroom and boarding apartment. It is now painted, doors and windows, and a pleasant room for the teacher, upstairs, is papered. We have been occupying the house for two years, but not till this summer have we been able to finish this necessary part, for which the Board at Boston allowed us lately a special grant. Everything of the kind to be done in Mexico, costs.

It is very hot here now; every one sleeps out of doors on cots; but as this house is especially built with reference to the heat, the rooms upstairs we find very comfortably cool yet for us. We have never till this summer been able to remain so long through the season, for some one of the little ones has sickened; but so far all are well, and we hope it may not be necessary to go away this year.

We have had a good deal to discourage us this year. I do not remember whether I told you that we have endured a great trial in the dismissal of

four church members on account of immorality. Another couple, through influence of Romish friends, have returned to their Catholic church. Other have moved away from town, but others are coming in to take their place. Two of our oldest members have lately been suffering persecutions from their own families. One old lady, who for two years has lived with a married daughter, has suffered not a little from their unkind and harsh treatment of her. A short time ago it became so unbearable that she left them,or rather the son-in-law caused her to leave. She now lives alone in a rented room, making her living by selling little things to eat. A little grandchild was left to her by another daughter. This baby was the first child baptized here by Mr. Crawford. The grandmother took great delight in the little one, and in teaching and bringing her to Sunday school. But when this daughter forced her mother to leave, she would not let her take the child with her. She could obtain it by going to law, but she does not wish to do this, and we do not advise her to, for in several respects it would make the matter worse. The poor old lady comes faithfully to all the services, and rejoices, even through her tears, that she may suffer for His sake.

An old gentleman has been enduring in the same way now for several years, ever since he became a Christian. Finally he did not eat with his family, only staying there at night. Suddenly a priest, a relative of the wife, appeared upon the scene, and persuaded the woman and their son to go away with him to live in a distant town. So the poor old gentleman is left alone. It is hard for him, but he bears it with a true spirit. We feel anxious about him, for he used to be a drinking man before his conversion, and we fear this may drive him to it again; but so far he is withstanding.

But then, there are pleasant and encouraging things to tell you about, as well. There is a small, but flourishing, town about forty miles distant, where several years ago Mr. Crawford opened services. A Mexican who had given us good help here for several years, and who always had been very true and earnest, was put in charge of the work there. I have told you of him before, of his sad fall, and, of course, dismissal from the service of the Board. But his repentance was great and genuine; he begged to be allowed to do what he could himself for the continuance of the work. So he continued the services, and while himself working for the mining company there, he began to build a small chapel. The company gave him the lot; he built, himself, the house, making the adobes himself, and paying for everything himself except the lumber, which was given from the company, and \$200 from friends. The house is 20 x 40, has a tower ready for bell, is neatly whitewashed inside. By the side of the chapel is a good adobe house of three rooms, for the minister's family to occupy. He has been the means of

bringing several into the truth. Mr. Crawford has made regular visits there, and over a year ago organized a church of five members. Last month Mr. Crawford, with several of the brethren from this church, went over and held dedicatory services of the chapel, which were well attended and encouraging.

The man, Mr. Guzman, has lately gone to California to spend a few years and to give his children an English education, for he himself talks English. He has given to the Board this property, valued over \$2,000. When we remember what he once was, and what this gift has been for him, a laboring man, working all the time to support a family of seven, we see again the fruits of the Spirit.

Mr. Guzman hopes to return in a few years to work among his fellow-countrymen. Meantime, he writes that he is much interested in the Salvation Army and its methods in California, for he at once found them out.

We rejoice with you over the Sabbath closing of the gates. We are interested in all we can read of the many "doings" in your great city. How privileged are you there, and those who can go, and see, and hear.

For the Coral Workers.

KYOTO, JAPAN, August 13, 1893.

DEAR MRS. LEAKE,—On the 9th of July our society had its annual meeting at Kobe. It was a very pleasant meeting. As you may not know just the kind of a meeting we had I will describe it to you. After assembling in the hall we marched in, up two aisles, singing the "Crusader's Hymn," Mrs. Greene playing the organ; then we met in front, and took our seats facing the audience. The President, Katharine Berry, presided, and asked for the secretaries' and treasurers' reports, which were read on the platform. Then hymns were sung, and verses and poems recited, after which Miss Searle read a poem, and Mr. Pettee, our pastor, gave us a talk; after which Mr. Noves gave us a talk on answers received from letters asking which was the happiest and which the most unhappy time they had ever had. We closed with the society's benediction. We raised during the year \$30.01 (silver), which we have decided to send to you, to do with as you think best; but as silver is so low now we conclude to keep it awhile, hoping its value will improve, but if it were sent to some work in China or Japan more money could be gotten for it. Last year we gave our money to "The Glory Kindergarten," for the purchase of books. The officers for the coming year are as follows: President, Elizabeth Pettee, Okayama; Secretary, Elsie Atkinson, Kobe; Treasurer, Addison Gulick, Osaka.

Yours truly, GORDON BERRY,

Ex-treasurer of the Y. P. S. C. E. in Japan.

So many of our Coral Workers know about the orphan asylum in Okayama, we are sure they will enjoy this letter, written to "Mr. Martin" of the *Congregationalist*, about their last Christmas treat, especially as Christmas begins to grow interesting again.

OKAYAMA, JAPAN, Dec. 26, 1892.

DEAR MR. MARTIN: On the 23d all of us Americans in town were invited to dine at Mr. Ishii's Orphan Asylum. There were over two hundred people at dinner, sitting on the floor in that old Buddhist temple. The one hundred and ninety orphans formed in procession in the yard and marched into the temple, headed by four diminutive buglers. Each one was served with a plate containing fish and egg, bean jam, cold lotus root, radishes, three oranges, and as many bowls of rice and of tea as he wanted. In five minutes after the blessing was asked many children were leaving the hall, as full and as happy as your children were after their hour's dinner. After a romp in the yard, and a storming of the hosts of children with oranges, which they quickly hid away in their sleeves or bosoms,—one of the boys took off his stockings and filled them,—the children again assembled in the large hall of the temple, sang their Christmas songs, made speeches, and read poems. Some of the little orators recounted with tears running down their cheeks their sins and sufferings before they came to the asylum, and their happiness now. Some of the speeches were quite funny, as also were the attempts by some of the foreigners to pick up their rice and radish with chopsticks. Certainly if any children in the Orient merited a happy Christmas, it was those orphans in the Okayama Asylum. J. H. P.

So eager were the natives of Uganda to buy portions of the Scripture that the missionary was obliged to bolt and barricade his house, and sell from the window to avoid the crush of the multitude.

"THERE is no difference between him and the Book," was the testimony given by native friends to the fidelity and consistency of a young Chinese Christian, who died while engaged in missionary work.

Four converts recently baptized in Singapore are the result of a consistent life and earnest teaching of a poor paralytic patient, who for four years has not been able to leave his bed.

-Missionary Link.

Home Department.

STUDIES IN MISSIONS.

WOMAN UNDER THE ETHNIC RELIGIONS.

iew of the deep interest awakened by the Parliament of Religions held nection with the Columbian Exposition, at which large audiences I, day after day, to interpretations of the great religions and the sysf philosophy with which they are so subtly blended, it has been thought change the plan of study for November, and direct the attention to ic of "Woman under the Ethnic Religions." This study will show ults which these religions, in the course of centuries, have wrought the social life of the people. A paper prepared by Mrs. Moses Smith Congress of Missions, giving information on the following topics, will lished in the November number of *Mission Studies*, at 59 Dearborn Chicago:—

Teachings of Hinduism Concerning Woman. I Seclusion.—Is ht in their sacred books? 2. Child-marriage.—The future reward father. Opposition to the change recently made by government. anticide. 4. Widows.—What is the teaching concerning their being upon the funeral pile of the husband? What is their condition now? Nautch Girl.—Her dedication by parents. Her marriage to a god. Religions of China. Confucionism; What has it done for woman? 'dhism.—What hope does Buddhism, as existing in China, give to 1? Their return to earth as men. How much of the \$400,000,000 ly given for idol worship is given by women?

cammedanism.—The people among whom it originated. What vital onstitutes the secret of its power?

Teachings of the Koran about Women. 1. Polygamy.—How vives are allowed to each Moslem? 2. Divorce.—How can a husband one?

RECOMPENSE.

HOSOEVER he be of you that forsaketh not all that he hath, he cannot disciple." To many this "forsaking" seems to bring the hundredfold; vays in kind, but in that which is the essence, the very wine, of life. stone might have remained at his cotton spinning; he might even have n the factory by his indomitable energy. But would he have opened

up a continent, and would the world have risen up to do him honor? Moody might have remained in the shoe store, might have become, perhaps, a successful member of the firm. Would he exchange for such partnership his partnership with God in souls saved and lives purified?

To others the reward comes in precious care and protection. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Ps. xli. 1.

AN INCIDENT.

In Zululand the wife of one of Dingaan's chiefs saw him one day dragged from his home under the accusation of witchcraft. With her two children she fled to the bush, where she remained in hiding. Peering out in the early morning, she saw their cattle driven off and all that they had seized. Knowing that her husband was dead, and that she and her children would miserably perish, she fled with her baby girl upon her back and her boy by her side. For two days they tramped across rivers and plains, without food or shelter, until they were ready to die.

Remembering that she had heard of a missionary, this Hager left her Ishmael in a fainting condition under a bush, and staggered on six miles farther to the door of his home. "I have heard that you are a man of mercy; save me and my children!" was her cry. Having eaten and been refreshed, she went back for the little dying Kalo, who lived to be one of the most helpful of the native Christians,—his home a neat and prosperous Christian home. The mother, too, lived a Christian life. "Who was neighbor" unto these whose own people robbed them of husband, father, home, and earthly all?

HERE AND THERE.

THERE is one thing "straight from my heart" which I would bring to the mothers and sisters of the W. B. M. I. If you have but one prayer to make for us let it be this—that we all, foreign missionaries, and Japanese pastors, and workers, and all Christians may be revived, and refilled, and repossessed by that promised Spirit of whom Christ said, "When he is come he will guide you into all truth."—M. J. Barrows, Kobe.

I have no stronger conviction than this: that what our churches need is not new methods, or greater activity, or more interest, but life,—the life abundant

which will make it impossible to stop to argue any question from the side of expediency, but which will cause the heart to spring forward to dare to do and obey.—Eva M. Swift, Madura.

We are thankful to those friends of the Hindu community who have prepared for us an address of welcome. We fully appreciate their kind feelings toward us. On a monument in Westminster Abbey, erected to the memory of the late Earl Shaftesbury, there are these words, "Love, Serve." This was the motto of his life. We come back with this one great desire in our hearts, viz., to love and serve you for Christ's sake. We feel weak in view of the many responsibilities before us, but we believe that God is able to make his strength perfect in weakness. . . . To win even one little child to Christ is a matter of unspeakable importance. . . . If we make the doing of God's will our great work, saying, "This one thing I do," we shall make of our lives a glorious success.—Address of Miss Margaret Leitch after her return to Ceylon.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1893.

illinois.		
BRANCHMrs. W. A. Talcott, of Rock-		
ford, Treas. Canton, 24.85; Chicago,		
First Ch., Mrs. A. D. P. Bigelow, to const.		
L. M. Mrs. M. Norton, 25, Green St. Ch.,		
3.32, Lincoln Pk. Ch., 8.50, Pilgrim Ch.,		
25.25. Union Pk. Ch., Special, Mrs. L. R.		
Tilton, 50; Danville, Mrs. A. M. Swan,		
10; Galva, 12.50; Geneva, 15.19; Gran-		
ville, 8.45; Joy Prairie, 35, for Oberlin		
ville, 8.45; Joy Prairie, 35, for Oberlin Home, 5; Ontario, 15; Thawville, 7.50;		
Toulon, 7.93; Udina, 6.70; Wilmette, 10;		
Winnetka, 10; Wythe, 5,	285	19
JUNIOR: Chicago, Lake View, Ch. of the		••
Redeemer, 12; Hinsdale, 18.62,	30	62
JUVENILE: Quincy, Children's League, 1;	•	-
Plainfield, Acorn Band, 4.50; Sandwich,		
The Invincibles, 2.50; Thawville, 1.70,	Q	70
C. E.: De Kalb, 10; Somonauk, 7.67; Win-	٠	••
netka, 25; Toulon, Jun. Soc., 5,	47	67
SILVER FUND: Illinois, a Friend, by Mrs.	71	٠.
R. D. H., 25; Chicago, Englewood, North		
Ch. 10. Hinadala Mrs. W. I. Dlackman		
Ch., 10; Hinsdale, Mrs. W. L. Blackman, to const. self L. M., 25, Juniors, 3.70;		
Donk Didge 00	00	70
Park Ridge, 29,	92	10
THANK OFFERINGS: Hinsdale, Juniors,		
7.68; Lee Center, Mrs. A. B. T., 2; Still-		
man Valley, 22.69; Toulon, 26.37; Win-	89	OF
netka, 30.51,	99	20
THANK OFFERING: Mission Rooms, Chi-		
cago, Sept. 8th, including \$100, "In the	~=~	
Name of Jeremiah Porter,"	273	58
m.A.1		_
Total,	828	11
INDIANA.		
BRANCH Miss S. M. Gilbert, of Terre		
Haute, Treas. Indianapolis, Mayflower		
Ch., 7.66; Orland, 5.75,	13	41
JUNIOR: Terre Haute, First Ch., Oppor-		
tunity Club,	5	00
JUVENILE: Lake Gage, Busy Bees,	_	70
SILVER FUND: Terre Haute, First Ch.,		
Aux.,	6	00
	_	
Total.	25	11

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 18.55; Ames, 1.35; Bear Grove, 2.75; Bellevue, 5; Burlington, 33; Central City, 4; Cherokee, 21.10; Chester Center, 5.23; Clinton, 10; Denmark, Association Picnic, 5.50; Des Moines, Plymouth Ch., 3.60; Genoa Bluffs, 6.42; Gliman, 19.50; Grinnell, 27.50; Hampton, 20; Independence, 7.30; Iowas Falls, 3.05; Jackson, 10; Le Mars, 4; Manchester, 97; Marion, 35; Oskaloosa, 13.76; Peterson, 11.75; Sioux City, First Ch., 1.05; Storm Lake, 5.75, JUNIOR: Clay, 15.70; Des Moines, Plymouth Rock, 20; Genoa Bluffs, King's Daughters, 1.58; Grinnell, Seek and Save, 12.50, Y. L., 37.30, JUVENILE: Alden, Coral Workers, 11.08; Cedar Rapids, Busy Bees, 2.60; Grinnell, Busy Bees, W. Br., 8.25; Le Mars, Willing Workers, 6.30; Newell, Coral Workers, 8.73, C. E.: Alden, 21; Cedar Rapids, 15; Miles, 1; Winthrop, 5, JUNIOR ENDEAVOR: Britt, 3.66; Winthrop, 1.50, SUNDAY SOHOOLS: Almoral, 2.34; Anamosa, 3.47; Big Rock, 1.40; Burlington, 3.12; Chester Center, 4.50; Decorah, 1.79; Des Moines, Plymouth Ch., 5.48; Dinsdale, 56 cts.; Exira, 73 cts.; Gilman, 1.50; Grinnell, 62.16; Kellogg, 3.60; Miles, 5.70; Newtonville, 4.33; Ogden, 3; Perkins, 51 cts.; Prairie Hill, 5; Toledo, 1.63; Wittemberg, 3.40, SILVER FUND: Cherokee, Mrs. C. E. Wellman, 12; Clay, Y. L. Soc., 4.21; Eldora, 20; Grinnell, a Friend, 25; Kellogg, 3; Le Mars, 44.70; Peterson, 3.25, Hear Grove, 10.25; Cedar Rapids, 8; Charles City, 17.16; Cherokee, 28, Mrs. R. H. Scribner, 15; Clarion, Mrs. L. D. Houston, 2.62; Creston, M. B., 5; Deco-

rah, 5; Des Moines, Plymouth Ch., 5; Oskaloosa, 32.50; Sioux City, First Ch., 7.62,	194 80	C. E.: Ashtabula, 5; Chardon, 7, SILVER FUND; Bellevue, 6.40; Cleveland, Mrs. J. G. W. Cowles, 25; Freedom, 1, Madison, 10; Painesville, 10; Tall_aadge,	12 0
Total, MICHIGAN.	963 54 ′	15.50; Windham, 5,	72
BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Tress. Calumet, 3.50; Detroit, Woodward Ave. Ch., 34; Greenville, 20; Litchfield, 20; Manistee, 28.51; Somerset, 5; Wheatland, 12, C. E.: Addison, 10; Hudson, 5; Portland, 4.87, JUVENILE: Edmore, Pine Tree Band, 1; Greenville, M. B., 1.25; Litchfield, Busy Workers, 3.96, Sunday Schools: Detroit, Plymouth Ch., 3.48; Webster, 2.48, THANK OFFERINGS: Greenville, 25; Whittaker, 21, SILVER FUND: Alpena, 5; Calumet, const. L. M. Mrs. S. M. Wallace, 34; Edmore, Pine Tree Band, 1; Greenville, 15; Manistee, 10; Owasso, Mrs. E. Holmet, 1; Pontiac, Y. L., 3.50; Standish, Miss Abbie Walker, 1, MINNESOTA. BRANCH.—Mrs. J. F. Jackson, 139 University of the Standish of the Standis	269 55	Total, WISCONSIN. BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 5.60; Bloomington, 10; Beloit, First Ch., 30; Big Spring, 1.25; Clinton, 38.25; Darlington, 10; Delavan, 14.65; Fon-du-Lac, 42; Ft. Atkinson, 15; Fulton, 17; Hammond, 6; Lake Mills, 1; Lake Geneva, 31; La Crosse, 17.60; Menasha, 20; Milwaukee, Hanover St. Ch., 2.27; Platteville, 23.50; Roberts, 2; Ripon, 25; Waukesha, 8; West Salem, 7.39; Wauwatosa, 37.50; West Superior, 25; White Creek, 2.50; Whitewater, 30, SPECIAL: Milwaukee, Mrs. E. D. Holton, 25; Wisconsin, a Friend, 15, SILVER FUND: Arena, Mrs. Wilkinson and Daughter, 2; Edgerton, Mrs. John Cop- ley, 1; Ft. Atkinson, Aux., 3; Lake Mills, Miss Olivia Howe, 1; Platteville, Mrs. Hutton and Daughter, Julia Lindlauh, and Homer and Martha Carter, 2; White- water, S. S., 10, JUNIOR: Endeavor, Daughters of the Covenant, 12: Hartford, C. E., 11, 30; Po-	419 <i>51</i> 40 00
sity Ave. E., St. Paul, Treas. Austin, 4.69; Detroit City, 2.80; Excelsior, 4.09; Faribault, 25.80; Glence, 5.90; Glyndon, 1.13; Minneapolis, First Ch., 14.50, Vine Ch., 4; New Richland, 5; Northfield, 30.14; Rochester, 33.25; Sleepy Eye, 6; Winona, First Ch., 85.85; Zumbrota, 16.50, Junion; New Richland, 2; Wadena, 10; Winona, First Ch., 60.05, C. E.: Anoka, 2; Stillwater, Grace Ch., 4, Juvenile: Glyndon, a little girl, Teank Offerings; Excelsior, 13.12; Min-	239 31 72 05 6 00 25	Covenan, 12; Hartrord, C. E., 11.30; Po- tosie, C. E., 5; Platteville, Y. L., 10; Ra- cine, C. E., 10; Wyoming, C. E., 6.30, JUVENILE: Arena, Willing Workers, 3.27; Endeavor, Coral Workers, 3.01; Green Bay, S. S., 15; Platteville, Pearl Gather- ers, 10.12; Wauwatosa, M. B., 1.61, Less expenses, Total, LIFE MENBERS: Ripon, Mrs. R. C. Flagg;	54 60 33 01 566 12 10 36 555 74
neapolis, Open Door Ch., 5, Vine Ch., Mrs. Northrop. 1, SILVER FUND: Morris, Mrs. Woodward, 1, Mrs. Camp, 1; New Richland, 2.50, Less expenses,	19 12 4.50 341 23 13 12	Wauwatosa, Mrs. J. L. Morton; White- water, Mrs. Lucy Robinson. FLORIDA. Melbourne.—A Friend, const. L. M. Miss Susie Johnson,	
Total,	328 11	Total, GEORGIA.	25 00
NORTH DAKOTA. BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Carrington, C. E.,		Atlanta.—Central Ch., for boys in India, Tennessee.	20 00
Total, SOUTH DAKOTA. BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Qahe, Indian Woman's	4 45	Memphis.—Second Ch., Woman's Christian Union, Total,	5 00 5 00
Falls, Treas. Oahe, Indian Woman's Miss. Soc., Thank Off., JUNIOR: Sioux Falls, King's Daughters, JUVENILE: Armour, Sunshine Band, SILVER FUND: Sioux Falls,	12 80 11 00 5 00 10 05	TEXAS. Parts.—For Miss Swift's work, 16.25, Aux. 30, S. S., 7.50, C. E., 7.50, D. H. Scott, 15, Total,	
Total, ohio.	38 85	MISCELLANEOUS. Sale of leaflets, 21.96; boxes, 1; envelopes	
Branch.—Mrs. Geo. H. Ely, of Elyria, Treas. Bellevue, 13.75; Chester Cross Roads, 10; Claridon, 16; Freedom, 6; Lin- denville, Mrs. Caroline Parker, 5; Madi- son, 17.39; Mt. Vernon, 20.20; Randolph, Mrs. Meriam, 5; Tallmadge, 9.73; Toledo,		4.01; article donated, etc., 75 cts., Receipts for month, Previously acknowledged,	27 72 3,404 41 3,991 22 7,395 63
Central Ch., 16; Windham, 13.50, JUNIOB: Cincinnati, Helping Hand Soc.,	131 48 20 00	Miss Jessie C. Fitch, Ass't Tre	•



Celestial choirs, from courts above, And angels, with their sparkling lyres, Shed sacred glories there;

Make music on the air.



.. XXIII.

DECEMBER, 1893.

No. 12.

Expect Great Things from God. Attempt Great Things for God.

PROMISE.

BY EMILY HUNTINGTON MILLER.

[Read at the Woman's World's Missionary Congress in Chicago.]

"As ye go, preach, saying, The kingdom of heaven is at hand."

Kingdom of light! whose morning star
To Bethlehem's manger led the way,
Not yet upon our longing eyes
Shines the full splendor of thy day.
Yet still across the centuries falls,
Solemn and sweet, our Lord's command;
And still with steadfast faith we cry,
"Lo, the glad kingdom is at hand!"

Kingdom of heaven! whose dawn began With love's divine, incarnate breath,
Our hearts are slow to understand
The lessons of that life and death.
Yet, though with stammering tongues we tell
Redemption's story strange and sweet,
The world's Redeemer lifted up,
Shall draw the nations to his feet.

Kingdom of peace! whose music clear Swept through Judea's starlit skies, Still the harsh sounds of human strife Break on thy heavenly harmonies. Yet shall thy song of triumph ring In full accord from land to land, And men with angels learn to sing, "Behold, the kingdom is at hand!"

-Heathen Woman's Friend.

MISS JOSEPHINE BUTLER said, in Exeter Hall, that we were always in danger in our work of falling below its high level of tone and motive; we need screwing up again and again. Has indifference, or the pressure of many cares, loosened our hold on our missionary zeal? Have we lost our sensitiveness, our intensity, our depth of feeling? If so let us gain new inspiration from Mrs. Gates's broad outlook on another page; from the beautiful Christmas time which brings the birth of our Lord, his life and death, so near to our hearts. Let us try to realize anew the heighth and depth, the length and breadth, of our high calling.

How shall we raise money for the missionary treasury? Here is a plan recommended by some one who has evidently tried it with success: "The best way to raise money is to put your hand down into your pocket until you get a good grip on the money, and then—raise it!"—Ex.

The two most helpful features of modern missions are the elevation of heathen womanhood abroad, and the consecration of Christian womanhood at home.—Ex.

HEARD in the Woman's Building of the World's Fair, near the exhibit of the Woman's Boards of Missions:—

Wife: "W. B. M.; what does that mean?" Husband: "Women Beat Men, of course!"

The shrewd advice of the countryman to his son, "Don't wait for something to turn up, but turn something up," may also be good advice for a feeble auxiliary.

JOHN WESLEY is credited with advising that the church be divided financially into two great classes: "Those who need help," and "those who can help." Apropos of this, a Scotch deacon came to a man who shook his head when the contribution box was presented.

"Put in something," said the deacon.

"I am too poor," the man replied.

To this the deacon responded: "Then take out something, for we are taking this collection for the poor. Pay your respects to the contribution box in one way or the other."

In some parts of India children are held in the rain to wash away the measles. It is effectual, also, in washing away the children.

NINE of the sovereigns of Japan have been women.

LET us always remember that there are no "hard times," no "financial stress," with God. The more limited the means of his children are, the more abounding should be their prayers that his treasury may be filled.

MISS IDA KAHN, a medical student at Ann Arbor, is said to be a direct descendant of Confucius. Would the old Chinese, if he were living, be horrified at this position of his grandchild of many generations? Or, being an astute philosopher, would he have seen the wisdom of elevating the women of the great empire of China?

LORD ROBERTS, just as he was leaving India, said in the presence of the viceroy and other officials: "The large majority of the women of India live outside the great towns; and for these—probably not less than one hundred and forty million—skilled medical aid is at present an impossibility. . . . It is extremely improbable that native ladies, or even those of the inferior classes, will ever allow themselves to be attended by male doctors. It is therefore essential that women should be trained to carry on the work of doctors and medical subordinates."

In giving an account of a skillful operation performed by lady doctors at the Lady Kinnaird Memorial Hospital, in Lucknow, a native newspaper remarked that the age of miracles was not yet over, for Jesus Christ was still working miracles by the lady doctors engaged in zenana work.

HINDU FESTIVALS.

BY MRS. EDWARD HUME.

According to Monier Williams, "a glance at the Hindu calendar is sufficient to show that no nation upon earth rejoices in a longer list of holidays and festivals, qualified by fasts, vigils, and seasons of mortification," than do the people of India. These festivals are irregularly distributed throughout the year; the first one falling in January, and the last one in November. There are twelve feasts of great importance to the Hindus, most of which are fixed for certain lunar days; some, however, are regulated by the supposed motions of the sun. In addition to these there are innumerable minor feasts,—those celebrated for deceased members of families; birth and marriage feasts; and feasts occurring in every high-caste home where there is a son, at the time of his investiture with the "Sacred Thread." As most of these festivals are associated with religious rites and ceremonies, the observance of them is held to be an act of piety, and all work is of a necessity set aside at such times.

The more important Hindu festivals are, six of them, in honor of some great exploit achieved by one or another of their gods. Three are feasts in honor of the birthdays of three of their male deities. One in honor of the symbol of Siva, is more a fast than a feast. One is the Holi, which lasts

for several days, during which time the foolish and immoral acts of the god Krishna are rehearsed and enacted. And one great festival is held in honor of the sun's having reached the southernmost point of the ecliptic, and at that date turning to begin his northern course in the heavens.



A YOUNG BRIDE OF THE MERCHANT CASTE.

This last-mentioned feast is a time of great rejoicing. In some parts of India, during this festival, all who own cattle make much of them, garlanding and worshiping them with great display. The poor bullocks and oxen that are sadly abused the whole year long are this day fed to the full, and led

HINDU FESTIVALS.

in procession, with their horns bedecked with tinsel and chrysanthemum wreaths; their bodies often being painted in spots in bright colors. Many a quarrel arises among the owners of the cattle as to whose is the right of precedence in going first out of the gate of the city or village onto the open highway with his bullocks. The dark, mouse-colored skin of the homely buffaloes is used as a very effective background for gold-leaf or scarlet paint; and we have frequently seen at this time of the year groups of fairly "illuminated" buffaloes going along the streets of Bombay, enjoying, because it is their feast day, the right to walk as slowly as is their wont, without being beaten, to hasten them along. The crows, too, have a day of feasting. The



A NATIVE WOMAN MAKING BREAD.

thought that possibly the spirit of some dead ancestor, in some one or other of his transmigrations, might have become embodied in some crow, makes the Hindu feel that it is incumbent upon him to worship at least one day in the year all crows in general. The worship consists chiefly in the setting of a dish of food outside of the house, where the crows will at once come to it, and in repeating some petitions to their ancestors. This is served for the crows, upon that special day, before any one in the home is allowed to partake of any food prepared. It is puzzling to an ignorant Hindu, at such a time, to see a cat come and eat the food thus set apart.

But our illustrations to-day are those of women in connection with wedding feasts. We have in the first picture an ordinary Hindu bride, bedecked and bejeweled, as they feel that a bride must be, from nose to toes, in ears and nostrils, on neck, arms, and ankles, with sometimes a gold or silver girdle around the waist. The unfortunate young girl must support all this finery, and display it during the days of her wedding feast, be they many or few (as she is rich or poor); and be she never so weary, she must be carried about for a succession of nights in a wedding procession. While this procession marches through the streets to display the bethrothed couple (for they do not ride or drive together after being married), there are usually some women of the home who remain behind, to superintend or to prepare the food to be furnished all the relatives and guests who return after the procession to feast in the bride's home.

In one of the pictures you have a woman seated and making the flat cakes of unleavened wheat bread, such as are the staple food of all the better classes of Western India. These are sometimes offered plain, with a rich custard of milk thickened with almond or rice flour and flavored with raisins. pistachio nuts, cardamoms, nutmegs and mace. Sometimes this bread is made with a filling of pulse flour mixed with brown sugar, and spiced with dill or caraway seed and pounded nuts of certain kinds. It is a tedious process to make this, and the women have a superstitious feeling that unless it is done before daylight, this kind of wheatened cake, or puranachipoli, will never be light. Often a family will occupy weeks in preparing all kinds of sweetmeats that are supposed to be the necessary accessories of these wedding feasts, and everything that can be done beforehand is made ready in anticipation. The rice and curry always provided has to be cooked, as does the bread, just in time for serving the feast. The marriage ceremony with the Hindus has its solemnity in the astrologer's predictions as to the favorable conditions of the planets, and in the satisfaction of the blessing of the priests, which is supposed to come through them from the idol gods. When one remembers that the priest will bless or curse according to the amount of money received from the family of the bride, and when one has once seen a wedding ceremony stopped, and a fierce wrangle ensue, because the priests had received less than their greed had demanded, one mourns a family union that is dependent upon such blessing, and longs for the time to come when our Lord himself may be the priest and Divine guest whose presence shall grace the marriage feast.

In the third illustration we have a sadhu, or sacred man,—one who counts himself holy, to whom the people must give alms as to a god, and who, by means of paint, ashes, beads, ornaments and bones, so defiles and

makes himself hideous as to terrify the people. For fear of a curse from such a man the people will part with much that they have. There is no greater curse to the people of India than are these men, who are always everywhere to be seen, in every village and town and on every highway, as they go about begging for alms, or fulfilling vows of penance, which are regarded as the greater proofs of their sanctity. Their harvest time is a festival, when they



A RELIGIOUS DEVOTEE.

can press their claims upon the multitudes. Occasionally one of these men is led to examine the Bible, and being convinced of the truth has been converted; but it is not often that this takes place.

Of the three birthday feasts, the one of the Hindu god, Krishna, is as widely observed as any. The Hindus relate that at one time when Vishnu (one of the Hindu Triad) was about to take upon himself a new incarnation,

he pulled out two of the hairs of his head, the one white and the other black. Of these, the latter, the black one, became the god Krishna, and the former his brother, Bala Ram. The king of the country where Krishna's mother lived had been told that her next child would reign in his, the king's stead. So, on hearing of Krishna's birth, the king himself went to their home, for the purpose of killing the child. In the meantime Krishna's friends had miraculously transferred him to a distant village in the north of India, so that his life was spared.

The above reads in part like the story of Herod's attempt to find and slay the infant Jesus; and Hindus ask us why we may not substitute the name of Krishna for Christ in the hymns of praise we teach the children in our schools to sing. But the birth of Krishna brings no thought of purity and blessing to mankind, as does Christ's birth to all who know him. On the contrary, the tales about Krishna relate of mischief, wickedness, and immorality. And any one who hears them longs to see the Hindu holy days and festival seasons changed from occasions for wrong-doing, foolish display, and idol worship, to seasons of making others glad, and of honoring in their rejoicing our Saviour, Jesus Christ.

TURKEY.

CHRISTMAS IN THE SCHOOL IN SMYRNA.

BY MISS AGNES M. LORD.

DEAR READERS OF THE LIFE AND LIGHT:-

I have been asked to give you an account of one of our Christmas celebrations in the Smyrna school. We ought really to celebrate Christmas very much, considering that we have three Christmases, of New Year's Days—which are observed as we observe Christmas,—two, and a Christmas time lasting almost four weeks. One fairly feels confused with so many Merry Christmases and Happy New Years, and hardly knows whether it is this year or next year, or the year after next. And yet, my first thought was, it is impossible to give an account of a Christmas celebration in our school, for we never celebrate Christmas. Perhaps I may tell you instead why we do not celebrate it, and how we enjoy it without any celebration of our own.

Do not think we do not observe our own dear Christmas; there is no day like it in all the year. Our first taste of it is on coming to our rooms after dinner the preceding night. Though the door is locked, and the key safe in the pocket, some sprites have entered through the keyhole, and our room is a perfect arbor of greens, and Christmas cards and beautiful glasses of

golden sweets cover the table. All the evening the girls are bringing in branches from the orange trees in the garden, and with great delight festooning the stairways with the glossy green leaves, or adorning the parlor with the tall palm branches and light sprays of the acacia. Christmas is in the air, and every one has that peculiarly happy feeling in her heart which only comes on that sweet day.

Ah! but Christmas has really come. We can almost see the silent fields, the peaceful flocks, the shepherds awe-struck, the heavenly choir, the glory all around! And, surely,

"The air, such music loth to lose, With thousand echoes still Prolongs each heavenly close."

For what is it that awakens us "or ere the point of dawn"? A rustle at the keyhole,—a hush; how soft and sweet it comes.

"Silent night! holiest night!
Through the darkness beams a light."

It must be angelic voices! Slowly, slowly it dies away in the distance, as the white-robed singers pass silently down the corridor, pausing before each door, until all are awakened by the sweet strains; and the music, which seemed so heavenly, so near the fields of light, gives place to most cheerful and earthly cries of "Merry Christmas!" "Merry Christmas!" resounding through the dormitories.

Mr. Perrin, our kind and generous English friend, architect of our church and school buildings, never forgets us. The great sprig of mistletoe, with its wax-like berries, his gift, we hang over the parlor door, which gives us an excuse for claiming a Christmas kiss from each of the girls as she comes in for morning prayers. Our dear missionaries, Mr. and Mrs. McNaughton, are with us, and their little Janet and Dorothy, the sunshine and pets of the school, give a real atmosphere of home. All of us have Christmas verses to repeat, Mr. McNaughton reads the precious Christmas story, and with a short talk, some Christmas hymns and a prayer, we begin the day.

At noon there will be turkeys for dinner, and some honey-sweet pastry cakes, of which the girls are fond; in the evening, games in the parlor, teachers and girls together,—pantomime charades, magic music, it may be, if the parlor chairs are feeling pretty strong, "Going to Jerusalem," for the delectation of the younger ones.

This, dear friends, is our very simple way of spending Christmas; no Christmas tree for the girls, no entertainment of any kind. Shall I answer now my first question, Why do we not celebrate Christmas?

For several years friends from America sent us beautiful Christmas gifts

for our girls. Every year we had a Christmas tree, or something of the sort. Gradually the conviction strengthened that the true joy of Christmas for scholars was in giving, rather than receiving. Our girls were, scarcely any of them, needy. They had gifts at home. They would be much happier if they made a Christmas merry for some of the many, many poor ones about them. This thought, I believe, came to us first from observing how much more real pleasure we had in preparing the tree than the girls had in receiving their gifts, even. And so it came about that we decided to have no more trees for ourselves, but to remember the words of the Lord Jesus, how he said, "When thou makest a feast call the poor, the maimed, the lame, the blind."

Thoughts of Christmas came to us early last year, when one Friday afternoon, in our meeting of the King's Daughters Society, which embraces almost all the older girls in school, as well as the teachers, it was proposed that we should prepare a Christmas box for Elizabeth's school in Manissa. The suggestion was received with enthusiasm, and the secretary instructed to write to Elizabeth to send us the name, age, and condition of each of her pupils. Elizabeth's name will be recognized by some of you. One of our brightest scholars and most faithful Christian girls, last year she stayed out of school to teach for us a year, and so gain some experience before continuing her course. Soon after, the reply to our inquiries came; and as the names and descriptions were read in our meeting, amid considerable merriment, each King's Daughter chose the boy or girl of her fancy for her own. The day before the holidays all the gifts were ready, each neatly marked with the name of the child and Christmas wishes, and the box was packed.

It was a happy day at the old Konak, in Manissa, when the Christmas tree was dressed. Five of our King's Daughters who were spending the holidays in that city, were delegated to carry the gifts and prepare the tree. This dear, picturesque old house was built by a wealthy Turk for his harem. Upstairs, at each of the four corners of a great hall, he made two rooms for each of his four wives; and made them so as to be locked and unlocked on the outside only! Then, having built between his own much finer dwelling and the harem a wall so high that the ladies could by no possibility peer over even from the second-story windows, I imagine this lord felt that he had his beloved wives pretty well under control!

Here in one of these large apartments, now so bright and cozy,—the sitting room of our dear missionary's family,—our girls filled the candy bags, brightened the cheeks of the oranges and rosy apples with dabs of gold leaf, a little package of which our thoughtful president had tucked in with the other things, labeled the cards, and prepared the colored candles. Then what a

happy time we had putting them on the tree! Perhaps you would not think it a very pretty one. It was only a branch of a pine, but Mr. McNaughton made it as shapely as skillful hands could; and when the afternoon came, and the bride, with her streamers of gold falling over her long, white train, was enthroned in the center, and the candy, and fruit, and bright cards filled out the somewhat angular outlines of its figure, and the light of the little candles twinkled through the green, it did seem worthy of the admiring glances of the dear children. And although there was no doubt of their happiness, brighter still shone the happy look in the faces of the King's Daughters as they helped distribute the gifts. We saw with joy that our plan was successful. Our girls were finding the way to have a happy Christmas.

But how were our girls in Smyrna making their Christmas merry? A little before the holidays, one afternoon at the close of school, you might have seen the girls and teachers all assembled in the schoolroom. The president of our King's Daughters Society is at the desk. She reminds us that Christmas is near at hand, and she has divided us, according to our custom, into committees of three, to make Christmas merry for our "poors." Then follows a lively discussion as to what thirteen families are most needy,—for we can only provide for that number,—and a little good-natured quarreling as to who shall have which. One prefers the old woman with her only son.—a child of seventy years! Another chooses the widowed sisters, with their numberless little ones, because it is so nice to take things to the children. Our dear young president puts in a claim for the poor blind woman, with her grandchildren whom she cannot see to keep clean, and the lone old lady in the tiny room with mud floor and leaky roof. Miss Lawrence's family, as we always designate it, falls, of course, to her. Sadly enough they need some cheer, for the father is too ill to work, the children almost too many to count, and all sick with, or just recovering from, the smallpox. And so at last all are provided for,—the dyspeptic man, the paralytic, the roofless woman, the woman without a voice. Then consultation of committees follows. Some plan to go the day before and clean the rooms of their poor friends, and give them a few paras to visit the Turkish bath. Some agree to get and make warm garments, some to buy playthings, and all to take food and fruit. One dear, efficient girl cut out and made a warm sack for her "voiceless woman," a dress of pretty flannel for her ten-year-old daughter, besides dressing a dolly for the little one.

Dear friends, this is the explanation, perhaps too fully given, of the way in which we enjoy Christmas. So we have all, teachers and pupils together, tasted of the ineffable joy that comes to those who try, however humbly, to follow in the footsteps of the Heavenly child Jesus.

MEDICAL MISSIONS.

BY ISABELLA BIRD BISHOP.

[Written for Life and Light and the World's Conference of Women's Missionary Societies, Chicago, Sept. 29, 1893.]

It is as a traveler that I am asked to address this audience, and as one who has been converted from indifferentism to the duty and importance of missionary effort, by seeing in the foreign mission field the work and influence of the consecrated lives of Christian men and women, many of them citizens of your great republic. In four years and a half of Asiatic traveling, during most of which time I have lived among the people with an interpreter, I have learned of the sore needs of the unchristianized world, with its sorrows and its sins.

Here and in Britain, those who stay at home and help missions naturally dwell more on the work done. To me it is the work undone which bulks appallingly,—the ten hundred and thirty million without Christianity nineteen centuries after His birth, and the awful fact that, in spite of the increased activity of the church, heathenism has so gained upon our efforts that while something under four million of persons have received baptism on making a Christian profession within this century, the natural increase of the world's non-Christian population has been two hundred million in the same time. It may be that "the times of this ignorance God winked at" when our knowledge was but of the fringe of heathendom; but in our age, when travelers have scarcely left any region untouched, and geographical, ethnographical, and anthropological societies bring the knowledge of "dark continents" and the condition of their peoples to our very doors, apathy or half-heartedness is without excuse, and our responsibility is vastly increased by our enlightenment.

On no point is our modern information more explicit than on the amount of suffering which is everywhere the result of native methods of medical treatment; and in little more than half a century the Church, waking up at last to see that in order to do her Lord's work she must adopt her Lord's methods, has increased her number of medical missionaries from something under ten to three hundred and fifty-nine, seventy-four of whom are women; all pledged to obedience to the Master's double command, "Heal the sick, and preach the gospel." But what are they among so many?

We are all painfully aware of what sickness means among ourselves,—the physical suffering, the torturing anxieties, the upset of plans, the incapacity for bread winning, the day and night watching, the ups and downs of hope, and ofttimes its slow and anguished abandonment, and much besides; but we also know what it is to have at command the skill, kindness, and devoted attention of the most generous of professions, with every

expedient for alleviating suffering which modern science has devised. We know how everything which can tempt the appetite, or give even temporary ease, is procured at any cost; we know the patient self-sacrifice of friends and relations, the tender touch, the sympathetic tones, the ransacking for our benefit of all the sources of comfort and interest, and the skill and expedients of that modern blessing, the trained nurse. Among us, the sick person becomes temporarily royal, and the sick room sacred ground. Every voice and footfall is hushed, knockers and bells are muffled, ordinary occupations are modified or suspended, the patient is the pivot on which for the time the household revolves, and all that is choice or beautiful finds its way to the sick room. With all the sorrow and suffering of illness among us, it is often a time of singular revelations of depths of tenderness previously undreamed of, of beauties of self-denial in commonplace characters hitherto unsuspected, and of abounding kind-heartedness among many who were formerly strangers. And to the credit of the Christianity which has enlightened us, it must be added that our noble medical charities are open, like the Great Physician's compassion, "without money and without price," to the lonely and outcast poor, and that those who, from various circumstances, cannot be cared for in their own homes, receive in our magnificently equipped hospitals every attention which it is in the power of our best physicians and nurses to bestow.

Above all, the pious ministrations of ministers and Christian friends soothe and strengthen the spirit; a peace which passeth understanding possesses the believer's soul; and when human help is vain, the rod and staff of the Good Shepherd are at hand amidst the swellings of Jordan, and the Saviour's voice speaking of life and resurrection is heard above the footfall of the King of Terrors, as the soul passes unharmed unto Him "who hath abolished death, and hath brought life and immortality to light through the gospel."

But what does illness usually mean in non-Christian lands?

We must remember that throughout the greater part of the heathen world illness is believed to be the work of demons, or, more correctly, a form of demoniacal possession, and a sick person is an object of loathing, as well as as of fear. The house is regarded as polluted by his presence; in many lands he is removed to an outbuilding, where he is supplied once a day with food and water, and he is shunned by his nearest relations.

If his healing is desired, the doctors and priests are summoned; gongs and drums are beaten; fires are lighted as the centers of diabolical dances, accompanied by frenzied chants; incantations and exorcisms are resorted to; the stomach of the patient is beaten with clubs, to drive out the supposed demon; he is subjected to untellable tortures; and often when the malady becomes

chronic, or is severely infectious, he is carried to a mountain top or river bank, supplied with a little food and water, and is left to die alone.

In the case of women, and especially of the secluded women, the barbarities inflicted by those who profess to attend them in sickness, the *dhais*, and others, cannot be related in such an audience. It is enough to say that native midwifery abounds in ignorant and brutal customs, which in thousands of cases produce life-long suffering, and in many, fatal results.

It is not unusual in polygamous households for discarded or uncared for wives to bribe the midwife to inflict such an injury upon the favorite wife during labor, as shall render her incapable for further childbearing.

In Africa, as is well known, the "witch doctor" not only inflicts horrible barbarities upon the sick, and infinite wrongs upon the innocent, but it is less well known that in comparatively civilized Asia, the native systems of medicine are usually mixed up with witchcraft, astrology, and demonology, and are compounds of empiricism, superstition, and ignorance, and nowhere more so than in China. I by no means intend to say that there are no efficacious remedies in the hands of the native doctors, or that their methods are always intentionally barbarous. Much of the barbarity is the result of gross ignorance and superstition.

In all countries a belief in the efficacy of certain idols, shrines, stones, trees or waters prevails; and no Buddhist, Hindu, or Moslem would spend an hour of the day or night without a charm, amulet, or talisman, purchased from the priests, around his neck or arm, with the object of warding off sickness.

The shrines of the medicine gods of all nations are sure of votaries and offerings, and even in modern Japan, the red lacquer medicine god Binzuree is universally resorted to by and for the sick, the method of invocation consisting in rubbing with the finger that part of the idol's person which corresponds to the afflicted part of the patient.

Of the sanitary and antiseptic precautions required in sickness these people have no knowledge, and their wounds, whether natural or artificial, are in hot weather alive with maggots.

The alleviations which in Christian countries mitigate the sufferings of the dying are unknown to them, and they regard death as the triumph of the supposed demon. Amidst beatings of gongs, drummings, shoutings, and incantations, with their dying thirst unassuaged, and with their nostrils plugged with a mixture of aromatic herbs and clay, or with the mud of sacred streams, our heathen brethren and sisters are passing in an unending, ghastly, reproachful procession into Christless graves at the rate of forty-three million a year.

Ghastliest and most solemn thought, that for every minute in which we have been assembled here, eighty-three Christless souls, from deathbeds such as these, have passed into the presence of their Judge and ours!

Their physical woes justly move us, but their Christlessness and hopelessness have an infinity of piteousness. Over their sick beds no Divine Comforter broods, no revelation of the Fatherhood of God or the brotherhood of Christ has reached their ears, or one glimmer of that light which He who is "the resurrection and the life," has shed on the future of the human spirit. Where are our agonizing prayers? where is our heart-brokenness? where our great personal self-denials for the heathen?

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain," groans the prophet Jeremiah. When St. Paul wrote of those "whose end is destruction," it was on a page blotted with his tears; and when He who alone knows what destruction is, beheld the city which was to reject him, his tears flowed over its self-chosen doom.

Nearly all doors are now open to the medical missionary. Who will enter in, of you my Christian sisters? The person of the hakim is everywhere sacred. It is the glorious work of the missionary physician to overthrow those barbarous systems of medical treatment to which I have briefly alluded, and to substitute for them the scientific methods, the skill, and the suavities of European medicine, as well as to inculcate tenderness for suffering and reverence for human life; and to our medical sisters is the special honor given to enter the domestic Bastiles of the East with healing and light, and to make an end, by their skilled and beneficent methods, of the barbarous practices of native midwifery, and of the many remediable sufferings of our own sex.

But it is as the missionary physician, "the Hakim in Christ's likeness," "the Hakim with the Bible," that the medical missionary follows in the Master's footsteps. He must subvert worse systems, even, than those of the native treatment of diseases.

In the dispensary, the home, and especially in the hospital, he has opportunities which fall to the lot of no other, of awakening a sense of the disease of sin,—of sin which cannot be atoned for by penances, pilgrimages, or gifts, or washed away by ceremonials, ablution, and of gently opening the blind eyes to the love and atonement of Him whose servant he is. In Moslem and Buddhist lands the evangelistic missionary is unsought, unwelcomed, shunned. He must create his work by slow and persevering toil, and at the best he rarely reaches the undercurrents of the thought and life of the people among whom he dwells.

In the case of the medical missionary, the work seeks him, claims him, pursues him, absorbs him. Crowds, compelled by the grip of pain, throng around him; and as soon as his stammering tongue can speak of Jesus, his audience is ready to listen. Without effort he learns the inner lives, the religious ideas, the superstitions, the social difficulties, the criticisms on Christianity, the pressure of circumstances, the ignorance, and the cravings of all classes; and some, at least, of those who have learned to love and trust the servant, are won to love and trust the Master.

In a survey of many mission fields, and of vast, unevangelized regions, especially in Asia, where Christianity comes into contact with Islam and the higher philosophical non-Christian systems, I have come to think that the multiplication of male and female medical missionaries is the most important work in connection with missions which lies before the church, as well as the most blessed form of missionary effort to which young men and women who are consecrated to foreign service can aspire.

Bodily suffering and spiritual blindness are calling with an exceeding bitter cry for the healing life work of consecrated men and women, but the need can be met by the consecrated alone. For the half-hearted, the indolent, the selfish, the doubting, and the unloving there is no call and no room. There must be the "double qualification,"—intense love to Christ, and intense love for those for whom he died.

In conclusion I desire to emphasize my unqualified testimony to the value and power of medical missions. To my thinking none follow more closely in the Master's footprints than the medical missionary, and in no work are the higher teachings of Christianity more legible and easily recognized. The true missionary doctor witnesses by his life work to Christ the healer, and is an epistle of Christ; translating Christ's love and teaching into object lessons, which all can understand.

Once again the lame walk, the deaf hear, the blind see, to the poor the gospel is preached, and if the lepers are not cleansed the miseries of their condition are greatly mitigated.

In looking back upon medical missions in different parts of the world, I cannot recall one where the physician was truly "a Hakim in Christ's likeness," which was not healing, helping, blessing, making an end of much of the cruelty, which proceeds from ignorance, softening prejudices against Christianity, opening closed doors for the gospel, and while pointing to the cross, which is elevated for "the healing of the nations," telling in every work of love and of consecrated skill of the infinite compassions of Him who came "not to destroy men's lives, but to save them."



A CHRISTMAS IN INDIA.

BY MRS. RUBY E. FAIRBANK, OF WADALE, INDIA.

"What shall we do for Christmas this year?" This the missionary lady asked her husband on Saturday night just a week before the Christmas of 189-. It had been a bad year for the farmers. The crops had been scanty or else failed entirely, making the grain very dear. Rich and poor alike felt the "hard times." Even for their Hindu festivals in many homes the giving of the necessary dinner meant half fare for days to come.

"This is all the more reason we should have just the loveliest time possible, is it not, my dear? So listen while I tell you of our stock in hand, and help me to plan a good time for young and old of our big family. Let us count who will come, first, and that will help us to find out whether we have enough presents to go around or not. There are the school children first of all,—sixty boys and forty girls."

"You had better count at least ten extra ones," interrupted the missionary. "How alike the little youngsters are the world over, coming so regularly the few days before Christmas in order to get a share in the fun of the day."

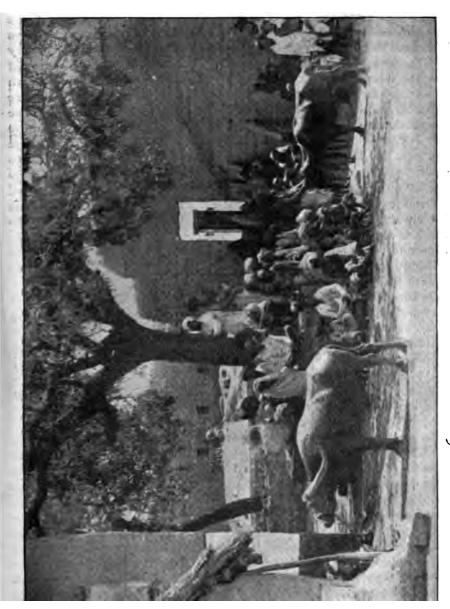
"Well, say one hundred and ten school boys and girls. Then teachers, matrons, pastor, medical catechist, school inspector, colporteur, and Biblewomen with their families, altogether will make another thirty to remember by some gift. And the odd families of Christians who live in the place must not be forgotten, so it looks as though one hundred and fifty at least must be planned for."

"How are you going to get so many presents ready in so short a time?"
"Why, don't you remember the splendid box which came just too late for last year's celebration, and which has been standing so innocently in a dark



A BRAHMIN WOMAN.

"Then I see we are going to have a tree, and not a bran pie, like last year "Yes, I want a tree, because the dolls and bright sewing bags and caps wonly show off to advantage when hung up, and the little tots do enjoy a to so much. Don't you remember the tree we had the first year we were here. The missionary and his wife talked late that night, going to the precious



box, counting and sorting, and deciding and laughing in anticipation of the pleasure and surprise in store for certain ones in particular to whom Christmas had never come. They were alone in the station, this missionary family, for no other European resided in the place, and their nearest neighbors were twenty-six miles away, so there was no one to join with them in planning their treat; and as the little trio of small folks would only be sure to let out the secret should they be taken into confidence, all that week the preparations went on only in the evening. But Christmas cheer was in the The old scholars remembered former celebrations, and in some instances had learned enough of the true blessedness of that glad day to desire to give to some one themselves, as well as to receive. The girls' sewing society gave of their little store to buy a garment for a poor blind woman, a member of the church, who lived three miles from them. They asked the Bible women to carry it to her the day before Christmas, when they went to speak to the women of that village. The church voted to give a blanket to a poor old man, also a member of the church, but most needy and quite without friends. The schoolboys presented a gay bandanna handkerchief to each of their three schoolmasters.

In homes where the second and third generations of Christians are found they are beginning to interchange gifts at Christmas, and the day is spent in a way as we spend it in Christian lands. But there is no chimney down which Santa Claus can come, and no snow on the ground in the Indian winter, over which the reindeer can draw that dear friend of all children: and no stockings are hung up on Christmas Eve, for no one wears stockings. But there is "peace on earth, good will toward men." And in their simple way they learn to enjoy this Christian festival as they never could their former Hindu feast days.

In the station of —, on this particular Christmas, very early in the morning, the boys, and later on the girls, stood below the windows of the mission bungalow, and sang such Christmas songs as they knew. The boys went about from house to house and repeated their singing; and though they only say "Merry Christmas" to the missionaries, and that with a very foreign accent, yet their greetings were as joyous and eager as among us. The little girls were in the highest state of expectation, because the rumor was about that wonderful dolls had been caught sight of the day before, when one of the children in the bungalow had suddenly opened the door into the room where the Christmas treasures were kept. The school-girls were busy enough getting their dormitories and their own clothes in the best of order, in honor of the day. The older boys had responded most heartily when asked to put their schoolhouse, the largest building in the

ace, in readiness for the gathering to which all were invited in the afterion. The younger boys must gather fuel for the matrons; for was there the promise of a dinner that evening, and extra fuel would be needed. in mothers in the different homes were preparing the Christmas dinner for ir own little ones, and there was an unusual stir about the whole Christian amunity.



A CHRISTIAN'GIRL IN WADALE.

at evening, when the missionary and his wife were again alone, and talking over the day, the lady said: "It has more than paid, has it he labor and weariness of it all! I remember helping at church tmas trees at home, but there never was as much pleasure in it all as

there has been to-day. Did you know how nearly the baskets of candy and bananas came to being upset on the way, between the bungalow and the schoolhouse?"

- "Yes," said her husband, laughing; "those buffaloes seem to have taken quite a fancy to the foreign lady, with her big hat and umbrella."
- "I am thankful enough I had an umbrella to frighten them off in an opposite direction. They tell me they are harmless creatures, but with their huge, ungainly build, black skin, and great horns, I confess they strike terror into my heart every time I meet them. Wasn't the tree pretty? The little Hindu girls seemed almost awe-struck by it. But didn't their eyes dance over the little idols, as they called the dollies. To think that they had such strange foreign clothes, real hair, and eyes that open and shut! I had no idea the boys would care for them too; but Balubai's little shantwan was inconsolable because there was no doll for him. Wasn't it funny?"
- "And didn't you like the way the boys sang," the missionary added, "as they stood up, class by class, to receive their presents? It seemed as though they could not help singing, they were so glad."
- "All came, and all seemed pleased. It was almost pathetic to see the surprise and gratitude some of the older ones showed in being remembered by their more substantial gifts. It was our little orphan Sara's first Christmas, and I think she expressed the feeling of us all when she asked me most regretfully, 'Can't Christmas come more than once a year?'"

Auburndale, Oct. 14, 1893.

FOR MISSION CIRCLE MEETINGS.

BY LOUISE ORDWAY TEAD.

Subject.—Christmas for all the world.

A little Jewish girl in one of our mission schools said, "We have no Jesus or Christmas in our religion." This may be said of all other religions but Christianity. But Christmas is being observed in more and more places every year.

Scripture Selections.—The promise of a Saviour, Isa. ix. 6, 7. The promise fulfilled, Luke ii. 8-13. The promise of salvation for all people, Isa. lx. 1-3. The promise fulfilled, Matt. i. 21; Luke ii. 25-32.

Have the promises recited by two children, and let the leader read the fulfillment.

Recitations.—A very pretty little poem may be found in the Light Bearers' Corner of the Mission Dayspring, December, 1893.

Why we love Christmas. Mission Dayspring, January, 1886. Christmas in mission schools. Accounts of the observance of Christmas in the schools in various mission stations are to be found in the LIFE AND LIGHT. In Micronesia, LIFE AND LIGHT, April, 1889. In Africa, LIFE AND LIGHT, January and June, 1893. Mission Dayspring, April, 1889. In China, April, 1893. In Turkey, January, 1893.

The leader may give a talk using the material found in these articles, or several of the older children may take the different accounts and give extracts from them.

A COVENANT MEETING IN BOSTON.

THE beautiful, summerlike afternoon of Saturday, October 21st, saw the young ladies of Boston and vicinity gathering in goodly numbers in the chapel of the Old South Church. An invitation to learn of and adopt the covenant had brought them together; and it was plain that they had come with an earnest purpose in their hearts. Mrs. Judson Smith presided. The meeting was opened by singing the hymn, "Ask ye what glad thing I know?" Mrs. Smith then read the tenth chapter of Mark, verses 17 to 31, and pointed out the broad sense in which the word "riches" may be applied to possessions of time and talents, as well as of money. Prayer was offered by Miss Lamson.

In a brief address Miss Mary Little, of Dorchester, told of the origin of the covenant some three years ago, and its use since then by the Board of the Interior; how it has bound together the girls, and tended to new consecration of thought and life. She described the simplicity, and touched upon the beauty, of the pledge with its wreath of passion flowers. An invitation was then given for all who wished to adopt the Covenant to rise and read it in concert. Instantly nearly all were on their feet. He who sees the heart must have seen, as we who heard the voices heard, the sincerity with which these young servants of the Master "gladly entered into this covenant of obedience." The beautiful hymn of the Covenant, by Mrs. Willcox, was sung while those who had adopted the pledge were still standing, and followed immediately by a prayer of consecration, offered by Miss L. M. Fay, of Lowell. A very earnest appeal to the girls for absolute devotion to Christ was made by Mrs. J. L. Hill, of Medford. She gave them for their watchword the verse, "Whatsoever He saith unto you, do it," and begged them to be ready to hear the voice of God as well as to respond at once to his summons; and while many claims are made upon their time in this busy age, tobe watchful to do those things which are asked of God.

Dr. Pauline Root, of Madura, India, then spoke upon the spiritual side of the work abroad. She told of the opportunities for communion with God which are found even in the busy life of the medical missionary, while making long and tedious journeys, or watching by patients. She also spoke of the great change made in the faces of the women by learning of Christ, so that she was always able to select the Christian women among the crowd of heathen pressing round her for medical attention. Dr. Root alluded to the direct influence of prayer, and its benefit so plainly felt by workers in the foreign field, and urged upon the girls not to cease to make offerings of prayer, time, and money for this great cause. After singing a hymn the meeting closed with the Lord's Prayer. Signatures to the covenant were then taken, the badge, the silver key, sold to those who wished for it, and all left the church feeling that the Lord had been in that place.

K. G. L.

Our Mork at Home.

THE INFLUENCE OF THE BIRTH OF CHRIST IN THE WORLD.

BY MRS. MERRILL E. GATES.

JESUS CHRIST is a star of myriad beams. Countless streams of blessing and of power flow from his life on earth. To know the influence of his life in our world is to fathom that dateless eternity from which he has ever loved us; it is to trace the endless cycles of the future, through which he is still to be the lover of our souls; it is to gather up all the rays of light which have ever poured from an infinite sun; it is to measure the ocean of God's love to our race.

The influence of any life is gauged by the impulses it sets in motion, by the changes it effects. The pulsations from Jesus' life, that have already so changed our world, and which are destined to change it still more marvelously, were not set in motion by a merely human soul. They were the mighty undulations which, like a serenely swelling sea, rolled out from the inmost heart of God. Jesus' influence is measured by the fact that he is God manifest in the flesh. His life and death are the fountain head of all spiritual possibilities in the world, because he is divine.

THE INFLUENCE OF THE BIRTH OF CHRIST IN THE WORLD.

Christianity is often compared with other so-called religions. But Christianity is not one among many beliefs which have the power to bind man back to God. It is the only religion which can and does bind men back to God. Properly it can only be compared with all other forms of belief taken together as a whole. We contrast light with darkness. All false religions are but differing degrees of darkness, from the black barbarity of Fetichism in Africa, to the gray penumbra of Theosophy in India. Christ's religion is pure light, from the Father of Lights.

The upward reaching in men's souls toward a superior power is not religion; it is but the capacity for religion. Religion is God's revelation of himself, filling that capacity, and binding man back to the true God, not to imaginary deities or man-made mythologies, or even to deified Buddhas, without spiritual power. There is as much spiritual light in the world as comes directly or indirectly from Jesus, since all God's revelation of himself to us comes through his Son. "In him was life, and the life was the light of men."

But so many are the lines of light projected into our world from the spheric splendor of Jesus' life, that their multitude, no less than their majesty, blind and paralyze our thought. If we try to analyze even one beam of this light, dividing it as through a prism into its primary colors of beauty, still it is impossible for us to follow all the effects of even one element of Jesus' influence as it moves onward in its far-reaching, beneficent course.

But there is one ray of growing and advancing power (and to us women it may well seem the most golden ray of all) which we may trace, in part at least, as we mark the elevation of woman since the coming of Christ into the world. How much woman needed that moral elevation, a slight acquaintance with her history in the past reveals; while a little travel in heathen lands, or a little reading of missionary literature in the present, shows what her need still is where Christ is unknown. Man is deeply ground down under the power of the destroyer; but woman is still more depressed and helpless. Christ raises the most abject; he raises woman. By one stroke the Lord set in motion an influence which has done more to elevate the moral condition of woman, and in consequence her physical and mental state, than all that human thought, desire, or legislation could have done for her; even supposing that the human nature which tolerates and approves the condition of woman in heathen lands could have desired, thought, or legislated on the subject at all.

Jesus, the supreme lawgiver, the one who of all others had infinite love in his heart for man as well as woman, fixes, by reaffirming God's primeval law, the true status of woman when, by his clear words, he enunciates the law of marriage, and gives her the prestige and prerogative of being the indissolubly bound wife of one man, who is also indissolubly bound to her. He sought with his unerring insight the essence of restoration for woman, and he found the one pivotal principle that should reinstate her. This principle adhered to practically has always resulted in the moral elevation of woman and of all that belongs to her, with the certainty of a fixed natural law; yes, with the higher certainty of a spiritually revealed mandate of God's eternal justice.

Christ's work was largely one of the reinstatement of our race in its pristine condition of obedience and holiness; but in no other direction has this reaffirmation of God's earliest intention had a more apparent and salutary result than has been effected by his words concerning woman. For proof of this we look to those countries where his law of marriage has been most fully obeyed.

With this new standing guaranteed to woman by her Saviour, we have now a condition of infinite hope for our sex; since where the gospel comes the status of woman must rise, and does rise, to a greater or less degree, according to the faithful observance of Christ's commandment concerning marriage. A "pure religion, breathing household laws," purifies family life by toning up every member. In all our blessed Lord's dealing with us we are considered as parts of an organic whole, and man and woman, parents and children, rise and fall together in the moral scale. Man rises in purity as woman rises. In the "New Atlantis" of Lord Bacon, which seems prophetic of so many of the ameliorations of modern society, he gives us as one of the maxims of that happy state, "Whoever is impure cannot reverence himself." This true reverence for self which makes purity possible for man or woman, is another direct result of the birth of Christ; a characteristic different, indeed, from any at all prevalent in the old order of things.

What the most favored woman in the most Christian country has become through spiritual enlightenment and belief in the love of God, is the prophecy and pledge of what all women may become, and of what all women shall become, in the dawn of those glorious ages when all shall know the Lord. It is hopeless for the world to contend against the moral and spiritual elevation of woman. We say, in the words of the wise Counselor of the Sanhedrin, to those, whether on Pagan or Christian shores, who take a purely material view of marriage, and deprive it of spiritual import and essence, that if the work of the elevation of woman "is of God, ye cannot overthrow it!" We know it is of God from the words of Christ himself. He himself set the impulse in motion that is not to cease until woman is in every way a glory to her Maker.

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In this, as in all the work of discipling the nations, Jesus delegates the application of the great principles he taught to those who love him. Women are to be the moral saviours of their own sex. Indifference, jealousy, hostility, scorn of the sinful, must no longer keep us back in working as women for women. What any one woman suffers through debasement and ignorance must arouse the indignation, and bring about the relief, which is possisible when all the members suffer with the one suffering member.

Jesus is the working power for all spiritual change in the world. It is the vocation of Christians to apply this power to the deep needs of man, and to the still deeper needs of woman.

If missionaries to heathen lands did nothing more than carry the ethical standards of ordinary life in Christian lands to those whose standard is below our own, they would do a grandly philanthropic work, and prevent unspeakable suffering. But they go with how much more than this,—even the very life principle which has caused these different moral and social standards; and they go in the certain conviction that there is no individual heart and no society which will not flower into beautiful living through faith in the power that is in the name and life of Jesus.

Suppose that in the abstract we were seeking for the best means of applying the power of a spiritual uplift to Pagan tribes,—could we think of any more vital way than the presence among them of a living man or woman, embodying the very life of Christ through the indwelling of the Holy Spirit, and speaking his very words from lips touched with the altar-coal? Such our missionaries are, and they are Chirist's power applied to the ineffable need of the world.

Women change the destinies of men. Converted heathen women, taught of God, and possessing the life of God in the soul, are yet to change the destinies of whole nations of heathen men; transforming them, through the sight of a life drawn from heavenly sources, into the same life. Such a change has not come yet. It is coming! The ground swell has set in! If but one woman had been converted, or one home transformed on heathen shores, it would be sufficient pledge to us of what might be. "No man may know how much may be done until he believe much may be done." Yes, until he believes that all may be done! If every woman in our own country, even, were steadily drawing men heavenward, who doubts that as a whole the nation would do away abuses, would cleave to the right—in a word, would rise toward God?

Women and sisters, we are pledged, by an Almighty Saviour, who has saved us, to become saviours of women. He who thought it not too great a sacrifice to die for a world, will strengthen us for endeavor and sacrifice for every one whom we are privileged to call a sister.

Sometimes I think there is to be a song that shall almost rival in enrapturing sweetness the great angelic birth-anthem of Jesus. It will sound like the endless echo of that midnight chant of the seraphs. It will rise and swell when heathen-born women, not from the heavenly spaces, but from secluded zenanas, from underground Eskimo huts, from the rice fields of labor, from the Ganges waves of maternal sorrow, from the horrible and nameless abodes of depravity, from the profaned courts of heathen temples, from heartbreak and soul bondage, redeemed and rejoicing, shall sing in myriad tongues their Hallelujah Chorus to the Lamb. We may not interpret all which that deathless strain shall imply of rescue and of victory, but we shall catch one word that shall make the heart leap, and we shall know that they are celebrating the name of Him to whom we, as they, owe our full, entire, and glorious salvation—the name of Jesus! Can we help to make one more soul vocal with the praise of Jesus in the eternal triumph song?

Amherst, Mass.

REPORT OF THE PORTLAND MEETING.

BY ALICE M. KYLE.

IT seemed fitting that the special meeting of the W. B. M. should have very special weather as its setting and background, and certainly the bright skies accorded well with the welcoming faces of the reception committee, and the equally bright faces of the guests who poured into the beautiful Forest City, Monday and Tuesday, Nov. 6th and 7th. As Mrs. Joseph Cook gracefully expressed it in her resolution of thanks at the close of the meeting, "We shall think of Portland as a place where the sun always shines."

Various causes conspired to make the number of delegates smaller than had been hoped for and expected by our hospitable hostesses; but having found Portland quite "central," judged by certain very good standards, there will doubtless be a larger representation when the Woman's Board next visits the "wilds of Maine."

The one hundred and seventy-six delegates who gathered in High Street Church, Tuesday morning, found several important questions before them for consideration. Three of these questions, after helpful and earnest discussion, were referred to committees, who reported Thursday afternoon.

A unique feature of delegates' day was the Parliamentary Drill, conducted by the Rev. Rufus B. Tobey, of Berkeley Temple, Boston; the results of his instruction being very manifest during the remainder of the meeting in the extra "parliamentariness," so to speak, of the sisters.

Tuesday evening the Junior headquarters, in the cozy vestry, were filled with interested young women who talked and prayed with deepest earnestness over the problems of the Junior work. Mrs. F. E. Clark gave valuable suggestions at this meeting from her wide experience with young people. A sentence from a paper read by one of the Junior secretaries will give the keynote of this meeting: "Your inspiration must bring information to the uninterested."

WEDNESDAY MORNING.

Early Wednesday morning, delegates and friends came together for the devotional meeting, conducted by Mrs. Henry Fairbanks, home secretary of the Vermont Branch. The importance of this precious hour of prayer cannot be overestimated. Here our hearts are tuned for the service of the hours to follow. With such holy women as leaders, surely there should be no dearth of praying in our auxiliary meetings.

Promptly at ten o'clock Mrs. Judson Smith, President of the W. B. M., took her place as presiding officer, and with prayer and singing the formal exercises were inaugurated. Mrs. Wm. H. Fenn, president of the Maine Branch, in her own bright, graceful fashion extended a cordial welcome to the Woman's Board. This was pleasantly responded to by Mrs. Smith, in behalf of the Board. Then came the report of the Home Department, by Miss Abbie B. Child, Home Secretary, in which the growth and pressing needs of the work were presented, and urged home upon all our hearts. This need was emphasized afresh by the statement of the Treasurer, Miss Ellen Carruth, giving the receipts from Jan. 1 to Oct. 18, 1893, as follows: contributions, \$77,477.97; legacies, \$18,964.28; total, \$96,442.25, or nearly \$10,000 less than was received during the same months of 1892. Unless a strenuous effort be made during the few remaining weeks of the financial year, the Woman's Board will be compelled to reduce its appropriations for 1894, and for the first time bid its missionaries cut to the quick of all their efforts with the cruel knife of retrenchment. Mrs. S. Brainard Pratt's survey of the foreign work was presented to eager eyes; for one can scarcely speak of hearing her reports, so vividly are the pictures of our beloved workers put upon the record by the genius of her matchless pen. As the living panorama moved before us, our hearts were swayed into a deeper loyalty to the King, whose kingdom is an everlasting kingdom, which shall not pass away.

The claims of LIFE AND LIGHT and the value of interesting our friends in its pages, thus increasing its circulation, was urged in a few pithy sentences by Mrs. Joseph Cook.

Miss Daniels, of Harpoot, gave the missionary address of the forenoon. She said: "I am glad to be here to-day, but I should be more glad to be with my people in Turkey. It is not a sacrifice, it is a privilege, to go." She described the wonderful transformation wrought by the schools of our mission in Harpoot, in the faces and lives of the girls there. From the tiniest tots of the kindergarten up through the college department, the marks of Christian grace are found. These girls have a missionary society, and support one of their own number, who has gone as a foreign missionary to the wilds of Kurdistar, having become a pastor's wife.

WEDNESDAY AFTERNOON.

After a delightful intermission, during which lunch was served in an adjoining church, we came together for the afternoon session. Mrs. J. L. Barton, of Harpoot, spoke from the standpoint of a missionary wife and mother, telling of the influence of a Christian home amid the ignorance and superstition of the people.

Mrs. F. L. Holmes, president of the Norfolk and Pilgrim Branch, gave an admirable account of the World's Congress of Missions, and of the Missionary Conference held in connection with it, giving glimpses of the unity of the work as carried on by the different denominations, and quoting as the testimony of all regarding the value of the medical work, "A medical missionary is called for wherever a mission station is established." Mrs. Holmes made touching reference to the contrast between woman's condition under the ethnic religions and her condition when redeemed and exalted by Him who is the Saviour of woman, who, as in the days of old to the sick woman who crept to touch his garment's hem, still says to all suffering, sorrowing women, "Be of good comfort."

Mrs. C. P. W. Merritt, of Pao-ting-fu, North China, was especially welcome to the friends of Mary Morrill, who went to Pao-ting-fu from Portland almost five years ago. Mrs. Merritt brought a full and affectionate account of Miss Morrill's life in China, giving thus a remarkable picture of the gradual development of the work under the hands of our young missionaries, and the rich reward of their faithful, self-denying labors. Mrs. Merritt spoke of the heartfelt welcome awaiting Miss Annie Gould, of Portland, who has gone to "halve the sorrows and double the joys" of this lonely worker in Pao-ting-fu.

We took a long journey in an amazingly short space of time, next, as we went with Miss Crosby to Micronesia, and heard of the suffering of the people there, and of their faithfulness in the midst of destitution and perse-

cution "for Christ's sake." Especially thrilling was the story of the woman who was used of God to lead more than forty souls to Jesus, at the cost of all she held dear. "Do we know what it is to be hungry for Christ's sake? These people do."

Dr. Pauline Root, of Madura, India, then spoke briefly of her work, promising a fuller account in the evening.

The closing address of the afternoon was given by Rev. Judson Smith, D.D., Secretary of the American Board. His theme was, "The conquering march of the Nazarene, from the upper room in Jerusalem to the throne of the Cæsars, and on down the ages to a certain triumph. God's plan in the redemption of the world brings with it its own power as an inspiration, and all human agencies, all natural forces, are strong angels to do his bidding."

WEDNESDAY EVENING.

The day had been a feast of good things, but there was more to follow. In the evening the church was crowded, and many young people were present to enjoy the programme specially prepared for them. The choir very kindly assisted at this service, and the music was greatly enjoyed by all. After devotional exercises, Miss Kate G. Lamson, Secretary of Junior Work, read an admirable paper, explaining the different features of the work among young people, and the objects for which they are asked to work. A new and valuable department is the Covenanters' Band, composed of those who "enter in a covenant of obedience that they will not cease to make" offering of prayer, time, and money to the end that the daughters of sorrow in heathen lands may know the love of Jesus." Already many have signed the beautiful pledge card, and the little silver key (which symbolizes the unlocking of heathen homes through this "loving obedience" to Christ's "last, most solemn command") is becoming a familiar sight among our girls. Miss Ada R. Hartshorn earnestly presented a plea for the children's paper, The Mission Dayspring, and asked that a special effort be made to increase the length of the subscription list. "For," she said, "how can we expect our young people to be interested, if they do not begin as children to read the Dayspring?"

Dr. Fenn, the pastor of High Street Church, spoke of the spiritual education of young people, the adding of a fourth R, righteousness, to the three R's usually taught. Even in its young people the church is coming to observe the divine law, "Not to be ministered unto, but to minister."

Dr. Root held her audience, as usual, under the spell of her winning personality, as she told them the story of her work as a healer among the women of India.

Dr. F. E. Clark needed no introduction to his audience, and was listened to with warm and hearty interest. He spoke of the people to whom the gospel is sent, those through whom it is carried, and those who help to send it. He paid a glowing tribute to the personal character of the missionaries, and the permanent value of their work,—a personal testimony brought from his wide experience in visiting the missions of many lands. He spoke, also, of the growing interest in foreign missions among Christian Endeavor Societies. "Trust our young people, use them, believe in them; they are ready and willing."

THURSDAY MORNING.

And so we came up to the last day of the feast. In the morning the devotional hour was led by Mrs. S. E. Carr, of the Berkshire Branch; and the tender petitions were again an uplifting influence which must be felt both at ' home and abroad. Mrs. Daniels's strong, inspiring words on the "Motives and Duties in Foreign Missionary Work," came close to the hearts of her hearers. Later they will be given to the readers of LIFE AND LIGHT. Mrs. Geo. H. Gutterson made an earnest plea for the Hindu women, among whom so many years of her life have been spent. She spoke of their intellectual power, as recognized by their husbands, and urged this as an additional reason for giving them the gospel of Jesus Christ. Mrs. Orramel Gulick, of Japan, followed with a most interesting account of the work among Japancse women,—showing how the Bible can be taught better by native Bible women than by a foreigner. Mrs. Gulick's talk was illustrated with stories, beautifully showing the power of the grace of Christ in the hearts of Japanese women. Miss E. Harriet Stanwood, Secretary of Bureau of Exchange, then gave sympathetic consideration to the timely subject of "Hindrances and Helps." She drew a picture of the difficulties experienced by the outgoing missionary, from the apathy of the people, the opposition of government, the climate, language, and trying surroundings, in contrast with the great satisfaction in the work, the love of the people gained, and the sympathy of other workers; giving also a statement of some striking results reached in the various mission fields. Weighing these in the trial balance. she asked the audience to judge which side of the scale was the stronger.

During this session the committee on the Treasurer's report, appointed the previous day, presented its report through its chairman, Mrs. F. N. Peloubet. Recognizing the gravity of the financial situation of the Board, they earnestly recommended that the most strenuous effort be made to raise the sum of \$13,000 before Dec. 31, 1893, as a special fund to make up the falling off of the first ten months of the year; that auxiliaries be asked for an

extra contribution, averaging ten dollars each, the Branch officers to apportion the amounts according to the size and ability of the different auxiliaries. Branch officers who were present at the meeting had been consulted, and had promised to do everything in their power to further the movement. The report was unanimously adopted, and it is hoped that the desired amount may be received before December 31st.

THURSDAY AFTERNOON.

At the opening of this session reports from the various committees were received and adopted. The committee on time of meeting recommend that the constitution be amended so that the annual meeting shall be held on the first Wednesday of November. Steps will be taken to confirm this action at the annual business meeting in January. The invitation of the Philadelphia Branch to meet with them in Montclair, New Jersey, next November, was cordially accepted.

Mrs. F. E. Clark gave us a fascinating "glimp" of our missionaries in their far-away homes. She brought warm testimony as to the work of the missionary wives, and the value of the medical work. Her description of the change wrought by our schools in the lives of the children, carried with it conviction as to the power of the educational work. This was further brought out by Miss Agnes Lord, of Smyrna, Turkey, in her glowing words concerning the growth of the school there, both in numbers and in spiritual influence.

How sweet and touching the story of the King's Daughters Society in this school, as they minister "In His Name" to the poor about them, and give to foreign missions as well! After this address a beautiful hymn, "Tell Redemption's Wondrous Story," written for this meeting by Mrs. Ida S. V. Woodbury, of Maine, was sung. This hymn will be printed in January LIFE AND LIGHT.

Mrs. Robert Hume, of Ahmednagar, India, touched upon a line of work of exceeding importance,—the industrial training of the Christian women. "Each one of our women is a problem to be solved by herself;" and it was very evident that the speaker had learned the secret of a personal, heart-to-heart contact with those whom she thus sought to train for Christian work.

The closing address was made by Mrs. C. W. Holbrook, of South Africa. Her earnest words stirred the hearts of all, as she besought us to go from this place of privilege so filled with God's Spirit that nothing should seem impossible. In the sacred hush of these closing moments may we not believe that from many, many hearts there went up to the eternal throne the prayer which must ere long ripen into flower and fruit of beautiful, consecrated, untring service,—"Thy kingdom come, thy will be done!"

TOPICS FOR AUXILIARY MEETINGS.

1893-94.

November.—Thank-offering Meetings. (See LIFE AND LIGHT for October

December.—Christmas Observances on Mission Ground.

January.—New Openings for Missionary Work Among Women.

February.—Schools of the Board in China and Japan.

March.—Young Ladies' Work at Home and Abroad.

April.—Easter Service. The Resurrection of Christ a Pledge of the Sal vation of the World.

May.—Schools of the Board in Micronesia and Papal Lands.

June.—Temperance Work in Mission Lands.

NEW OPENINGS FOR MISSIONARY WORK AMONG WOMEN. TOPIC FOR JANUARY.

1. In Africa. 2. In India. 3. In Turkey. 4. In China. 5. In Japan. For Africa, the most prominent in new work is, perhaps, the new mission into Gazaland, or the East Central African Mission. For articles on this turn to the *Missionary Herald* of June, September and November, 1893.

For India, there are new training schools for Bible women started in some of the missions. See LIFE AND LIGHT for June, 1893.

For work developing in Turkey, read the letter from Mrs. Montgomery, to be printed in LIFE AND LIGHT for January, 1894; also leaflets on Smyrna kindergarten, the kindergarten in Cesarea, and Bitlis and Moosh.

Interesting work is shown in the Shansi and South China Missions. See Missionary Herald, April, May, August and November, 1893.

Present aspects of the work in Japan are noted in *Missionary Herald* for April, August and September, 1893; the *Congregationalist* of March 2, and August 10, 1893, and LIFE AND LIGHT for October, 1893.

[&]quot;To bind earth's broken hearts and sore, To tread the ways Christ walked before, To love Thee better, serve Thee more, We take Thy Cross, O Christ, our King.

[&]quot;To lead the weary to Thy rest,
To cheer and comfort earth's distressed,
To show the world we love Thee best,
We take Thy Cross, our Lord and King."

RECEIPTS.

WOMAN'S BOARD OF MISSIONS.

Receipts from September 18 to October 18, 1893.
MISS ELLEN CABRUTH, Treasurer.

MAINE.		L. M. Miss Sophia W. Wheeler, Mrs.	
Maine Branch Mrs. W. S. Dana, Treas.		O. L. Carleton, Mrs. Ella J. Porter), 89;	
Bethel, First Ch., Aux., prev. contri. const. L. M. Mrs. N. T. True, 20; Yar- mouth, Abby L. Eveleth, 5; Bridgton,		Lynn, North Ch., Aux., 25; Lynnfield Centre, Aux., 7.80; Lynnfield, South,	
const. L. M. Mrs. N. T. True, 20; Yar-		Aux., 6; Manchester, Aux., 45; Pea-	
mouth, Abby L. Eveleth, 5; Bridgton,		body, South Ch., Aux., 194.85; Salem,	
Aux., 2; Newcastle, Aux., add'l, 2.50; Rockland, Y. P. S. C. E., 20; a Friend,		Crombie St. Ch., Aux., 54; Topsfield,	
10; Portland, St. Lawrence St. Ch.,		25,	471 6
Aux., 12.55,	72 05	Framingham.—Plymouth Ch., S. S.,	15 0
,,		Franklin Co. Branch.—Miss L. A. Spar- hawk, Treas. Bernardston, Aux., 12;	
Total,	72 05	Greenfield, Aux., 21.65; Northfield,	
NEW HAMPSHIRE.		Aux., 15.30; South Deerfield, Aux.,	
		14.50,	63 4
New Hampshire Branch.—Miss A. E. Mc- Intire, Treas. Barrington, 29.10; Con-		Hampshire Co. BranchMiss H. J. Knee-	
cord. Aux 12: Miss Helen McG Avers		land, Treas. Amherst, Y. P. S. C. E.,	_
10; Franklin, Aux., 25; Hopkinton, Aux., 10; Lancaster, Aux., 4.71; Portsmouth, Aux., 81.50; Rindge, Aux. (of which 25 to const. L. M. Mrs. C. E.		First Ch., 5; Belchertown, Aux., 42.56;	•
Aux., 10; Lancaster, Aux., 4.71; Ports-		Granby, Aux., 5; Hatfield, Aux., 33.35, Y. P. S. C. E., 12; Westhampton, Aux.,	
mouth, Aux., 81.50; Rindge, Aux. (of	•	const. L. M. Mrs. George Knight, 100,	197 9
which 25 to const. L. M. Mrs. C. E.		Haverhill —Pentucket, Mission Band of	
Stickney), 50; Francestown, Aux., 25;		l North Ch	20 0
Nashua, Pilgrim Ch., Y. L. Miss'y Soc'y, 12.04; Quilt, at Annual Meeting,		LincolnM. C. Cong. Ch., Middlesex BranchMrs. E. H. Bigelow,	50 0
5,	262 35	Middlesex BranchMrs. E. H. Bigelow,	
٠,		Treas. Framingham, Schneider Band,	
Total,	262 35	50; South Framingham, Aux., 104.45;	
VERMONT.		Holliston, Aux., 22.57; Natick, Aux., 75; Sudbury, "Helping Hands," 10; Welles-	
EssexW. W. Styles,	5 00	ley, Dana Hall Miss'y Soc'y, 50,	312 0
Vermont Branch Mrs. T. M. Howard,		North Middlesex Branch.—Mrs. Elizabeth	0.0
Treas. Thank Off. at Annual Meeting		Hunt, Treas. Concord, Y. P. S. C. E.,	
const. L. M. Mrs. W. W. Styles, 25;		10; Mission Band, 5,	15 00
M Mrs P F Francisco 450: Foot		Old Colony Branch.—Miss F. J. Runnels,	
Barton, Aux., prev. contri. const. L. M. Mrs. B. F. Emerson, 4.50; East Berkshire, Y. P. S. C. E., 2.44; North Craftsbury, Aux., 18.50; Derby, Aux., 6; Franklin Co., 1.43; West Glover, Aux., 7.50; Gulldhall, Aux., 8.52; Johnson, I. Manchester, Aux., 8.62; Mid.		Treas. Norton, Woman's Miss'y Soc'y, 50; South Attleboro, Bethany Chapel S. S., 10; Lakeville, Aux., 110; Marlon, Aux., 12; "H," 15; Attleboro, by Miss L. B. Day, const. L. M. Miss Sorb, Poblem of Miss Head	
Craftsbury, Aux., 18.50; Derby, Aux.,		Chapel S. S., 10: Lakeville, Aux., 110:	
6; Franklin Co., 1.43; West Glover,		Marion, Aux., 12; "H." 15; Attleboro,	
Aux., 7.50; Guildhall, Aux., 8.52; John-		by Miss L. B. Day, const. L. M. Miss	
Bon, 1, Manchester, Max, of te, min-		Sarah Robinson, and Miss Rachel Bushee, 50; Aux., const. L. M. Miss Molina Capron, 110; New Bedford,	
dictown Springs, const. L. M. Mrs.		Bushee, 50; Aux., const. L. M. Miss	
Mary J. Leffingwell, 25; Northfield,		Molina Capron, 110; New Bedford,	
Aux., const. L. M. Mrs. Ellen Braley and Mrs. Mary Ladd, 50; Orange Co.,		Aux., 210; Somerset, Pomegranate Band, 5,	572 00
4.25; Pittsford, S. S., 8.50, Y. P. S. C. E.,		Springfield BranchMiss H. T. Bucking-	312 0
16.50; East Poultney, Aux., 6.10; Rich-		ham, Treas. Holyoke, First Ch., Aux.,	
mond, Aux., 25; East St. Johnsbury, Aux., 10; Waltham, Mass., a Friend,		8.38; Ludlow Mills, Aux., 24; Spring-	
Aux., 10; Waltham, Mass., a Friend,		field, First Ch., Aux. (of which 75 from	
Thank Off., 100. Less expense, 17.50,	367 53	Mrs. W. H. Haile, const. L. M. Mrs.	
Total	372 58	M. A. Willard, Miss Fannie A. Steb- bins, and Miss Bertha D. Ladd), 399-83;	
Total,	312 40	Thank Offering 187.75 Junior Any	
MASSACHUSETTS.		Thank Offering, 167.75, Junior Aux., 102.38, Y. P. S. C. E., 50, South Ch., Aux.,	
Offering of Faith,	25.00	30; Indian Orchard, 33,40; West	
A Friend,	5 55	Springfield, Park St., Aux., 54.07, Help-	
Andover and Woburn Branch.—Mrs. C. E.		ing Hands, 20, Hope Ch., Aux., 145;	
Swett, Treas. Lawrence, Trinity Ch.,		Primary S. S., 20; South Ch., Aux., 52,	
Miss'y Cadets, 11.61; Lowell, Highland Ch., Aux., 20; Medford, Y. P. S. C. E.,		Junior Aux., 13; Holyoke, Ind. Ch., "I'll Try Band," 15; Westfield, Ind.	
5; Lexington, Senior Aux., 15,	51 61	Ch., Aux., 117.65,	252 4
Barnstable Co. Branch Miss A. Snow,		Suffolk Branch.—Miss M. B. Child, Treas.	,,,,,,
Trees. Felmouth Aux 15: South		Arlington, Ladies' Miss'y Soc'y, 5; Auburndale, Aux., 28.85; Boston, Ber-	
Wellfleet, Aux., 8,	23 00	Auburndale, Aux., 28.85; Boston, Ber-	
Wellfleet, Aux., 8, Berkshire Branch.—Mrs. C. E. West, Treas. Adams, Aux., 24.15; Lenox, Aux. 22. Pittsfeld First Ch. e Friend		keley Temple, Aux., 35; Shawmut Ch., Y. L. Miss'y Soc'y, 255; Union Ch., Aux., 29.35, a Friend, 40, a Friend, 5.52,	
Aux., 23; Pittsfield, First Ch., a Friend,		Any 20 25 o Friend 40 o Friend 550	
25, South Ch., Aux., 34.62; Stockbridge,		a friend, 1; Cambridge, Shepard Ch.,	
Aux., 27.55,	134 32	Aux., 264; North Ave. Ch., Aux., 165;	
Brockton Mrs. Sarah A. Southworth,		Dorchester, Second Ch., Aux., 119.88;	
const. self L. M.,	25 00	East Somerville, Franklin St., Aux.,	
Essex South BranchMiss S. W. Clark,		5.17; Foxboro, Aux., 6; Hyde Park, Aux., Friends, 45; Needham, M. C. 20;	
Treas. Boxford, Aux., 25; Danvers,		Aux., Friends, 45; Needham, M. C. 20;	
Maple St. Ch., Aux. (of which 75 const.		Burgess, Y. P. S. C. E., 17.55; Newton	8

Eliot Ch., Aux., 125, Y. L. Miss'y Soc'y, 25; Roxbury, Walnut Ave., Aux., Mrs. Chas. A. Aldrich, 50, Eliot Ch., Aux., 66; Somerville, Y. L. Soc'y of Broadway Ch., 5; South Boston, Phillips Ch., Aux., 44.85; Wrentham, M. C., 13, 1,371 17 West Berlin.—Miss S. C. Larkin, 140 Windsor.—A Friend, Worcester Co. Branch.—Mrs. C. L. Sumner. Treas. Ashburnham, Aux., 15. Vindsor.—A Friend,

Vorcester Co. Branch.—Mrs. C. L. Sumner, Treas. Ashburnham, Aux., 15,
Junior, Y. P. S. C. E., 1; Athol, Aux.,
91; Brookfield, Aux., 32.25; Barre,
Aux. (of which 25 const. L. M. Miss
A. G. Williams), 26.75; Clinton, Aux.,
(of which 10 from Primary Dep't in
S. S.), 77.50; Fitchburg, C. C. Ch., Aux.,
90; Gilbertsville, Aux., 50; Leicester,
Aux., 100; Strawberry Hill, Gleaners,
19, Y. P. S. C. E., 10; North Brookfield,
Aux. (of which 3 from Miss Fannie
Fuirbanks), 46.20; Southbridge, Aux.
(of which 10.39 from mite boxes and
17.25 Thank Offering), 35.34; Upton,
Aux., 59; Warren, Aux., 9.08; West
Brookfield (of which 1 is a Thank
Offering from a Friend), 22; Whitinsville, Extracent-a-day Band, 14.76;
Worcester, Pilgrim Ch., Y. P. S. C. E.,
5; Plymouth, Aux., 107.68, Park Ch.,
Aux., 6. Less expense, 10.05,

798 51 5,405 55

RHODE ISLAND.

Total,

Rhode Island Branch.—Miss A. T. White, Treas. Providence, Union Ch., 455.85, Central Ch., Aux., 459.15, Wilkinson M. C., 5, Beneficent Ch., Aux., 58.65, Busy Bees, 75, Plymouth Ch., Aux., 42, Pil. Grim Ch., Aux., 35, Bristol, Aux., 9.56; Tiverton, Aux., 10.50; East Providence, United Ch., Aux., 18, United Helpers, 20.30; Kingston, Aux., 18, United Helpers, 20.30; Kingston, Aux., 28, Children's M. C., 50; Central Falls, Arx., 23, 43, Y. L. M. C., 40, M. Workers, 35; Westerly, Y. F. M. C., 18; Pawtucket, Park Pl., Aux., 89; Saylesville, M. Helpers, 30; Riverside, Aux., 10; Woonsocket, Aux., 15.25; Little Compton, Aux., 22; Pawtucket, Aux. (of wh. 25 from Mrs. L. B. Goff const. L. M. Harriet May Fairbrother), 379.55; Y. L. M. C. (of wh. 200 const. L. M. Annie T. Perrin and Mary E. Adams), 215, Golden-rod M. C., 20.35, Happy Workers, 35.10, Rhode Island Branch .- Miss A. T. White, 2.197 69

Total. 2.197 69

250 87 2 00

CONNECTICUT.

East Connecticut Branch .- Miss Bast Connecticut Branch.—Miss M. I. Lockwood, Treas. Pomfret, Mission Workers, 12: Groton, S. S., 16.67; Danielsonville, Thank Off., 44; Norwich, Broadway Ch., Aux., 75, Park Ch., Aux., 25; New London, Second Ch. (of which 50, from Mrs. J. N. Harris, const. L. M. Mrs. James P. Johnston and Mrs. W. C. Brown), 78.20, Hartford.—"C."

Hartford.—"C,"
Hartford Branch.—Mrs. M. B. Scott,
Treas. Bristol, Aux. (of which 4,
Thank Off., and 25 const. L. M. Miss
Clara L. Bowman), 59; Canton Centre,
Aux., 9; Collinsville, Aux., 59, Heaxers and Doers M. B., 36; Columbia,

Aux., 65.25; East Granby, Aux., 5; East Hartford, Aux., 38; Real Workers M. C., 20; East Windsor, Aux., 20; Ellington, Aux., 70; Granby, Aux., 24.15; Hartford, Fourth Ch., Aux., 21.39, Asylum Hill Ch., a Friend, 25; Wethersfield Ave., Aux., 20.55; Hebron, Aux., 19; Kensington, Aux., 50; Manchester, First Ch., Aux., 64, Second Ch., 11.95; New Britain, South Ch., Aux. 64, New Britain, South Ch., Aux., 61, White 25 from Miss J. E. Case const. L. M. Mrs. Isaac Porter), 105, Little Helpers M. C., 14.58; Y. L. Miss'y Soc'y, const. L. M. Miss Laura C. Smith, 25; Newington, Aux., 100, Rain Drops, Boys' M. C., 13; Poquonoek, Aux. (of wh. 25 const. L. M. Mrs. Nelson Lord, 38.83, Cheerful Givers M. C., Boys' Division, 30.52, Girls' Division, 23.10; Rockville, Aux., 43, Little Helpers, M. C., 4; Simsbury, Aux., 32, 35, Y. P. S. C. E., 23; Somers, Aux., 25; Southington, Aux., 40; Stafford Springs, Aux., 30; Storrs, Aux., 10; Talcottville, Aux., 92, Little Light Bearers, M. B., 30; Terriville, Aux., 43.86; Tolland, Aux., 25.55; Unionville, Aux., 25.37; Vernon Centre, Aux., 10; West Hartland, 5; Wethersfield, Aux., 150; Windsor Locks, Aux., 77.30, M. B., 13; Windsor, Aux., const. L. M. Miss Harriet C. Nelson, 75, M. C., 50; West Hartlord, Aux., 80 cts., 1, 7 Plainfield.—Y. P. S. C. E.,

2.043 67 Total,

NEW YORK.

Mt. Morris.—Miss L. W. Wood,
New York State Branch.—Miss C. A.
Holmes, Treas. Binghamton, Aux.,
19; Brooklyn, East Ch., Aux., 15; Camden, Aux., 10; Homer, Mrs. B. W.
Payne, 5, Aux., const. L. M. Mrs. Lyman Heberd and Mrs. A. H. Bennett,
66.40; Madison, Aux., 26; North Berkshire, M. B., 5; Riverhead, Aux., 31.64;
Schenectady, Aux., 50; Syracuse,
Plymouth Ch., Aux., 33; Tallman's M.
B., 1; Walton, Aux., 10; West Groton,
Penny Gatherers, 2.55, Y. P. S. C. E., 5.
Less expenses, 51.55,

930- 04 Total.

999 04

PENNSTLVANIA.

PERNSTAVANIA.

Philadelphia Branch.—Miss Emma Flavelle, Treas. N. J.: Closter, Aux. and Y. P. S. C. E., 19-97; Montclair, Aux., 121, Jr. Y. P. S. C. E., 168-07; Upper Montclair, Aux., 3.72; Newark, Belleville Ave. Ch., M. B., 165; Orange Valley, Aux., 23; Paterson, S. S., 27.18; Westfield, Y. L., 5, Stevensville.—A Friend,

485 # Total,

GEORGIA.

Savannah.-Bible and Infant Classes in Second Presb. S. S.,

> 94 00 Total.

94 00

11,100 73 229 15

General Funds, Variety Account,

\$11,329 87 Total,



THE VALUE OF A CHRISTIAN EDUCATION FOR GIRLS IN TURKEY.

BY MRS. R. C. PIKE.

[Read at the twentieth anniversary of the Board, at Santa Cruz.]

THE Armenian people in Turkey are wonderfully inclined toward the pure gospel, and they have a conscience which can be touched and aroused. The missionary Parsons, on his visit to Jerusalem as early as 1821, encountered some Armenian pilgrims, whose interesting conversation drew from him the suggestion of a mission to Armenia itself. The pilgrims replied, "We shall rejoice when the missionaries arrive." God, in his own time, led Christian men and women to go out to that field, and schools and seminaries have been opened for girls. Let us visit one or two of the girls' schools in the Central Turkey Mission, that beautiful country so full of historic interest, the scenes of our Lord Jesus and those Bible characters we love, but made such a wretched place by that Moslem government. I wish we had time to visit Mrs. Coffing's school in Hadjin, where she is doing such a good work with her helper, Miss Bates; and also the girls' seminary in Marash, where Miss Shattuck has done such faithful work for over eight But we will pass on to Aintab, a city of over thirty thousand inhabitants. It is one hundred and five miles inland from the Mediterranean coast, or four days' journey. We must make the journey along the bridle path on horses or donkeys, for the only vehicle on wheels in this part of the country is a wheelbarrow, owned by one of the missionaries at Aintab. the missionaries knew we were coming they would meet us, as is their custom, several miles out on the road, bringing us some refreshments, to relieve our faintness by the way. Owing to the extreme heat we must make our trip to Aintab as far as possible in the night, resting in some shady place during the day. The bright moon will give light and cheer on the way, which in one place will lead us through a deep, rocky gorge. Soon after sunrise we came in sight of Aintab. Here was where the missionary was stoned out of the city in 1847.

Now we find three Protestant churches with Sunday schools, a Y. M. C. A., a Christian Endeavor Society, a large and beautiful college for young men. There are hundreds of homes where Jesus is making his abode. Enter the home. Oh, what a change Christianity has wrought! The wife is reverenced by her husband. She eats with him at the table. learned to be a better mother to her children. She is anxious that they should attend school, and denies herself that they may do so and get an education. Would that we had time to hear the interesting particulars of the great revival in that city four years ago. Varteni Baji, an Armenian woman over ninety-six years old, and who became a Christian when the missionaries first went to Aintab, had been praying for weeks that this revival might come, and had asked God that five hundred might be converted. The result of the revival exceeded that saintly woman's faith. What is that larger building at the left on that high hill? That is the girls' seminary. Let us enter. We find Miss Ellen Pierce in sole charge of her seventy-nine girls. It would be a delight if we could stay long enough to see the wonderful transformation that turns a "village girl," with her quaint village dress, her unaroused mental and moral perceptions, into a "seminary girl," lifted from her low estate, and falling into the life about her; and as she goes on to graduation, to see the fetters of mind and soul of hundreds of years of oppression and ignorance broken forever.

Let us hear a word from Miss Pierce. She writes: "Do you ask what are the pleasantest hours I spend in my room over the parlor? It is when my class of girls gather for the weekly prayer meeting, or in the still after-tea hour on Sunday evenings, when I talk over with each one the peculiar experiences of the past month, the progress made in their spiritual lives; at these meetings every voice bears testimony, and sends up its petition to the throne of grace."

One of the teachers writes: "I was quietly reading my Turkish Bible one evening when a knock at the door interrupted me, and four of the girls entered, bright, interesting, Christian girls all of them; their faces all showed they had something important to say. It was about the missionary concert of last night. The question had been, 'What can I do?' and it seemed directed to their own hearts. From the twelve-year-old girl to the graduate, all are interested in the Morning Star. As she sails into port at Kusaie, can she not carry Aintab mites with those from America for that school? I requested the girls to think of it and report. The word with them was not 'We can't,' but 'We can.' A mission circle was started, and so many things proposed it seemed as if our 'mustard-seed box' would be filled many times. We all knelt down together and asked Jesus to bless our undertaking." More than once since then have the girls in that school belonging to the "Mite

587

Givers" contributed out of their poverty a Turkish *lira*, which is nearly five dollars, to be given to the Morning Star.

Let me take you now for a few minutes to another school. We will leave Aintab, going four days' journey farther inland, crossing the Euphrates River to the ancient city of Oorfa, said on good authority to be the birthplace of Abraham. A pool of water marks the spot where the superstitious Moslems think he was born, and sick people carry away pails of the so-called holy water, believing in its virtue to restore them to health. Oorfa is first mentioned in missionary annals in 1849, by Drs. Schneider and Smith. one of Dr. Schneider's meetings in Aintab, there strayed in one day a young Armenian from Oorfa. He became much interested in the Bible, and said there were a number of others in his city who were inquiring about the Protestant Bible. Soon after two young converts were sent to Oorfa; a little church was formed, and a Protestant community organized. Again and again the little church pleaded for a resident missionary, but, on account of the smallness of the missionary force and limited means, their request was deferred year after year. In 1878, Miss Corinna Shattuck, with the consent of the mission, spent several months there, the only foreign resident in the place; but the strain and exposure proved too much for her health, and she returned to this country for rest. The appeals of the church members touched Miss West's heart ten years later, and at her own request the mission consented to her going there for the winter. She remained there two years, the only foreign resident in the place, and only a native woman to help her in the work. She opened a school with twelve girls, which soon increased to thirty. The girls are anxious to attend school. Miss West writes: "One day a bright young girl from a poor little village where there was no Bible and no one to read, came to the school, and taking a book and sitting down beside me, said, 'I can learn fancywork easily; can I not learn to read?' It is with untold interest that I watch her spelling out the Bible verses that I know will be a guide and light to her in that little dark home to which she will soon go as a bride." She also writes of another girl in such a poor home, poorly clad and with not enough to eat, who was so anxious to get an education that the missionaries became interested in her and received her into Aintab Seminary, and by means of funds sent from America she finished her course of study, and is now an efficient teacher in one of the The girls in Oorfa are bright, teachable girls, anxious to get through school that they may go on to the seminary. How your hearts would ache could you see the poverty-stricken homes these girls come from, and what a struggle on the part of the family to live. It is hard for the men to find work, and when they have it they are only paid twenty cents a day. We hear in our dear America of sacrificial gifts made for missions. No less earnest are the efforts of some of the native Christian women. Last year in Oorfa some of the women banded together to support a school and Bible work among the mothers and neglected children in a certain district in the city. So earnest was one of these women, a poor widow, to help in this work, that for some time she sat up till midnight that she might prepare rolls of cotton; and early the next morning, with only a breakfast of dry bread and olives, she gave her time to distribute these rolls among women whom she could find to spin them, and then sold the yarn to raise money for that mission work. Another woman, who was quite old, gave twenty paras, which is two cents in our money, but it was one whole day's wages for her at the spinning wheel. Surely these gifts far outweigh, in the eyes of Him who "sitteth over against the treasury," the careless offerings out of a selfish ease.

This year we find Miss Corinna Shattuck and Miss Ida Mellinger in charge of the school. These two brave women have taken up their abode in Oorfa, four days' journey from any American friend, working busily and happily together. Miss Shattuck writes that she has girls in her school now whose mothers were her dear pupils sixteen years ago.

Dear friends, what are we doing to help in this work? called us to the work no less than the missionary. Do you ask what can I do? Have we thought what it is for those who go out to the foreign field?the breaking of the home ties, and the lonely passing out from all that makes home life dear! Have we thought of the many trials that beset them on every side?—the sight of the wide-stretching fields of work that seem so promising, yet cannot be entered, or even touched, for lack of the silver and the gold. All these things call for our earnest sympathy, prayer and money, as God has prospered us. Choose some missionary station, or family, or person, and learn about their special field. Take the Mission Studies, LIFE AND LIGHT, and other magazines that are filled with their letters, and you will become sointerested that, as the little book comes from month to month, you will find yourself looking to see if there is a letter from your missionary; and as you read about her work and her trial, then you will know how to give her your sympathy, how to offer for her some special petition. Write to her. Oh, if you only knew the joy, the help, the home letters are to the missionary so far away! Oh! let us keep ourselves in full touch and sympathy with those who bear the Father's name, and are doing his work so far away, while we are trying to do it here at home. And so, with blended interests and desires, we shall learn that he prayeth best who loveth best, and that our Great Intercessor best loves and prays for all.



EDITORIAL COMMITTEE.

Mrs. George M. Clark, 73 Bellevue Place, Chicago.

Mrs. H. M. Lyman. Mrs. James G. Johnson.

Miss Sarah Pollock. Mrs. Graham Taylor.

CHINA.

A VISIT TO A CHINESE TEMPLE.

BY REV. MR. ATWATER, SHANSI.

This morning, at the proposal of my teacher, we rose at dawn, about 4 A. M., took lunch with us, and started immediately for a temple about four miles away on the highest mountain summit. There are not many roads in this thickly settled plain; mostly footpaths through the fields. As we picked our way along we found the country quite broken and cut up with the dry beds of mountain streams. This was, of course, to be expected, so near the mountains. The temple was in view all the time, but how to reach it along the base of the ridge was not so clear. We crossed several dry streams, quite dangerous in the rainy season. We crossed several footpaths, but they did not seem to go in the right direction. Finally we reached the path up the mountain. The hills, or mountains, are quite abrupt along our side of the valley, and I think this one must rise a thousand feet, with but little of foothills. After we had gone a little way up we noticed that a roadway had been prepared up the mountain. Soon we came to an arched, open house, with seats inside for resting. Inside were inscriptions and a memorial tablet. My teacher explained the meaning, as I can understand more than I can read. The tablet spoke of the difficulty of the ascent, and the wish of the one who had built the road to provide an easy ascent fo carts, horses, and people. The date of building was given, placing it about sixty years ago. Dates are given as in the Old Testament, by the year of the reigning sovereign only.

After climbing again until half way up the mountain, we came to a large building upon a broad platform, facing up hill. The slope of the hill required that the lower facing of the platform be twenty or thirty feet high to make a level. Going inside we found the interior permanently occupied by four big images, two on each side of the door, behind a railing. These, my teacher said, were the terrible door or gate keepers of the gods high up on the mountain above us. These big fellows had their feet planted on squirming men or animals. They had great swords or spears in their hands, and their heads were in the middle of their stomachs. Their eyes seemed to roll and blaze in their sockets, and with their painted faces glowering upon the beholder, they were indeed a sight to startle one. Indeed, I have had several shocks at entering temples and suddenly coming on some of these fellows, just ready to grab you or beat your brains out with a bludgeon. The gate keepers of the gods are a bad lot in China.

The terrible gate keepers not having demolished us, we went on up the stone steps, the cart road ending at this point. This flight of steps was a long one, two hundred and forty in number, as we reckoned when we came down. I should like very much to have a picture of it to send you, as it certainly was a good specimen of Chinese work. The flight of steps brought us to the temple buildings, with their inclosure. We could not enter at the front gate, but found a side gate. On entering, we came upon the quarters of the family who kept the grounds. No one was there at the time except an old woman. She made no objections to our going around as much as we pleased; so we came into the main building. What a big one! My teacher said he had never seen such a large image before, even in the larger cities. It must have been forty feet high, if not more. Each finger was as large as a man's body; he literally filled the temple. There was only room enough left for some figures with cymbals and pipes, and various kinds of stringed instruments to stand on each side of him along the wall, and make music for his entertainment. It was the great Buddha! Fo (pronounced Fo-ah) is his name in Chinese. The mountain is named after him,—The Great Buddha Mountain, Ta Fo Shan.

Like the rest of heathendom, one big idol will not satisfy, even if it be big as a mountain. If there is any more room anywhere, tuck in a lot more of small ones. So in another room we found seven Buddhas, all of one size, a little smaller than a man. They were set back in deep niches in the wall, each in a separate niche. The altar bells are interesting. They are bowlshaped, open at the top, some holding a bushel, others less. They stand in

front of the idol, on a table, with the incense and other things used in worship. The tone of the bells is very clear and prolonged. When struck smartly they will hold the tone for a whole minute. The striking of the bells is a large part of the worship of an idolator. The incense vase is of bronze as well as the bells, and is filled with earth, into which the long sticks of incense are stuck, to be lighted and smoked before the image. The worshiper comes bringing these incense sticks with him. They are often nicely perfumed. Doubtless the more sticks that are burned the better the worship. After further looking at other small gods, we climbed the remaining space to the top of the hill. This is ornamented with a blue porcelain tower about seventy feet high, and in quite good preservation. This can be seen far out on the plain, but the temple buildings are so nearly of the color of the hill they cannot be seen so well.

I heard my teacher remark that a mountain without a temple upon it is, in China, not reckoned as a mountain. Certainly they worship idols under every green tree and on every high hill, as did the Jews. Many temples are built around a great spreading tree. The tree is the god, or one of the gods, worshiped there.

The view from the porcelain tower, which, by the way, has no stairway inside, and was built solid on all sides, was extensive in all directions: on the plain, with its checkered surface, golden, green, and brown, back into the mountains, all terraced and cultivated as far as the view permitted, with small clusters of houses here and there, and a stray temple or two off by itself on a distant ledge; altogether a view to impress one as foreign, even after being here for eight months or so. "Yes," I said to myself, "I am way, way off in China, not very far from Tartars, and deserts, and Siberian wolves." On the plain at my feet were twenty or thirty villages in full view, some large and some smaller, all needing the gospel, all so slow to take hold of it. "Are there few that be saved?" is a question that presses hard upon one with such a sight constantly before his eyes. 46 Rescue the perishing, care for the dying." I desire more and more, with unquenchable longing, to save these people. How to improve every opportunity for the one great end,—that is the question. Not a little work is done simply by living among them. Why is the foreigner here? What can he possibly want to stay for? Where did he come from? What kind of a people is it? These and a thousand other questions are being asked all the time. So very much work has to be done before any work seems to be done. Well, we returned from our mountain climb, and reached home a little after nine o'clock in the morning, having been gone five hours, and seen much, and the whole day still before us for work.

WEST AFRICA.

GIRLS AT BENGUELA.

BY MISS SARAH BELL.

SEVEN or eight of the girls sleep here at the school, three others live here, but still cultivate their own fields, and at present I have nine working for me; so that there are about twenty girls here every night. It is no uncommon thing in the evening to see two or three girls reading or studying the Sunday-school lesson, two or three more sewing, and others looking at pictures or visiting among themselves.

You might be interested to hear a little about three of the girls who began working for me this week. Kanjala, of whom there was a little account in the Missionary Herald for November, is one of them. Suse, her husband, we are sorry to say has not continued among us, as he had evidently intended to do. He thought his uncle (or some other relative) was going to sell him into slavery, and he fled to a neighboring country. Kanjala did not go with him. For a time she did not come to school or to the Sunday services; but lately she has been regularly to school, preaching services, and Sunday school. Her relatives now want her to go to her husband's village, but she does not want to go. She wants to stay here and attend school. She say if Suse comes here she will live with him. At present, I understand, he has gone to the interior, to trade. We hope he will come here when he returns.

The other two girls are Civela and Nakulembi. Last year, when I had the girls' school in the morning, they began to attend. A little later their relatives compelled them to marry at a village about half an hour's walk from here. They planted fields there and stayed about a month, when they returned to their own village; they went, though, every day to work in the fields they had planted, until the corn was "hilled."

For some time Nakulembi has been coming to school again. A week or more ago the relatives of these girls thought they would make them return to the men they were compelled to marry. Nakulembi they tied up and carried her on their shoulders, as they would firewood. She did not stay. Then they scolded her, and made her so angry with their talk that she ran off to a distant village, intending to make herself a slave of the head man. Her uncle, who happened to be at that village when she arrived, persuaded her not to make herself a slave. Her brother brought her back. She does not want to go to the village where she was married; she wants to attend school. I told her she could live here and work for me.

When Civela was taken to Cisanji—that is the name of the village where the man to whom she was married lives—she was tied up and her feet put in stocks for several days. The girls were telling me one evening that it "made pity" to hear her cry. Last Sunday she ran away and came here. She is now working for me and going to school.

If this letter were not so long I would tell you about another of the girls who is working for me. Her name is Nangumbue; she is an orphan. The girls found her crying out in the "bush," where she had been for three days without anything to eat. Such a pitiable looking little girl! almost naked, her fingers deformed from being put in boiling water, as a punishment for stealing, and her feet deformed from being so long the habitation of jiggers.

I do praise and thank God for sending and keeping these girls here. I hope you will pray for them, that they may be the means in His hands of leading many to Jesus.

TRAVELING IN AFRICA.

BY C. F. CLOWE, M.D.

[Medical missionary to West Central Africa.]

Americans who live in an age of express trains and electric railways, and in a country intensely interested in rapid transit, find it hard to realize what miles meant in the days of our grandfathers, and what it still means in some places upon the earth. A person undertaking a journey, long or short, in Africa has needful preparations to make. You cannot expect to find there hotels or lodging houses at each stage of your route. Whatever you wish to use, eat, sleep upon or wear, must accompany you whether you expect to be absent days, months, or years. As nearly everyone knows, all transporting of men or goods in Central Africa is done by means of carriers. To this course there are some exceptions.

Suppose that I, accompanied by my wife, wish to visit a neighboring station only forty miles away, a short journey which we often take; how do we go about it? Runners are sent out to the nearest villages saying: "The doctor is going to Cisamba, and wants carriers; come quick. He will start day after to-morrow, Henanya." Through the rest of the day men come in, have their names written down, and take some cotton cloth, part of their pay, in advance, to bind them to their bargain. Now, how many do we want? First, for me, I will ride the ox; but I must have a man to carry a long rope to tether the ox where he can eat at night, also my gun, cartridges, an axe to cut firewood, etc. For my wife, she will ride in a hammock, slung to a pole, with an awning over it. Six men for her, as they must relieve one another

every couple of hours. Then we must take a tent, as we must sleep on the way, and it is the rainy season. It weighs, with the fly, ninety-five pounds. Two men for that. Then our food, dishes, and cooking utensils must go in a box. It weighs sixty pounds, and one man carries that. Our blankets and pillows weigh fifty-four pounds, and are bulky. One man for that load. A box of clothes takes another man. In all eleven men. The morning comes: we rise and eat before daylight, and get ready. Then wait, wait; slowly come the men.

"Why are you so late?"

"O Nana, it is wet. Let the sun get up and dry the bushes."

Finally all have their loads. Two men seize the pole of the hammock and start, singing a rousing song. I see all the loads on the way, mount my ox and follow after. The tipoia (hammock) is across the first brook, and going up the slope half a mile ahead. I ply the whip and bounce, bounce, for the ox is a hard beast to ride, but I draw nearer it. We go at a fine pace, four miles an hour; the men are fresh, and it is comparatively cool. So it goes, walk, walk, trot, for two or three hours. Brooks innumerable are crossed, some ridden through, some have to be waded, but none as vet cause delay. Now, however, a larger one, a river, is reached. It is swollen; the bridge, made of a couple of sticks tied together and swung across, is several feet under water. The hammock men wade out on it. Two fresh ones take hold, and creeping, crawling, sliding, holding up the hammock ther reach the farther bank. Now it is my turn. Off comes the saddle; I tie my long rope to the ox's horns and throw it across the stream; a couple of carriers seize it and pull, I push, and in goes the ox. He swims bravely up stream and climbs out all right. I wade through with my saddle, remount, and we are off again.

Soon we come to a village, and the men begin to beg, "O Nana, let us go in and get some ocimbombo (native beer)."

"No," I say. "If you drink beer you cannot carry well; you will drop the ondona (lady), and then I would have to scold." So on they go grumbling. It is now two o'clock, and all hands tired. Let us stop for the night by the next brook, as half our distance is accomplished. But where is the tent, our food, beds, etc.? Far behind, say the men. Well, we build a fire and wait. The men begin to cut sticks and build wigwam-shaped huts, thatched with grass, to sleep in. Now the tent is coming. We get it up, boil our coffee and eat a lunch. Then beds must be made. The ground is dug up, to soften it, a rubber sheet laid down and then blankets. Beans or potatoes are boiled for supper and breakfast. Wood must be got in the tent, that we may have

some not wet by rain for our morning fire.

Well, it is growing dark. The men are eating their evening meal. We will eat ours, and go to bed. We eat and lie down without a light. The carriers build a great fire and gather around it, telling stories true and untrue. We lie and listen, and laugh to hear the little adventures of the day recounted and embellished for those who have not seen.

Now the men are quiet, and nature's noises alone are heard. The brook is gurgling below. A goat-sucker, flying overhead, clicks his bill over an insect. Perhaps the rain patters on the canvas. We are almost asleep. Hark! What a howling. A hyena is abroad. I raise the flap of the tent and discharge my revolver. Off he goes like the wind, for a greater coward never lived. Sleep comes, however, and wild animals and wilder men are forgotten. In the morning the events of the day before are repeated. We arrive at our destination, and eat and sleep in an approach to a civilized manner until we start upon our way homeward.

LETTER FROM A NATIVE SCHOOLGIRL.

Kobe, Aug. 2, 1893.

DEAR TEACHER: At home beside helping grandmother I am sewing every day. I am teaching a girl who is going to enter our school from the next term newly.

As you know this is the first vacation since I became a Christian and also I lost my dear mother so I had new opportunities.

Now thanking you very much with all might for your kind care and instruction, I must beg your pardon that I was very careless in everything while I was in school by your kind, grateful help.

Dear teacher I decided to reform all my bad conducts. That is, criticizing any body, boylike manner, proud heart and to be very gentle in manner, humble in mind, kind to any body, diligent in studying and careful in words.

These are my mottoes which I want to put into practice in my school life.

I think the next term is the most important and precious time for us who are going to graduate the school soon, so we must be careful in every little thing.

I have a class of little girls about thirteen or fourteen years old in Sunday School and also I am playing organ in the church every Sunday School.

They are very good works in this vacation.

Next Sunday comes consecration meeting of our *Kyorei-kwai* (Y. P. S. C. E.) so we, the members of this society, who are here in Kobe, will read your letter for this meeting and sing *sambika* (hymn book) No. 172 and pray for Kyorei-kwai.

Now I will close my long letter. I am very glad of your sending word to us for our consecration meeting. Yours lovingly,

Home Department.

STUDIES IN MISSIONS.

REVIEW OF 1893.

LET the meeting, if practicable, begin a little earlier than usual, to give ample time for this most interesting topic of the year. Let faith and hope be stimulated by a sight of what God has wrought through us and our coworkers. More than most of our topics, this gives opportunity for a score of women to take part and add an item to increase the interest. Material will be found in the December number of the Mission Studies, published by the Woman's Board of the Interior, 59 Dearborn Street, Chicago.

AT HOME.

What new missionaries sent out during the year?

Has the number of auxiliary societies increased? Has the work among the children advanced or retrograded? How has it been with the Young People's work?

What have been the financial results in the Interior States? Did the Board of the Interior meet its aim? In which States was there advance over last year?

ABROAD.

What are the notable points in the work of the Zulu Mission? Why is

Miss McCornack no longer there?

The removal of the East Central Africa Mission, the past year, will prove a topic of great interest: the new location, the people, the incidents of the journey, and the outlook, will furnish material for a fine paper. See Missionary Herald, June, September, and October numbers.

What changes in the West Central Africa Mission, its work, and its

force?

Let one state in the meeting the salient points of work in the *Marathi Mission*. Are the schools supported by the W. B. M. I. prosperous?

In the Madura Mission what new work for women has had a most aus-

picious opening?

What new missionary sent to Ceylon? How has our work prospered in Japan? What progress in the Woman's Evangelistic School? What in Kindergarten? What in Kobe College?

What new missionary sent to the Foochow Mission? Note progress in

Miss Newton's work?

What new missionary sent to Shansi? How goes the work for woman in that mission?

Report the work among women in the North China Mission at Peking, Pang-Chuang, Tung-cho, Tientsin, and Kalgan. Speak of Miss Diament's life and death.

Mexico. What of the schools in Hermosillo, Parral, and Guadalajara? Bulgaria. The Samokov School and the Monastir School. What are the Bible women doing?

Turkey. What progress in the Western Turkey Mission? In the Central Turkey Mission tell of Adana, Hadjin, and Marash. What great need in Erzroom, in Eastern Turkey? Note the year's work among the women of Harpoot.

"DISTRACTED ABOUT MUCH SERVING."

Luke x. 38 (marginal reading).

LACK of employment! Time for ennui! Where and when, O Christian? A rapid glance only upon all sides reveals so great a need for earnest workers that the pressure of the necessity becomes a burden to the soul.

Hark! Across the waters there comes a great cry for helpers. Before our eyes are countless dusky hands upraised in plaintive pleading for the Bread of Life. From Northern wilds and Western plains, from the mountains of Tennessee and the multitude of colored children of the sunny South, the same cry is heard: "Help, O Christian, help!"

Hearts feeling keenly every appeal, longing for more of money, strength, and power to do, cry out, "Who is sufficient for these things?" God has given Christian womanhood a large field, a mighty work in this great hungry world. Every thoughtful, consecrated woman feels this truth, and feels it intensely. Yet, have not we women a way of trying to carry the world on our shoulders which often weakens our capabilities?

God does not require of any one of his children more work than they can accomplish. There is a wonderful scale of fine adjustments running through all of his appointments. Requirements and capabilities are very nicely balanced.

O ye troubled Marthas in God's great household, "distracted in service," he has other hands, better fitted, perhaps, to do the "many things" which yours are too weak to grasp. Do the duty that lies nearest, but do not carry with Monday's work the burdens of the whole week. "One day at a time." God holds the other six, and we have no right to them until, one by one, he gives them to us.

M. F. B.

Marysville, Ohio.

"IN EVERYTHING GIVE THANKS."

BY HELEN STORRS ALDEN.

GRATITUDE is one of the noblest attributes of the human soul. It elevates, enriches, and adorns the character of its possessor. Happy the child, and blest of Heaven, who is taught from its earliest years to lisp forth expressions of thankfulness for the many tokens of love bestowed on it. However simple the language used, it has a refining and ennobling influence upon the heart and life of the child, and prepares it as it becomes more mature to appreciate the goodness of our Heavenly Father, and return thanks to him.

Our tender and thoughtful regard for dumb animals is increased in proportion to the gratitude they manifest for the care exercised over them. Without gratitude the rich are poor; with it, the poor are rich. We love to think of the aged woman who, while finishing her dinner of cold water and a crust of bread, in solitude, was called upon by the bishop, who found her praising God for his mercies. "I have all this and Christ besides," she said. She was rich indeed.

"Sweet is the breath of vernal showers,
The bees collected treasure sweet;
But sweeter yet the still, small voice of gratitude."

No one who is conversant with the Holy Scriptures can question the duty of giving thanks to God under all circumstances. The exhortation of Paul to the Thessalonians is, "In everything give thanks, for this is the will of God in Christ Jesus concerning you;" and to the Philippians he says, "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Our thanks should be as fervent for blessings received, as our petitions for mercies asked.

When one is surrounded by kind friends, has a pleasant home, good health, which means more than freedom from pain, and all the blessings which we think needful to made life desirable, it is comparatively easy to call to mind God's goodness, and return thanks to him; but when our expectations are cut off, our brightest hopes blasted, the closest ties of friendship sundered, our earthly possessions swept away, it may be through the treachery of a pretended friend, or, worse than these, when deprived of health, and "pain extorts the groan, and heaves the sigh," and the tempter would fain have us believe we have nothing to be thankful for,—then comes a struggle, if we gain the victory over temptation. But God's command is, "In everything give thanks;" this means in sorrow as well as in joy, in adversity as well as prosperity, in the darkest hour as well as the clear sunshine, in the bitter as well as the sweet experiences of our lives.

If we would give thanks for all that befalleth us we must take God at his word, accept his promises, and believe that "all things work together for good to them that love him." Whatever seeming calamity may come to us, if we accept it with a loving, grateful heart it will prove a blessing. Our experience in life may seem hard and trying to bear, but is it more so than that of many of the most eminent Christians who have preceded us? Chrysostom, the honored archbishop of Constantinople, afterward persecuted and despised, driven into exile, dies far removed from the splendor of the capital and the honors he had so richly enjoyed, uttering his favorite motto, "Glory

to God for all things."

Had not John Bunvan been thrown into Bedford Jail, the "Pilgrim's Progress," that wonderful book, which has been read with an ecstasy of delight and the rarest profit by myriads, both young and old, might never have

come to bring health and light to souls darkened by sin.

The apostle could say: "Of the Jews received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered ship wreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in

perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." And yet he said, "If I must needs glory, I will glory of mine infirmities."

Could he be to us the bright and illustrious example of Christian fortitude, the bold and ardent leader, the fearless and unswerving champion of truth, the Paul he is to-day, but for the fiery trials through which he passed? "I take pleasure," he said, "in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." "In everything give thanks." How fitting that God should utter these words through one who had such a rich and varied experience.

Gratitude is not only a grace in itself, but it begets love, humility, reverence, benevolence, and holy obedience. It not only enhances the joy of the one who feels and gives expression to it, but it sheds a halo of light upon all

around, adding much to the sum of human happiness.

"One act that from a thankful heart proceeds, Exceeds ten thousand mercenary deeds."

Gratitude keeps far away a spirit of murmur and complaint, and helps us to bear more sweetly the ills of life. Thus we may bring honor and glory to our Divine Lord and Master.

"When thou hast thanked thy God for every blessing sent, What time will then remain for murmur or lament?

Is it not a wonder that we are not in a continual ecstasy of gratitude for

God's goodness and manifold mercies?

Let us seek earnestly and prayerfully to cultivate this grace, which so sweetly moulds the character and adorns the life, striving to live in obedience to the Divine injunction, "In everything give thanks."

In a recent publication, "Foreign Missions after a Century," by Dr. James S. Dennis, occurs the following paragraph: "We are fully justified in estimating that there were slightly over one hundred thousand conversions in the foreign mission fields of all evangelical churches during the year 1892. This you will notice is an average of fully two thousand per week. Think of it, my friends! As you gathered together in the house of God from Sabbath to Sabbath during the past year, to render your thanks to your Heavenly Father for his blessings, and his bounties, and his benefits to you and yours, you might have added another note of thanksgiving for more than two thousand souls; a number that would pack our largest churches to their very doors, gathering together, every Sabbath of the year, literally out of every tribe, and tongue, and people, and nation, to sit down together for the first time to partake of the communion of the Lord's Supper; and I will venture to say that you would be perfectly safe in thanking God for the same magnificent result for every Sabbath of this present year." There is no preparation like that of a grateful heart for enjoying the services of God's "Enter into his gates with thanksgiving, and into his courts with

praise; be thankful unto him and bless his name.

Our hearts are full of gratitude as we go to the sanctuary when some new joy has come to us, some desire been gratified, some prayer been answered. If our reasons for thankfulness can be outside our own personal affairs, they must be more Christlike. Let us, therefore, in coming Sabbaths, as we pray "Thy kingdom come," give thanks that all over the world there are gathering into the kingdom thousands that very Sunday who for the first time call Christ their Saviour. It will make us think, Have we had any share in giving them this great blessing of the gospel? M. R. J.

THE MIZPAH CALENDAR.

For two years the Mizpah Calendar, issued by the Woman's Board of Missions of the Interior, has gone out far and wide to incite the friends of the Board to prayer. Day by day it has called up before them some beloved missionary, some school, or group of Bible women, or some great need. It has brought the hearts of many in unison to plead for the blessings God is waiting to give. It has gone out to the ends of the earth, bringing cheer to our missionaries in the thought that they are had in remembrance of many before the Lord; and very precious testimony has come to us of prayers answered on their behalf.

Once more it waits to fulfill its ministry. The Calendar for 1804 is revised and brought down to date; and, as the twenty-fifth year of the Board has just closed, many of the events connected with its history are named upon their respective days, making it to some extent historic. It may be ordered, as before, of the Secretary of the W. B. M. I., 59 Dearborn Street, Chicago, for 25 cents, 6 cents additional for postage.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPTEMBER 18 TO OCTOBER 18, 1893.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, First Ch., 39.85; Amboy, of wh. S. B. 10, 15; Alton, 10.50; Buda, 37.94; Blue Island, 11; Chebanse, 3.25; Chandlersville, of wh. 10 Mrs. M. G. F., 17; Chicago, 22.50, a Friend, 10, Bowmanville Ch., 17, Covenant Ch., 18.15, First Ch., 59.33, Kenwood Ev. Ch., 162.92, Leavitt St., 7, Lincoln Pk. Ch., 9, New Eng. Ch., 192.25, Pilgrim Ch., 2.75, South Ch., 200, Union Pk. Ch., a Friend, 10, Union Pk. Ch., of wh. Mrs. Banks 25 to const. self L. M., 231.05, Warren Ave. Ch., 52; Elgin, 25; Emington, 1; Evanston, 61.50; Farmington, 26; Forrest, 3.30; Glen Ellyn, 3; Geneva, 27.71; Griggsville, 50; Geneso, 20; Gridley, 2.50; Gilman, 1; Galesburg, First Ch. of Christ, 75; Hampton, 5; Ivanhoe, 6; Jacksonville, 30.50; Lombard, const. L. M. Mrs.

E. B. Cusching, 32.25; Lyndon, 10; Lawn Ridge, 6; Marseilles, 17.70; Melvin, 2.56; Morton, 1.60; Normal, 2; Naperville, 8.55; Neponset, 15; Ottawa, 50; Oneida, 1.50; Park Ridge, 10; Pittsfield, 30.50; Plymouth, 3; Paxton, 65.56; Princeton, 15; Ravenswood, 22; Rockford, First Ch., 28 45, Second Ch., 262.50; Polo, Ind. Pres. Ch., 4.75; Roodhouse, 8; Rantoul, 10; Roseville, 6.55; Rollo, 36.3; St. Charles, 14.04; Seward, 37.50; Sterling, const. L. M. Mrs. J. H. Harphane and Mrs. P. Golder, 21.61; Springfield, E. L. B., 2.50; Sandwich, 36.06; Shabbona, 20.45; Udina, 1.25; Wheaton, College Ch., 23.85, First Ch., 3.85; Washington Heights, Bethany, Union Ch., 25; Waukegan, 25; Wyanet, 8.45; Waverly, 10.60, 20.21, Millard Ave. Ch., 30, Union Pk. Ch., 63, Warren Ave., 22.70; Granville, 20.5; Galesburg, First 2,346 10

RECEIPTS.

10; Denmark, 13.40; Des Moines, North	
lap, 33.36; Eldora, 52; Fairfax, 7; Farra-	
gut, 40; Genoa Bluffs, 1.20; Gilman, 5;	
Glenwood, 17.55; Grand View, 3; Green	
5: Harlan, 515: Hawarden, 285: Hall	
10; Kingsley, 2, Mrs. Tillett, 50 cts.;	
Madison Co., First Ch., 2; Magnolia,	
3.50; Mason City, 12.50; McGregor, 5.10;	
Pleasant, 23 81. Muscating 5. Nawhurg	
1; Newell, 2.47; New Hampton, 10.20;	
New York, 8; Ogden, 5.55; Osage, 69.70;	
Ottumwa, 41.46; Pilgrim, 9.90; Polk City,	
9.75: Quasqueton, 3.10: Red Oak, 40:	
Rockford, 5.36; Salem, 20.50; Shenan-	
doah, 44.08; Sibley, 5.38; Silver Creek,	
	881 29
2.54; Grinnell, Y. L., 15.34,	21 88
JUVENILE: Burlington, 5; Central City,	
Bees, E. Br., 20.62, S. Br., 11.60, W. Br.,	
5.25; Marshalltown, Busy Bees, 7.10,	
Willing Workers, 9.00; Onawa, 30.50;	
Usage, 3.75, in mem. of Clarence Gist,	
ster, five little children, 30 cts.: Williams-	
burg, 16.33,	134.66
C. E.: Algona,	10 00
Council Rinffs & Des Moines Plymonth	
Ch., 8.25; Le Mars, 5; Mitchellville, 5;	
Oskaloosa, 10; Stuart, 2.30,	38 15
THANK OFFERINGS: Anamosa, 8.30, M. B.,	
4.50; Chester Center, 26.12; Creston,	
25.60; Corning, 10; Des Moines, Plym-	
151.84: Hampton, 20: Magnolia, 14, Mrs.	
Julia Raymond, Birthday, 66 cts.; Mc-	
Gregor, 78 cts.; Newell, 12.35; Ogden,	
1.25; Rockford, 12.10, C. E., 10, Jun. C.	
1: Sibley, 11.92: Stuart, 11.70.	172 84
SILVER FUND: Alden, 4: Ames, 3: Atlan-	
tic, 2.10; Decorah, 1; Des Moines, Plym-	
Dunian Juniors 2 25; Eldora 14; Gil-	
man, 1; Grinnell, 1, Mrs. Rodney Clark,	
25 ets.; Iowa Falls, 8.50; Montour, a	
Friend, 10; Ogden, 7; Pilgrim, 10.22;	
Toledo, 4: Webster, 4.80.	174 96
SPECIAL: Gilbert, for Kobe College,	9 00
COLLECTED BY MISS MARY WRIGHT: Des	
moines, Plymouth Ch., 11.25; Dubuque,	
shalltown, 5.56; Mitchellville, 3.74; Rock	
shalltown, 5.56; Mitchellville, 3.74; Rock Rapids, 12.60, C. E., 2.50; Sheldon, 4;	
shalltown, 5.56; Mitchellville, 3.74; Rock Rapids, 12.60, C. E., 2.50; Sheldon, 4; Bibley, 3; Waterloo, 12.58; Winthrop,	40.00
shalltown, 5.56; Mitchellville, 3.74; Rock Rapids, 12.60, C. E., 2.50; Sheldon, 4; Sibley, 3; Waterloo, 12.58; Winthop, 2.88, 73.60. Less trav. expenses, 29.96,	43 64
Rapids, 12.60, C. E., 2.50; Sheldon, 4; Sibley, 3; Waterloo, 12.58; Winthrop, 2.88, 73.60. Less trav. expenses, 29.96,	43 64 785 92
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Mrs. C. E. Rew, of Grinnell, Algona, 10; Ames, 3.65; Ana-0; Atlantic, 25.15; Big Rock, 9; Ills, 2.50; Charles City, 6; Ches-17, 5.55; Clear Lake, 5; Creston, well, 8.15; Corning, 5; Decorah,

Beanch.—Mrs. W. A. Coats, of Topeka, Treas. Burlington, 7; Ceutralia, 12; Douglass, 3; Downs, 1.90; Ford, 2; Hiawatha, 5.61; Kansas City, 37; Kirwin, 10; Lawrence, 13; McPherson, 6.50; Olathe,

JUVENILE: Sterling, Cheerful Workers, 5; Busy Bees, 1, SUNDAY SCHOOLS: Topeka, First Ch., Prim. Dept., 5.25; Lawrence, Plymouth Ch., Prim. Dept., 2, JUNIOR C. E.: Kansas City, 5.38; Mrs. Officer, 1.25, AMBRICHIGAN.	00 Centre, 9.96; Sauk Rapids, 1.51; Staples, 1.25; Villard, 53 cts.; Waseca, 15; West Dora, 46 cts., 466 Ed. Thank Offerings: New Ulm, 5.61; Medford, 2.15; Minneapolis, Plymouth Ch., 37.35; Sauk Centre, 11.88, 54 JUNIOR: Minneapolis, Plymouth Ch., 2.50; Northfield, 55; Wadena, 2.65. 60 IS C. E.: Anoka, 55 cts.; Little Falls, 1; St. Cloud, 22; Zumirota, 8, JUVENILE: East Duluth, Jun. C. B., 1.07; Lake Park, 44 cts.; West Duluth, 63 cts., 214
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8.50; Wheatland, 1, JUNIOR: Ann Arbor, C. E., 16; Grand	I inaction incorectly, 1, winding, First
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Clinton, Mrs. Josephine Cook, 1; De-	grim Ch., 105,
nia, 7.25, Miss Charlotte Spencer, 25; Clinton, Mrs. Josephine Cook, 1; De- troit, Woodward Ave. Ch., King's Cup Bearers, 5; Litchfield, from Miss C. A. Turrell 5: North Adams 3 50: Pourisc	grim Ch., 105, 110 00 Total, 266 21
Clinton, Mrs. Josephine Cook, 1; Detroit, Woodward Ave. Ch., King's Cup Bearers, 5; Litteffeld, from Miss C. A. Turrell, 5; North Adams, 3.50; Pontiac, Mrs. Harriet Gamble, 1, Mrs. M. W. Bloomburg, 1, Miss S. J. Coates, 1, Mrs. Anna J. Clark, 1; Mrs. John McClellen, 50 cts., 4.50; South Haven 20; Traverse City, Bridge Builders, 14; Vermontville, 1, For Kobe College Building Fund: In the name of Mrs. Arabella M. Crane, 100 Minnesota.	grim Ch., 105, 110 00 Total, 266 21 Second Statement. Amity, 3.50; Aurora, 7; Carthage, 24.50; Lebanon, 20; Neosha, 9.01; Old Orchard, 38.42; Pierce City, 7.35; Springfield, 10; St. Joseph, 8.75; St. Louis, First Ch., 55, Pilgrim Ch., 45, Counpton Hill Ch., 15, Hyde Park Ch., 37.44, Central Ch., 14, Junore: Old Orchard, 11.65, Springfield First Ch., 10, 2165 SlLVER FUND: Amity, Mrs. Field, 5; Kansac'tty, Mrs. J. C. Gates, 25; Meadville,
Bearers, 5; Litchfield, from Miss C. A. Turrell, 5; North Adams, 3.50; Pontiac, Mrs. Harriet Gamble, 1, Mrs. M. W. Bloomburg, 1, Miss S. J. Coates, 1, Mrs. Anna J. Clark, 1; Mrs. John McClellen, 50 cts., 4.50; South Haven 20; Traverse City, Bridge Builders, 14; Vermont- ville, 1, For Kobe College Building Fund: In the name of Mrs. Arabella M. Crane, 100 MINNESOTA. BRANCH.—Mrs. J. F. Jackson, 139 Univer-	grim Ch., 105, 110 00 Second Statement. Amity, 3.50; Aurora, 7; Carthage, 24.50; Lebanon, 20; Neosha, 9.01; Old Orchard, 38.42; Pierce City, 7.35; Springfield, 10; St. Joseph, 8.75; St. Louis, First Ch., 55, Pilgrim Ch., 45, Compton Hill Ch., 15, Hyde Park Ch., 37.44, Central Ch., 14, JUNIOR: Old Orchard, 11.85, Springfield First Ch., 10, 2165 SlEWER FUND: Amity, Mrs. Field, 5; Kansas City, Mrs. J. C. Gates, 25; Meadville, Mrs. M. B. Goodale, 25; Neosha, 2.50; Old Orchard, 25; Pierce City, 3.40; St. Louis,
Bearers, 5; Litchfield, from Miss C. A. Turrell, 5; North Adams, 3.50; Pontiac, Mrs. Harriet Gamble, 1, Mrs. M. W. Bloomburg, 1, Miss S. J. Coates, 1, Mrs. Anna J. Clark, 1; Mrs. John McClellen, 50 cts., 4.50; South Haven 20; Traverse City, Bridge Builders, 14; Vermont- ville, 1, FOR KOBE COLLEGE BUILDING FUND: In the name of Mrs. Arabella M. Crane, 100 MINNESOTA. BRANCH.—Mrs. J. F. Jackson, 139 Univer- sity Ave. E., St. Paul, Treas. Alexan- dria, 40 cts.; Anoka, 1.29; Clearwater, 96 cts.; Detroit City, 1.50; Duluth, 3.30; East Brainerd, 30 cts.; Elk River, 1; Fergus Falls, 3.08; Glenwood, 70 cts.; Glyndon, 2; Greenleafton, Dutch Ch., 15; Hamilton, 3.50; Hutchinson, 2.06; Lake City, 16.45; Mankato, 3.74; Minne-	grim Ch., 105,
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Trees Rivian in Mayville, it. 20 00	6.35; Claridon, 10; Clarksfield, 5; Cincin-
JUVENILE: Mayville, Coral Workers, 5; Buxton, Pearl Gatherers, 1; Fargo, Star	Ch., 29.50. Franklin Ave. Ch., 5. Plym-
. M. B., 4,	lyn, 8.85; Brownhelm, 5.69; Chardon, 6.35; Claridon, 10; Clarksfield, 5; Cincinnati, Central Ch., 17; Cleveland, First Ch., 29.50, Franklin Ave. Ch., 5, Plymouth Ch., 33; Columbus, Plymouth Ch., 4400.
SILVER FUND: Cumings, 100	44.26; Conneaut, 20; Coolville, 13.40; Cortland, 8.75; Cuyahoga Falls, 3.79; Elyria, 167.18; Geneva, 20; Harbor, Sec-
Total, 31 00	Elyria, 167.18; Geneva, 20; Harbor, Sec-
	ond Ch., 6; Harmer, 89; Hudson, 10.80; Huntshurg, 23.55: Jefferson, 12.50: John-
NEBRASKA.	sonville, 1; Kent, 20; Kirtland, 6.25; Kinsman, 44; Lindenville, 9; Lodi, 1.75; Lyme, 19.50; Madison, 9; Marietta, 78.60, Hadley Memorial, 30; Marysville, 15;
BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Ainsworth, 11.95; Ashland, 30;	Kinsman, 44; Lindenville, 9; Lodi, 1.75;
Arlington, 3.50; Arborville, 8.75; Arca-	Hadley Memorial, 30; Marysville, 15;
dia, 1.10; Bertrand, 1.06; Bladen, 1.37; Blair, Aux., 22.49, Personal, 10; Crete,	Medina, 22.25; Newark, Plymouth Ch., 10; North Bloomfield, 2.50; North Mon-
20.25; Columbus, 12.50; Camp Creek, 5;	roeville, 11; Norwalk, 5.12; Oberlin,
20.25; Columbus, 12.50; Camp Creek, 5; Clarks, 7; Doniphan, 2.50; Exeter, 25; Fairfield, 7; Franklin, 10.50; Fremont,	138.28; Olmstead, Second Ch., 1; Paddy's
19. Thank Off., 19.48; Grand Island, Mrs.	Run, 8.50; Richfield, 23; Ridgeville Corners, 15.75; Rootstown, 9.12; Ruggles,
19, Thank Off., 19.48; Grand Island, Mrs. T. Robinson, 1; Holdrege, 6.47; Hastings, 10; Indianola, 16.75; Kearney, 10; Long	30.50; Sandusky, 15; Sheffield, 15; Spring-
Pine, Mrs. Walters, 10; Lincoln, Plym-	30.50; Sandusky, 15; Sheffield, 15; Spring- field, First Ch., 21; Steuben, 12; Steu- benville, 6.11; Toledo, Washington St.
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Vine St. Ch., 4.74; Milford, 21.75, Sliver	Vermillion, 1; Wakeman, 5.80; Welling- ton, 20.62; West Andover, 12; Windham,
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Band of Mercy, 1.05, K. D., 2.50; Norfolk, Light Bearers, 12, Willing Givers, 3.35; Omaha, Plymouth Ch., Miss. Workers,	SILVER FUND: Alexis, Mite Box Soc., 2;
5. Cradle Roll, 3.31, First Ch., 15, Miss.	Andover, 18; Brooklyn, 1; Brownhelm, 13.91: Cincinnati, Central Ch., 1: Cleve-
5, Cradle Roll, 3.31, First Ch., 15, Miss. Workers, 6.75; Riverton, Buds of Prom-	13.91; Cincinnati, Central Ch., 1; Cleveland, First Ch., 50 cts., Plymouth Ch., 40; Geneva, 13.65; Lodi, 3; Lyme, 2; Madison, 2; Medina, 10, Y. L., 1; Newark, Plymouth Ch. 8., Oberlin, 2, 48, Miss.
ise, 5; Sutton, Dayspring Band, 3.62, One Cent a Day, 1.83,	40; Geneva, 13.65; Loui, 3; Lyine, 2; Madison, 2: Medina, 10, Y. L., 1: Newark.
C. E.: Aten, 10; Ashland, 6; Aurora, 1.75;	rightouth Ch., b; Oberith, 5.30, Miss
Blair, 20.77; Columbus, Jun. End., 1.10; Cambridge, 5: Curtis, 2: Exeter, 5.42;	Bessie H. and Miss Alice Little, to const. L. M. Mary E. Chamberlain, 25; Paddy's
Cambridge, 5; Curtis, 2; Exeter, 5.42; Fremont, 19; Franklin, 6; Grafton, 5;	Run, 50 cts.; Richfield, Mrs. H. P. Mac-
Lincoln, Plymouth Ch., 15.61, Vine St. Ch., Jun. End., 6; Linwood, 2; Omaha,	key, 2; Rootstown, 2; Sandusky, 25; Shef- field, 7: Tallmadge, 19 05: Toledo, Cen-
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SUNDAY SCHOOLS: Arborville, 6; Bladen, 67 cts.; Bisbee, S. S., 13.35; Cambridge,	4.65; Clarksfield, 13.60; Cleveland, First
3.25; De Witt, 3; Fremont, 15; Kearney,	Ch., 6.40; Conneaut, M. B., 10; Coolville, 1.85; Geneva, 12.35; Hudson, 1.20; Iron-
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1,076 25	Lodi, 5.25; Marietta, 36.55, Y. L., 11; Medina, Y. L., 4.38; Norwalk, 3.19; Oberlin,
Less expenses, 2 75	l 82.14: Ridgeville, Mrs. Mills, 3, Mrs.
Total, 1,073 50	town, 13.32: Springfield, First Ch., 12:
	Seelye, 1; Ridgeville Corners, 4.35; Roots- town, 13.32; Springfield, First Ch., 12; Twinsburg, 3.40; Unionville, 11.95; Wau- seon, 14.43; Wellington, 74.69,
оню.	seon, 14.43; Wellington, 74.69, 357 20
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Treas. Alexis, Mite Box Soc., 7.06; Amherst, 3; Andover, 18.23; Ashland, 16.50;	Less expenses, 5 75
Atwater, 10; Austinburg, 14, Miss V. A.	Total, 2,339 %

SOUTH DAKOTA. THIRD STATEMENT. Elroy, 10; Eau Claire, 25; Madison, 70; Pleasant Valley, 3; River Falls, 28,60; Sun Prairie, 34.65; Sparta, 39.31; Viro-qua, 7.25; Waupun, 12.75; Wisconsin, 31 Branch.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Armour, 10; Elk Point, 3.57; Lesterville, 4.57; Mitchell, Bethel Ch., 5.50; Redfield, 5.60; Valley Springs, 2.50; Yankton, 18.49. 50 23 SILVER FUND: Sparta, Aux., JUNIOR: Burlington, 6; Sparta, C. E., 3.50; Stoughton, C. E., 1.04; Waupun, C. E., JUNIOR: Yankton, Y. P., 1 36 JUVENILE: Hetland, 5 00 THANK OFFERINGS: Canton, 8; Lester-ville, 2; Yankton, 17.67, SILVER FUND: Armour, S. S., 6.70; Web-ster, Miss N. J. Dickenson, 1; Yankton, 20 34 27 67 JUVENILE; Eau Claire, Doshisha Band, 9; Sparta, 7.03; Viroqua, Coral Workers, 1.30; Waupun, Jun. C. E., 2.25, 19 58 8 70 Total, 92 96 Less expense. 5 61 WISCONSIN. Total, 274 88 ARIZONA. First Statement. Tempe .- Thank Off .. 11 30 Branch.—Mrs. R. Coburn, of Whitewater, Treas. Berlin, 9.60; Beloit, First Ch., Miss Mary Porter, 2.58; British Hollow, Mrs. E. L. Davies, B. D. G., 6; Columbus, 26.79; De Pere, 10; Eau Claire, 9.43; Fond du Lac, 8; Green Bay, 25; Grand Rapids and Centralia, 12.61; Hayward, 3.35; Koshkonong, 8.75; Oconomowoc, Mrs. Woodruff and family, 7; Ripon, 45; River Falls, 6.95; Rosendale, 12; Waupun, 50; Wisconsin, Ladies in Convention, 14.92, SILVER FUND: Fond du Lac, 2; Whitewater, 2.52; Mrs. Ellingwood, 1, JUNIOR: Columbus, C. E., 10; Fond du Lac, Y. L., 15; River Falls, 6.40; Wau-CALIFORNIA. Oakland .- Mrs. M. A. Pinkerton, Sacramento.-A Friend, Silver, Tulare.-A Friend, 25 00 Total, CHINA. Shansi .- Miss Rowena Bird, 257 98 5 00 Total, 5 00 Valer, 2.52, Mrs. Eningwood, 1, JUNIOR: Columbus, C. E., 10; Fond du Lae, Y. L., 15; River Falls, 6.40; Wau-kesha, Covenant Signers, 15, JUVENILE: Green Bay, S. S., for Bridge-man School, 20; River Falls, 3.33, FLORIDA. Mannville.-Mrs. F. R. Haskins, Thank 46 40 Off., 1 00 23 33 Total, 333 93 JAPAN. Less expenses, 6 66 Kobe .- J. E. D., Silver, 1 00 Total. Total. 1 00 NEW HAMPSHIRE. Second Statement. Hanover .- Rev. S. C. Bartlett, in the name of the late Mrs. Mary L. Bartlett, 105 00 Appleton, 30.50; Antigo, 18.75; Beloit, First Ch., 25, Second Ch., 10; Brandon, 32.19; 106 90 Baraboo, 13.50; Bloomer, 3; Brodhead, Baraboo, 13.50; Bloomer, 3; Brodhead, 17.10; Delavan, 16.30; Evansville, 11; Hartland, 2.50; Janesville, 22; Kenosha, 16.50; Lancaster, 17.45; La Crosse, 1.60; Menominee, 6.70; Milwaukee, Pilgrim Ch., 19.58; Milton, 11; Oshkosh, Zion Ch., 17; South Leeds, 14.35; Stoughton, 7.75; Shopiere, 5.36; Tomah, 6.20; Waukesha, 19; Windsor, 18, SILVER FUND: Janesville, 4.50; Whitewater, Mrs. Langdon, 1. NEW YORK. Esperance.-Mrs. Sene Turnbull, Silver, 1 00 Total, 1 00 TEXAS. Sherman, 5 00 362 33 SILVER FUND: Janesville, 4.50; White-water, Mrs. Langdon, 1, JUNIOR: Beloit, First Ch., Y. L., 18.31; Brandon, Y. L., 9.50; Burlington, Y. L., 19.65; Janesville, Loani Band, 75; La Crosse, Y. L., 60; Milton, C. E., 5; Sho-piere, 1, JUNESULE, Parkey Total. 5 00 TURKEY. Marash.-Miss Harriet A. Lovell Oorfa .- Miss Corinna Shattuck, Silver, 1 00 Total, 6 24 188 46 MISCELLANEOUS. JUVENILE: Beloit, First Ch., 9.62; Brandon, Coral Workers, 15; Janesville, 2:27; Kenosha, 14:29; La Crosse, Coral Workers, 4:75; Milton, Jun. C. E., 4:00; Waukesha, Forget-me-nots, 10, Sale of leaflets, 8.44; envelopes, 83 cts., boxes, etc., 5.40, 14 67 59 84 Receipts for month, Previously acknowledged, 14,871 87 47,395 63 616 13 Total since October, 1892 \$62,267 50

12 32

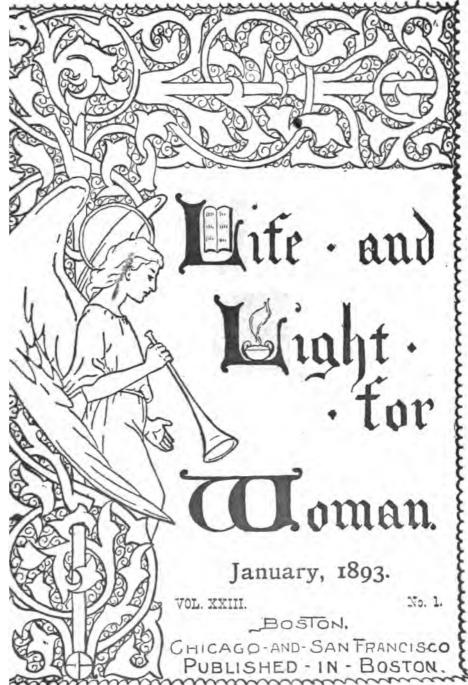
603 81

MISS JESSIE C. FITCH, Ass't Tre

Less expenses,

Total,

277203



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The Weekly Pledge System.

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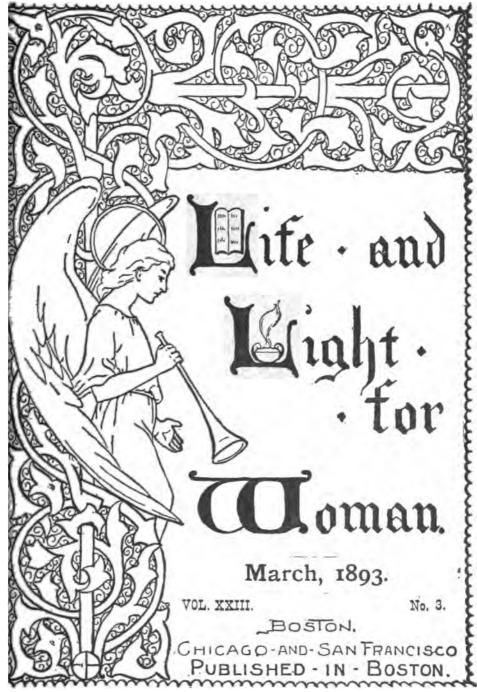
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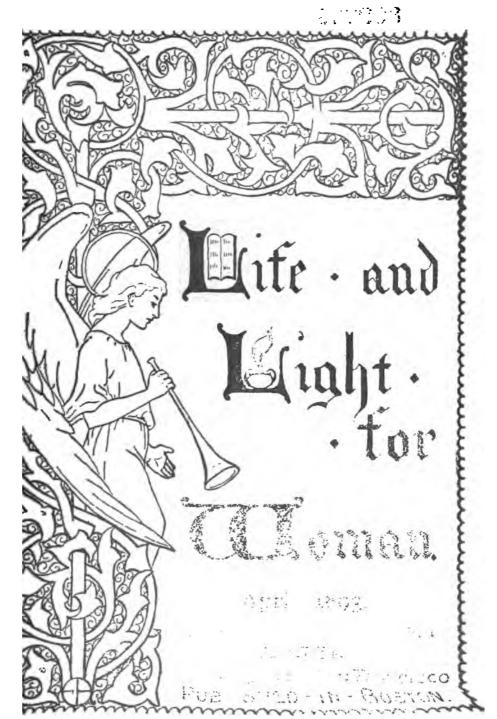
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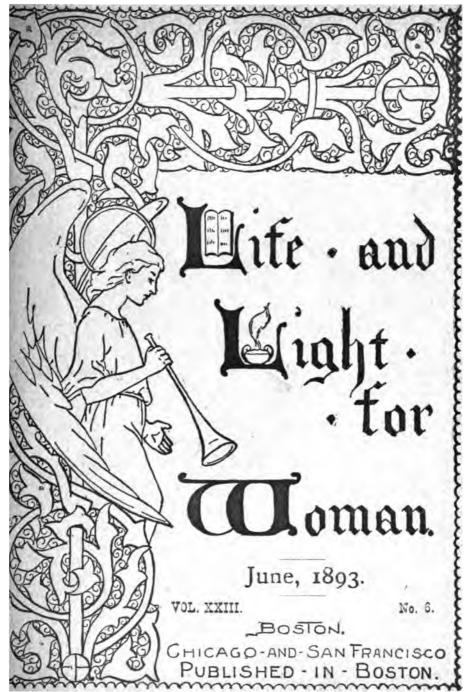
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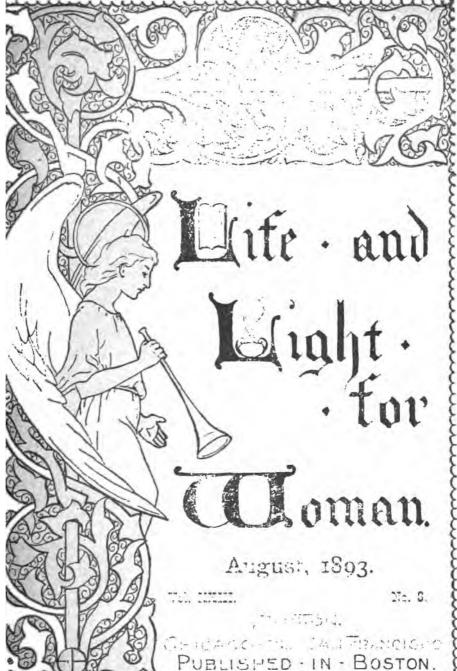
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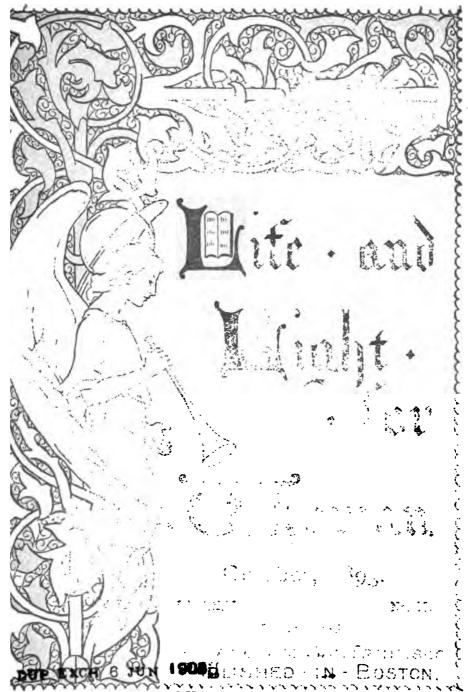
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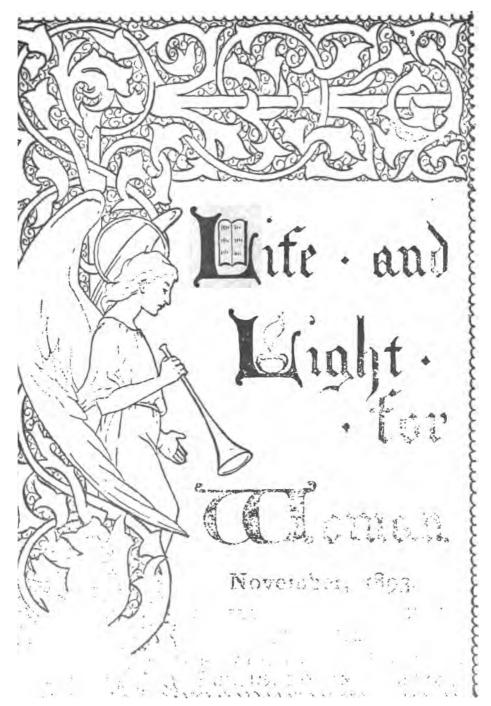
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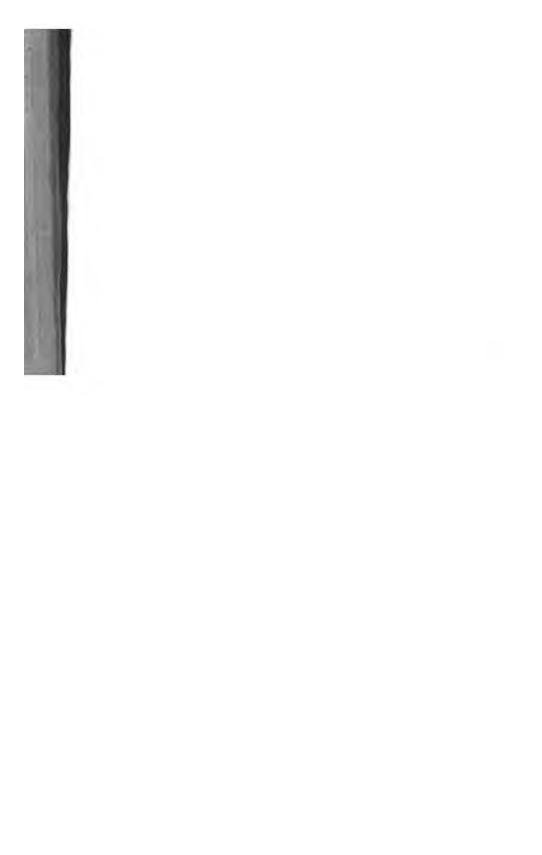
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